

2708
Isaac V Brown

N^o 192

192

THEOLOGICAL SEMINARY,
Princeton, N. J.
60-1

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

BV 2370 .B8 .O9 1817
Owen, John, 1766-1822.
The history of the origin
and first ten years of the

192

March 1

201 21



HISTORY

OF THE

BRITISH AND FOREIGN

NAVY.

BY

JOHN H. MACKAY, ESQ.,

OF THE BARRISTERS AT LAW.

LONDON: PUBLISHED BY
JOHN H. MACKAY, ESQ.,

1857.

PRINTED BY

JOHN H. MACKAY, ESQ.,

OF THE BARRISTERS AT LAW.

LONDON: PUBLISHED BY

JOHN H. MACKAY, ESQ.,

1857.

HISTORY

ORIGIN AND FIRST TEN YEARS

BRITISH AND FOREIGN

BIBLE SOCIETY

REV. J. A. A. M.

LONDON: J. A. A. M.

1817

PRINTED BY J. A. A. M.

AND BY J. A. A. M.

NEW YORK


PRINTED BY J. A. A. M.


OF THE BIBLE SOCIETY


1817


1817

THE
HISTORY
OF THE
ORIGIN AND FIRST TEN YEARS
OF THE
BRITISH AND FOREIGN
BIBLE SOCIETY.

——
BY THE
REV. JOHN OWEN, A. M.
LATE FELLOW OF CORPUS CHRISTI COLLEGE, CAMBRIDGE,
RECTOR OF PAGLESHAM, ESSEX,
AND
ONE OF THE SECRETARIES TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

——
“And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE.” *Rev. xiv. 6.*

——
NEW-YORK:
PUBLISHED BY JAMES EASTBURN & CO.
AT THE LITERARY ROOMS.

——
A. PAUL, PRINTER.

——
1817.

THE FIRST YEAR

AND THE SECOND

OF THE

NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

AND THE NEW YORK

TO
THE RIGHT HONOURABLE
JOHN,
LORD TEIGNMOUTH,
PRESIDENT
OF THE
BRITISH AND FOREIGN BIBLE SOCIETY,
&c. &c.



MY LORD,

IN dedicating to your Lordship the following work, I have no ambition either to bespeak patronage, or to offer praise. My object is, simply to testify the sense I entertain of your Lordship's invaluable services to the Institution of which it treats, and to express, at the same time, the high degree of respect and attachment with which

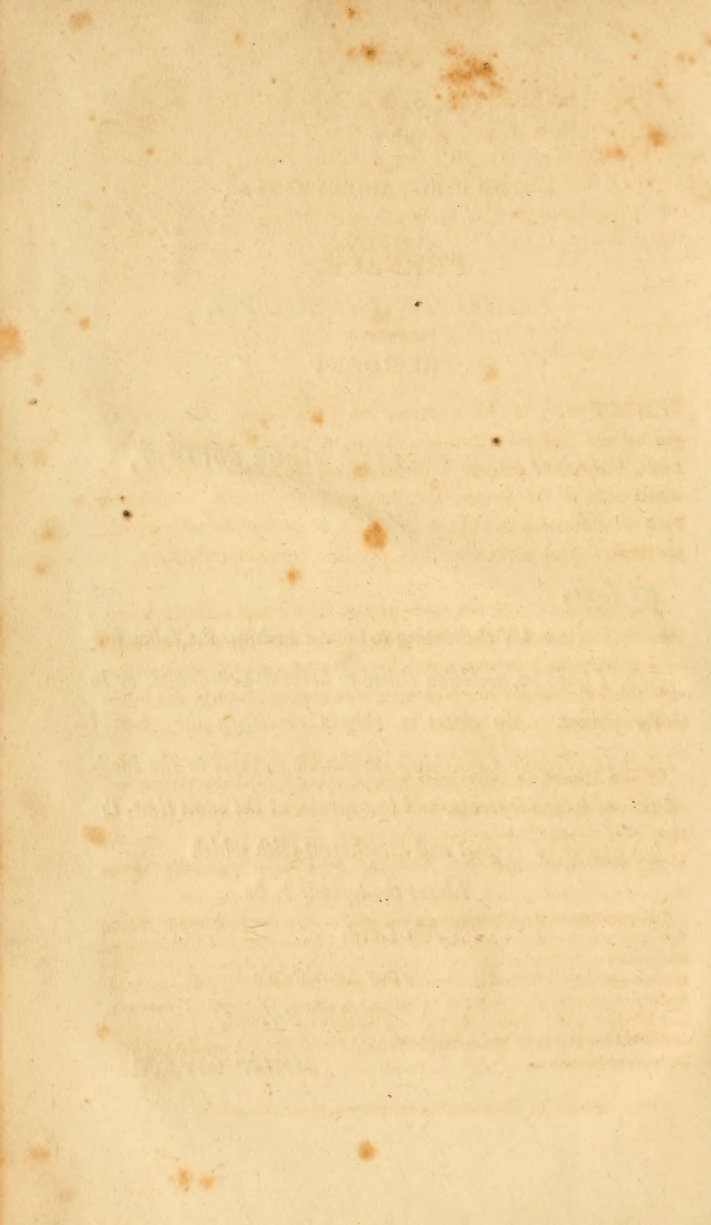
I have the honour to be

My Lord,

Your Lordship's

Faithful Servant,

JOHN OWEN.





PREFACE.



NEARLY two years have elapsed since the author, influenced by the earnest and reiterated solicitations of many respectable individuals, engaged to prepare a "History of the origin, progress, and actual state of the British and Foreign Bible Society." It having been recommended that the work should be printed by subscription, proposals to that effect were drawn up and issued accordingly.

The plan was no sooner made known, than it met with the warmest encouragement. The Chancellor of the Exchequer, and the Bishop of Durham, honoured it with their prompt and munificent patronage, and the example which they set was very generously and extensively followed.

Of the illustrious individuals whose names have been mentioned, as well as of the subscribers at large, the author has to request, that they will accept this public expression of his gratitude. To Sir Digby Mackworth, and Mr. Phillips,* (and more especially to the

* In referring to Mr. Phillips, a member of the "Society of Friends," the author has a pleasure in acknowledging the great kindness which he has experienced from numerous individuals connected with that body of Christians. To one above the rest—by whose sudden and lamented removal the British and Foreign Bible Society was deprived of "one of its earliest members, its brightest ornaments, and its most useful conductors,"*—he is indebted for testimonies of friendship, which make the name of Wilson Birkbeck a subject of his most grateful and affectionate remembrance.

* Author's speech at the formation of the Southwark Auxiliary Bible Society.

latter) the author feels an obligation for their liberal and persevering co-operation, which he is as little able to describe as to repay. To these acknowledgments (which might easily be multiplied) the author desires to add his thanks to Messrs. Hatchard, Seeley, and Arch, for their disinterested services in promoting subscriptions; and to his colleague and friend Mr. Hughes, for his obliging assistance in the correction of the press.

Having disposed of what seemed first to require his attention, the author will now proceed to such observations as relate more immediately to the performance of his task.

The design which he proposed to himself, in writing the History of the British and Foreign Bible Society, having been, to exhibit a faithful and perspicuous account of its origin, and its principal transactions, the author considered it his duty to adopt such a method, as, whatever recommendations it might otherwise want, should appear best adapted to the accomplishment of that end. The simplicity of the Society's object, and the uniformity of its operations, discouraged every attempt at ingenious and artificial distribution. To do justice to the subject, it seemed necessary that the facts should be stated, as nearly, as possible, in the order in which they occurred; and that such connexion should be preserved among them, as might show their mutual relation to each other, and their derivation from the same common original. For this purpose, the course suggested by the Society's Annual Reports, appeared that which, on the whole, it would be expedient to prefer; inasmuch as, while it conducts the reader through the several transactions, both domestic and foreign, it reminds him periodically of the degree in which they combine to manifest the growth, and to extend the usefulness, of the Parent Institution.

Adopting, therefore, this principle as the basis of his plan, the author selected from the Society's printed Reports, and unpublished records; from the different publications of Auxiliary Societies and in-

dividuals;* and from such papers, whether private or official, as were in his possession, or came within his reach, whatever could throw light upon the facts which it would be his business to record. At the same time, with a view to relieve, in some measure, the monotony of annual detail, he cast the decads into three general parts, agreeably to certain epochs, very distinctly observable in this portion of the Society's History; and gave to the years which fell within them respectively, the form and denomination of chapters.

Of the manner in which the plan has been executed, the author may be permitted, in general, to say, that he has done the best which his peculiar circumstances would allow. The variety and urgency of his official duties in the Society, added to the concerns of a numerous family, and the interruptions of frequent indisposition, rendered his task not a little onerous, and will, he trusts, be accepted as some apology for the delay and the imperfection with which it has been performed.

* Among the publications conveying useful information relative to the Society may be specified,

Reports of the British and Foreign Bible Society.

Summary.

Brief View.

Compendium.

Reports of Auxiliary Bible Societies; particularly of those established in Scotland.

To which may be added, of a more general nature—

Scott's Sermon on the Bible Society, (first printed in 1811.)

Short History of the Bible Society.

A Narrative of the principal Proceedings of the British and Foreign Bible Society, by the Rev. W. Napper, (of New Ross.)

Address, explanatory of the Principles, Views, and Exertions of the British and Foreign Bible Society, by the Stirlingshire Auxiliary Bible Society.

The Formation, Progress, and Effects, of Bible Associations, as detailed by the Committee of the Southwark Auxiliary Bible Society, in their Second Report and Appendix.

Historical Sketch of the Translation and Circulation of the Scriptures, from the earliest Period to the present Time, by the Rev. Messrs. Thomson and Orme.

Chalmers on the Influence of Bible Societies.

The Religious Periodical Publications generally; but more particularly the Christian Observer.

On one or two points the author thinks it expedient to offer a more particular explanation.

He is aware that an objection may be brought against certain parts of his narrative, as scrupulously, and even unnecessarily minute. Against the force of this objection, he has to plead, that, from the knowledge which he possessed of the disposition of many of the Society's friends, and the conduct of most of its enemies, he considered such minuteness indispensable to the satisfaction of the one, and the confutation of the other. By the former, indeed, he expects to be oftener charged with omissions than redundancies; and, with regard to the latter, he is persuaded, that their misrepresentations could not in any other way have been so completely and effectually exposed. "Those who have been members of the Society from the time of its original institution, will doubtless recollect, with how much jealousy our proceedings were observed; how severely every warm expression, and every vigorous measure, was criticised, by that little party, which has, from the beginning, railed at the progress which it could not impede."* To those who enter into the spirit of this remark, an attention to *minuteness* will not appear to require any further justification.

The author thinks it not impossible, that some of his readers may be of opinion, that he would have done better to have said less on the subject of the controversy, if not to have omitted it altogether. Concurring most heartily in the sentiments so admirably expressed by the "British Critic," in the following passage, he had sincerely to regret, that he was not at liberty to follow that writer's example :

"If authority could decide a question, perfectly cognizable by common sense, we should be inclined to bow to the authority which (very unhappily, we think) opposes itself to the Bible Society. Or,

* Speech of the Rev. Reginald Heber, at the Anniversary of the Shropshire Auxiliary Bible Society, (July 8, 1815.)

if acute and subtle argument could possibly make us believe white to be black, we should doubtless be staggered by the logic which has (with equal unhappiness) been wasted on this subject. But, as it is, we can only lament, and deeply lament, that invincible propensity to take different sides on every question, which breaks out even in the clearest and plainest concerns of human life.

“ If it be a clear point, that Bibles and Testaments, unsophisticated and uncommented, cannot possibly do harm—

“ If it be clear that such a gift cannot be vitiated by the giver—

“ If it be certain, that a Society selling cheap Bibles and Testaments, and also other excellent works on theology, cannot possibly be hurt by having a great part of its expense voluntarily borne by another Society,—it is, and must be, clear to us,

“ 1. That the Bible Society is a good thing.

“ 2. That it tends to assist, rather than to injure, the excellent Society for *Promoting Christian Knowledge*.

“ Ten thousand volumes of controversy cannot, in our opinion, invalidate these plain truths, and therefore, of such volumes we take no notice, that we may not perplex our readers and ourselves in vain.”*

The historian of the British and Foreign Bible Society is placed in very different circumstances, and it becomes his duty to act accordingly. He finds the controversy almost coeval with the Institution itself; and can scarcely advance through a single stage of its history, without discovering the opponent, under one form or other, watching its steps, and plotting its destruction. The means he perceives, indeed, to have been varied, but the end uniformly the same.

* *British Critic*, March, 1813, pp. 309, 310.

“*Delenda est*” has been inscribed on the banners of every assailant who has taken the field against the Society; and the object of each, and of all, has been, not merely to contract the dimensions of the edifice, but to “cause the work to cease.” In a case, therefore, of this description, wherein he who “wrought in the work with one of his hands,” has been compelled “with the other to hold a weapon,”* the operations of labour and of conflict, of building and defending, have become so closely associated, that they cannot be consistently separated the one from the other.

But while the author contends for the propriety of noticing the controversy as matter of historical record, he deprecates most seriously (except on very rare and extraordinary occasions) the choice of it as a theme for commemorative and popular addresses. Occasions, he admits, will arise, in which, for the vindication of character, or the just defence of the cause, it may be necessary to discuss such objections, as, either by their own subtilty, or by the authority of the objectors, have acquired a serious consideration. This, however, should be done, when it is done at all, in an argumentative and dispassionate manner: without any of those stimulating appeals to the angry feelings, which minister to strife and vain-glory, and prove injurious to the interests of charity and peace.†

It were much to be desired, that in Anniversary Meetings, in general, controversial topics should be wholly avoided, as alien from the nature of such commemorations, and adverse to the purposes for which they are held.

The observations of the Oxford Committee, at the first Anniversary of that Institution, place this subject in so judicious a light, that

* Nehemiah iv. 17, 18.

† For an admirable specimen of an Address, wherein objections from a high ecclesiastical quarter were refuted with firmness, perspicuity, and moderation, see the speech of Archdeacon Corbett, President of the Shropshire Auxiliary Bible Society, at the Anniversary before referred to.

they deserve the serious consideration of Auxiliary Societies in every part of the empire.

“ At a period when the British and Foreign Bible Society has not merely survived the perils which threatened its infant growth, but has struck root so deep, and thrown out such vigorous shoots, that it might defy the tempest, from whatever quarter it should blow, it is hoped that no discordant voice may here be heard, that no feeling may ever be suffered to intrude into such an assembly as the present, which will not completely harmonize with its present object,—the diffusion of that heavenly wisdom, pure and peaceable, which brings into subjection every proud and uncharitable thought. They think it more becoming, as unquestionably it is far more agreeable, where we behold none but friends and supporters, to expatiate on the rapid and triumphant progress of our cause, and record the yearly accession of towns and counties, yea even of independent kingdoms, to this pious and benevolent confederacy of nations, for promoting the instruction and happiness of all mankind.”*

So far is the author from designing, by any thing contained in the ensuing narrative, to widen the breach so unhappily made between parties who ought never to have been put asunder, that he would gladly make any sacrifice, consistent with duty and conscience, by which he might hope to prove instrumental in healing it. With Archdeacon Daubeny, (with whom he is glad to find an opportunity of agreeing,) he would say :

“ The advocates for the new Bible Society, and the members of the Society for Promoting Christian Knowledge, have both professedly the same object in view ; namely, the dissemination of the Gospel. The only difference between them, appears to be a difference of opinion with respect to the *mode* by which this desirable object may be most effectually accomplished. *What cause, then, among Christians, for uncharitable judgment on either side.*”†

* First Report of the Oxford Auxiliary Bible Society. † Charge for 1812.

In fact, the history of every controversy is but a developement of human infirmity ; and in few controversies has this infirmity been more unhappily manifested, than in that of which so much will unavoidably appear in the pages of this work. The first wish of the author is, that it were possible, to consign the controversy to oblivion ; but as that cannot be, his next wish is, that from the memorial which must be preserved of it, both himself and others may learn a useful lesson of forbearance, moderation, and peace.

“ Happy will it be” (to use the words of the venerable Dean of Carlisle) “ for the honour of the cause of God, happy for the credit of the religion of His Son, if both parties should learn to improve in Christian charity and moderation : if, on the one hand, the advocates of the Bible Society should learn to bear their successes with a grateful tranquillity and decorum ; and, on the other, their adversaries should set an impressive example of a pacific disposition, and of Christian good-will !”*

In taking leave of the reader, the author has only to observe, that, though he felt reluctant to break off his narrative at the close of the tenth year, he has, in completing the first decade, done every thing which he had promised, and as much as he could perform. Whether he may be induced to advance any further, will depend upon the reception given to this work, and his future health and avocations. In the mean time, he commends what he has written to the candour of the public, and to the countenance of Him, without whose blessing the “ best intentions and most persevering exertions to promote even his glory, would be of no avail.”†

* Strictures on Dr. Marsh, &c. p. 398.

† Seventh Report of the British and Foreign Bible Society.

THE
HISTORY
OF THE
BRITISH AND FOREIGN
BIBLE SOCIETY.

PART I.

CHAPTER I.



NOTHING is more natural than a desire to investigate the rise, and ascertain the progress, of whatever has acquired sufficient importance to excite our astonishment, or command our admiration. We feel a sort of instinctive curiosity to know the source from which the instrument of our gratification has been derived; and expect to find our pleasure increase, in proportion as we discover, by what means it has been brought from its simplest elements and its smallest dimensions, to its actual state of symmetry and grandeur.

If it might have been presumed that one object should have awakened a curiosity of this description, rather than another, that object would have been the British and Foreign Bible Society. Such in fact has been the case: and so numerous and importunate have been the inquiries into the manner of its production, both abroad and at home, that it seems expedient no longer either to refuse, or delay the desired satisfaction.

Under this impression, the author proposes to introduce his History of the Transactions of the Institution, by drawing aside the veil

which has hitherto concealed the circumstances of its origin; and tracing, as distinctly as he may be able, the gradation of causes, by which it attained that maturity, which qualified it for extensive and efficient application. In performing this task, he will cherish a hope, that he may be doing something towards illustrating the ways of HIM, “whose never-failing Providence ordereth all things both in heaven and in earth,” and who ALONE is “wonderful in counsel and excellent in working.”

The primary occasion of all those measures, out of which grew the institution of the British and Foreign Bible Society, was THE SCARCITY OF WELSH BIBLES in the Principality, and the impracticability of obtaining adequate supplies from the only source existing at that period, whence copies of the authorized version were to be derived—THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

So early as the year 1787, this scarcity had been discovered in some districts of the Principality; and induced applications for relief, on the part of those under whose observation it had more particularly fallen, and whose compassion it had very naturally excited. To what difficulties and discouragements these applications were subjected, may be readily inferred from the manner in which the subject is treated by a Clergyman in London; who, on the 15th of May, 1787, thus addresses a Brother Clergyman in Wales.

“In consequence of what you wrote concerning *the scarcity of Bibles*, I have received twenty-five from the Society for distributing Bibles among the soldiers and sailors, &c.* Besides this, I am collecting money to send you some more, which I buy of the Society for Promoting Christian Knowledge; *who alone in London have got any Welsh Bibles: the other Society having had theirs from them.*”

Nearly a year had expired, before the writer of this letter was able to announce to his impatient correspondent the success of his project; and then he was compelled to do so in terms which greatly diminished the value of the intelligence.

“I have delayed” (says this London Clergyman) “so long to write, in hopes of sending you some good tidings about the Welsh Bibles; but *alas! I have only waited for a disappointment.* There was a prospect of obtaining, through the assistance of another Society, and with the help of Mr. T.’s purse, no less a number than 1000; but *the Society* (viz. the Society for Promoting Christian Knowledge) *refuses to part with more than 500, and those at a price which alto-*

* Now denominated “The Naval and Military Bible Society.”

gether makes 5s 6d. each. *This has entirely defeated the design, as far as I am concerned in it.*"

In the course of the next two or three years, this scarcity, which, from the scantiness of supplies either directly or circuitously transmitted, would naturally have increased, began to manifest itself by stronger symptoms and louder complaints. Among others, a Clergyman, on his return from visiting the Principality, of which he was a native, in the month of November, 1791, thus piously and energetically expresses his sentiments, in reference to this subject.

"Being fully convinced, that every Christian ought to be diligent, and do all he can, to serve his God and his generation, before he falls asleep, I have been lately planning and laying a foundation for a great work. When I was in Wales last, I heard *great complaining amongst the poor, for want of Bibles ; and that there were none to be had for money.* I have thought much of the matter of late, and it has impressed me much : for, is there poverty like unto their poverty, who have not the Bible of God ? I have taken some steps towards procuring a cheap edition of Welsh Bibles, to be sold at a reduced price. But my plan thus far is rather immature, and in no great degree of forwardness. But, with God's help, which I earnestly entreat, I resolve to go on. I wish to hear from you, what size Bible would the generality of the people wish to purchase, and what number will be wanted ; and every other information which you can furnish me with, will be thankfully received."

In consequence of the resolution taken by this benevolent and patriotic Clergyman, a series of efforts, both insulated and combined, took place, in order to induce the Society for Promoting Christian Knowledge, (the only public body competent to such a work,) to undertake a new impression of Welsh Bibles.

The nature of these efforts, the earnestness with which they were pursued, and the disappointment in which they expired, may be distinctly collected from the Extracts of Correspondence on the subject, which appear in the Appendix* to the Rev. Mr. Dealtry's Vindication of the British and Foreign Bible Society. Having carefully examined the originals from which those Extracts were made, the author can with conscientious satisfaction refer to them, as containing a faithful representation of the vicissitudes which attended this strenuous, but abortive attempt, to obtain means of supplying the poor of the Principality with the word of God in their own language. As it

* P. 63. Second Edition.

would be charging these pages unnecessarily, to transcribe what is already in the hands of the public, the author will satisfy himself, after this general reference, to Mr. Dealtry's Appendix, with exhibiting only such passages from the Letters which it contains, and from others now before him, as may appear necessary to establish his general assertion, respecting the scarcity of Welsh Bibles, and the difficulty of procuring a supply.

Adverting to his plan for a new "edition of the Welsh Bible," the Clergyman before quoted proposes to his correspondent, (in a letter of December 27, 1791,) that the Society for Promoting Christian Knowledge should be solicited to publish 10,000 Bibles; with an engagement on the part of the applicants, "to take and pay for 5000, as soon as they were printed." "Would not this" (says the writer) "be a step that would weigh with them, and an *inducement* to undertake the work? I would undertake to procure one-half of the money necessary for that purpose, till the Bibles were sold: and *that number would soon go off*. And should the Society refuse to assist, (which I hardly think they will,) I think it is clearly our duty to proceed, and trust kind Providence, and not consult flesh and blood, &c. Furnish me with every particular direction you can think of: then I shall make a trial of the Society."

Previously to the proposed trial being made, the individual through whom the application to the Society was to be presented, thought it expedient to require "a long list of names, as a satisfactory proof, that Welsh Bibles were much wanted; *which the Society seemed to doubt*." Advice was therefore given by the principal agent in this business to his correspondent in Wales, "to lose no time in procuring as long a list of names as he could;" with the addition, at the same time, of this observation:—"yet even now, I expect we must stand to our former engagement; that is to say, *to pay down for four thousand*."

Very shortly after, (viz. on the 10th of May, 1792,) this writer informs his correspondent, that he had done what the Society requested him, viz. given them security for 4000 copies as soon as published; and on the 17th of July, that "the Society had accepted of his proposal respecting a new edition of the Welsh Bible, and would undertake the work. But he accompanies this latter statement with an intimation, that the movements of the Society were painfully slow, and not to be accelerated. This complaint is repeated in still stronger terms, and with much evident dejection, by another correspondent; who, in a letter from London, dated October 29, 1792, thus expresses his feelings: "I am sorry the Society is so dilatory,

indecisive, and reluctant; but trust, that the Lord, who hath put it into the hearts of so many in Wales to love His holy word, will also put it into the hearts of some of their more wealthy brethren in England to use effective methods of supplying them with Bibles."

At length, in the month of April, 1793, the individual through whom the negotiation with the Society was conducted, gave such a representation of the existing difficulties, arising from the disbelief of the Society, that "a large number of Bibles could be got off;" its disinclination to incur the great expense which an edition of the Welsh Bible would cost;* and the impracticability, from "the badness of the times, of undertaking the work by private subscription;"—that the original projector of the edition was compelled to inform his correspondent, that "if a considerable number of subscribers cannot be obtained, *the business must be given up.*" The idea of procuring such a number of subscribers was, it must be supposed, considered impracticable: for the same writer, after a lapse of a year, thus addresses his correspondent: "Have you altogether dropped your former intention of having a new edition of Welsh Bibles? It is clear that the times are rather unfavourable for any undertaking, where great sums of money will be required. I can only say, that I am ready to assist, as far as I can, if any attempt is made in this business."

From the tenor of this passage, and the termination of the correspondence, there is reason to conclude, that the obstacles to "a new edition of Welsh Bibles" were deemed insurmountable; and that "the intention of having" such an edition was consequently "dropped," and "the business given up."

Such was the unhappy issue of the first attempt to obtain a supply of Welsh Bibles for the poor of the Principality. Every step appears to have been taken by those who interested themselves in the business, to bring it to a successful conclusion: but without effect. They had not *themselves* the means of providing a remedy for the evil of which they complained; and they could not offer a sufficient inducement to *those* who alone were competent to provide it.

A considerable interval was suffered to take place, during which, as far as appears, no measures were adopted to satisfy those wants, which were only not urged, because they had already been so repeatedly urged in vain.

* "Being, as they reasoned, from 1,500*l.* to 2,000*l.* without reimbursement, that is, the defect between the prime cost, and the sale, including the binding."

Impressed, however, as it is presumed, by recurring applications, with a sense of the necessity for some further exertions, the Society for Promoting Christian Knowledge determined, at length, to obey those calls, for which, either from a disbelief of their reasonableness, or a doubt of its own ability to answer them, it had hitherto declined to make any provision. An order was accordingly passed at its Board, in 1796, for a new edition of the Welsh Bible, Common Prayer, and singing Psalms, to the amount of 10,000 copies, with 2000 extra Testaments; and in 1799, this order was executed.

With a liberality which deserves the warmest commendation, this venerable Society, when the impression was ready for delivery, gave notice, through a printed circular, that copies might be had “neatly bound in calf, by *any of the inhabitants of the Principality*, through the medium, and upon the application of any Member of the Society, at *one-half of the prime cost in sheets*.”

Thirty years had now elapsed since the last edition of the Welsh Bible was printed; and so greatly had the demands for the Holy Scriptures accumulated, during this long season of drought, that this impression, large as it was, and liberal as it might appear to the Society which had so generously provided it, was almost immediately absorbed; and considerable districts, in different parts of the Principality, particularly in the counties of Montgomery, Cardigan, and Carmarthen, had to lament, that they could obtain no refreshment whatever from this most seasonable but partial irrigation. If, as has been credibly reported, the joy of those who received the Bibles amounted to exultation, the grief of those (and they were many) who could not obtain a copy, fell little short of anguish. Their “expressions of regret,” says a beneficed Clergyman in Montgomeryshire, who had witnessed their disappointment, “were truly affecting.”

But as this is an assertion which may seem to require proof, it will be proper to adduce a few authorities in support of it.

“The Welsh Bibles” (says one Clergyman) “are *all sold, every copy*. I applied, through the interest of a friend in London, for 300; but *too late*: the Bishop of St. Asaph applied the same day; but *in vain*.”

“The demand” (says a Clergyman in London) “has already *so far exceeded* the impression of 10,000 copies, that each person is *put off with fewer than he applied for*, and thought he had secured.”

“Pray how are you off in North Wales” (writes a Clergyman in South Wales) “with respect to the last edition of the Welsh Bible? Out of 250 copies promised me, I received but 150; and ought to be exceedingly thankful even for that number: for I have been more

successful in my application than any of my neighbours hitherto. Not a single copy reached these parts, except fifty copies, (which) the Rev. Mr. W. received. I was under the necessity of laying aside the List of Subscribers, being more than 300 names, &c."

"The last Oxford edition" (writes a Clergyman in Cardiganshire) "was disposed of before I was informed of it. I applied to Dr. Gaskin for some quantity of Welsh Bibles: his answer was, that they were all gone; that there were only 10,000 printed, and that *twenty thousand would not answer half the demand.*"

And finally, a beneficed Clergyman in Montgomeryshire, makes the following statement; which has in part been quoted before.

"*A large district in this neighbourhood could not obtain one of the late Oxford edition; and the expressions of regret among the people on that account, were truly affecting.*"

From these testimonies, a judgment may be formed of the insufficiency of the edition of 1799, and of the defective manner in which it operated as a remedy for that scarcity which during ten years had been the subject of painful solicitude and ineffectual complaint.

Such being the state of things in the Principality in the year 1800, applications were now made from various quarters to the venerable Society before-mentioned, in order to ascertain whether any further supplies might be expected. Some of these were addressed through channels of the first respectability, both Lay and Ecclesiastical;* and an expectation was entertained, that their influence would not be exerted in vain. But the result was the same in all cases. The Society had either done its utmost, or erroneously conceived, that it had done sufficient; and no encouragement was given to hope, that any thing more would be attempted.

For more than two years the disappointed candidates for Welsh Bibles, among whom were many diligent and laborious Parish Ministers, persevered in the mortifying business of importunate, but unavailing application. In the course of this time, that want which was

* "I have done all I could" (writes the late Bishop of Peterborough,) "respecting the Welsh Bibles, and shall always be glad to forward what you wish. I wrote to Dr. Gaskin lately upon the subject; but whether I can be of any further service, I know not."

Referring to these words, the Clergyman to whom they were addressed observes: "I have written to my Bishop, and he to the Society; since then, I got a friend to call on Dr. Gaskin, to ask if they had any intention of publishing another edition:" the answer was: "No, we have not." This correspondence took place in June, 1800.

at first considerable, had greatly increased ;* and the progress which education was making, chiefly through the medium of Sunday Schools, tended at once to augment the demand for Bibles, and to render the difficulty of procuring them a subject of deeper and more general regret.

At length, in the summer of 1802, all prospect of relief from the source so often referred to, being finally closed,† a project was conceived for accomplishing an object which seemed scarcely to admit of any further delay, by contracting with a well-qualified Printer for a competent impression of Welsh Bibles, and defraying the expense of a reduction of price, or, where necessary, a gratuitous distribution to the poor, by means of a private subscription.‡ Matters had arrived at this point, and the speculation described was undergoing discussion, when an occurrence took place, which changed the whole complexion of the business, and laid the foundation of a permanent supply of the Holy Scriptures, not only to the inhabitants of Wales, but to the whole human race.

In the month of December, 1802, the Rev. Thomas Charles, B. A. of Bala, an ordained Minister of the Established Church, but officiating in connexion with the Welsh Calvinistic Methodists, a man of zealous piety, and indefatigable exertion, and by his habit of itinera

* The want in 1800, may be in some measure conceived, by an estimate made of the number, not which could be *gratuitously* disposed of, but *actually sold*. "In case," (says a Clergyman, writing in July, 1800,) "the Society can be prevailed upon to undertake an edition some time hereafter: yet, so far as I can be able at this distance to judge, an edition of three or four thousand might be sold before the Society's comes out."

† "We have long talked," (writes one of the Clergymen interested in this business) "about another edition of Welsh Bibles, which, I doubt not, is greatly wanted, in South Wales in particular. *I have repeatedly tried the Society for Promoting Christian Knowledge, through the medium of my friends, men of influence; and found, that no further help is to be expected from them now: they gave a decided answer more than twice over.*"

‡ This plan appears to have been designed by its projectors to have had a very liberal operation. The following sentiments, as expressive of their views, are worthy of admiration.

"But the grand difficulty is yet to come. Where can we find a sufficient number of men to distribute the Bibles with impartiality, in the fear of God? Every one has his relative, his favourite, his pious, kind neighbour; these must be favoured at the expense of justice and mercy, against conscience and against duty. If this business is seriously taken in hand, the plan must be well matured, and *faithfully executed*; and we must try, *not to accommodate any particular sort, but all men that want Bibles, and upon the terms they can afford.*"

ting, and promoting Sunday Schools, rendered intimately familiar with the wants of his countrymen, was in London; when he proposed a contribution, in aid of the plan for printing and distributing the Scriptures among them. On the 7th of that month, the subject having been introduced by Mr. Joseph Tarn, the present Assistant Secretary and Accountant to the British and Foreign Bible Society, in a circle of friends who had met to transact a different business,* Mr. Charles preferred his suit on behalf of his countrymen; describing the want of Welsh Bibles, and the failure of all attempts to obtain them in the usual channel, and urging with importunate earnestness the necessity of resorting in this painful extremity to "new and extraordinary means."†

This proposition gave rise to a conversation of some length; in the course of which, it was suggested, that, as Wales was not the only part of the kingdom in which such a want as had been described might be supposed to prevail, it would be desirable to take such steps as might be likely to stir up the public mind to a *general* dispersion of the Scriptures. To this suggestion, which proceeded from the Rev. Joseph Hughes, a Baptist Minister, one of the Society's present Secretaries, and which was warmly encouraged by the rest of the company, we are to trace the dawn of those measures, which, expanding with time, and progressive discussion, issued at length in the proposal and establishment of the British and Foreign Bible Society.

The propriety of exciting the attention of the public to the general dispersion of the Scriptures having been thus casually suggested, Mr. Hughes was desired to prepare, in writing, such an Address as might contain, in a more digested form, the substance of his unpremeditated

* It is due to "The Religious Tract Society" to state, that the parties here alluded to, and to whom reference will hereafter be so frequently made, were the Committee of that very active and useful Institution.

† The names of Ambrose Martin, and Henry Boase, Esqs. ought not to be suppressed. These two Gentlemen took a most lively and liberal interest in the object of Mr. Charles's application: and made very generous exertions in favour of it, previously to the formation of that Society, which rendered all further exertions of this description on the part of individuals unnecessary. In a letter of the latter gentleman, (dated August 12, 1803,) which now lies before me, there is so much to admire, that I trust I shall obtain his excuse for extracting a passage from it for the reader's satisfaction.

"From the time you first mentioned the want of a *new edition of the Sacred Scriptures in the Welsh language*, my thoughts have been much occupied by that important subject. I CANNOT WITHOUT PAIN REFLECT, THAT ANY PERSON IN THIS HIGHLY-FAVOUR'D LAND SHOULD BE ABLE AND WILLING TO READ THE BIBLE, AND WANT THE MEANS OF SO DOING."

ed observations ; in order that the project, if it should, upon revision, appear practicable and important, might be regularly submitted to the consideration of the Public.

In the mean time, certain measures were pursued, which tended materially to advance the progress of the undertaking. A communication was made of the object contemplated, to some persons of distinguished reputation for piety and philanthropy. Among these, was William Wilberforce, Esq. who, at a private interview, conferred with the parties who had solicited his advice ; and furnished such hints as his enlightened mind and liberal heart would be likely to suggest, in order to improve their plan, and facilitate its introduction to public acceptance. A similar communication was made to Charles Grant, Esq. and attended with a similar result.

The Rev. C. F. A. Steinkopff, Minister of the German Lutheran Church in the Savoy, and one of the Society's present Secretaries, voluntarily tendered his services to promote the design, in the course of a journey which he was about to make to the Continent of Europe. His offer was thankfully accepted, and he was accordingly requested to inquire particularly into the want of the Scriptures in such places as he should have occasion to visit. Similar inquiries were directed to be promoted in Ireland, and in other parts of the United Kingdom ; and the following queries relating to the same object were addressed to the country at large, through the medium of certain Periodical Publications.

- “ 1. Can the poor in your neighbourhood generally read ?
- “ 2. To what extent are they furnished with the Holy Scriptures ?
- “ 3. Do they discover a solicitude to read them ?
- “ 4. What has been done towards supplying this want ?
- “ 5. Are there persons in your neighbourhood willing further to encourage the distribution of the Holy Scriptures in our own and in foreign lands ?”*

These transactions took place antecedently to the close of May, 1803 ; and in the course of that month, Mr. Hughes presented an impression of an Essay, prepared in compliance with the wishes expressed at the primary Meeting, under the title of “ The Excellence of the Holy Scriptures an Argument for their more General Dispersion.” In this Essay, which may be regarded as containing the rudiments of the future Society, the author expatiates on the transcendent excellence of the Holy Scriptures, enumerates the different Religious Societies more or less concerned in promoting their circu-

* See *Evang. Mag. and Christ. Obs.* for June, 1803.

lation, and describes the limitations of their respective constitutions, and their consequent inadequacy to the work of a general distribution. Mr. Hughes then represents the importance of an association of Christians at large, with a view exclusively to the circulation of the Holy Scriptures ; and points out a variety of advantages, both direct and collateral, which might be expected to result from the operations of such an Institution.

As the enumeration given by Mr. Hughes of the Religious Societies, exhibits a fair account of all the charitable sources at that time in existence, from which a distribution of the Scriptures might be expected, it seems, on every ground, expedient that the reader should see it.

“ The many thousands of Bibles already circulated by various Societies, do them honour, and claim our fervent wishes for their lasting prosperity. Together with the Bible they circulate, for the most part, several volumes and tracts intended to familiarize, vindicate, and enforce the principles of the Bible ; nor can it be doubted that, in this way, the cause in which they are embarked has been materially assisted. The chief of the Societies are included in the following list : the figures subjoined denote the year in which each was founded.

<i>The Society for promoting Christian Knowledge.</i>	1698
<i>The Society for the Propagation of the Gospel in Foreign Parts</i>	1701
<i>The Society in Scotland for propagating Christian Knowledge</i>	1709
<i>The Society for promoting Religious Knowledge among the Poor</i>	1750
<i>The Bible Society</i>	1780
<i>The Society for the Support and Encouragement of Sunday Schools</i>	1785

“ The Society for promoting Christian Knowledge is composed of subscribing and corresponding members. The former hold regular meetings, and transact the general business of the Society. The latter are such persons in Great Britain, Ireland, and other Protestant countries, as are chosen to correspond with the Society on the state of religion in their neighbourhoods, to suggest such methods of doing good as occur to them, to distribute Bibles and other books recommended by the Society, and to remit occasional or stated contributions. Under the patronage of this Society, Charity-Schools have been erected, Bibles, Prayer-Books, and Religious Tracts dispersed, and foreign Missions, particularly in the East Indies, supported. It has printed the New Testament in Arabic, the whole Bible in the language of the Isle of Man, and four editions of it in the Welsh language. All members of the Society are entitled to Bibles, Testaments,

Prayer-Books, and the other publications of the Society, at the reduced prices mentioned in its annual catalogue.

“ The Society for the Propagation of the Gospel in Foreign Parts appears to have grown out of the Society for promoting Christian Knowledge, which refers to it, we believe, in all its annual accounts. The object of this Society is limited by charter to Foreign Parts, and more especially to the Plantations, Colonies, and Factories, beyond Seas, belonging to the Kingdom of England. Missionaries, Catechists, and Schoolmasters, are employed by this Society in Newfoundland, Nova Scotia, New Brunswick, Upper and Lower Canada, Cape Breton, the Bahama Islands, the Coast of Africa, New South Wales, and Norfolk Island. The Missionaries are supplied with books for a library, and Bibles, Prayer-Books, and small Religious Tracts, to distribute among their people as occasions may require. This and the preceding Society are directed entirely by members of the Established Church of England.

“ The Society in Scotland for propagating Christian Knowledge employs Schoolmasters, Catechists, and Missionaries, and distributes the Holy Scriptures and a few other religious books. The Scriptures have been translated at the Society’s expense into Gaëlic. A Parent Board is established at Edinburgh for conducting general business ; but a considerable accession of strength accrues from a Correspondent Board established in London, before which annual sermons are preached by ministers of different denominations. The exertions of this Society extend over the Highlands of Scotland, the contiguous Islands, and a part of North America.

“ The Society for promoting Religious Knowledge among the Poor distributes the Holy Scriptures, and a great variety of pieces on religious subjects. Every subscriber of a guinea annually is entitled once in two years to Bibles or other books circulated by the Society, according to his option, to the amount of forty shillings ; subscribers of more than one guinea annually are entitled to Bibles or other books to a proportionally higher amount. The prices at which the books are estimated, appear in the annual accounts, and in a slip of paper which accompanies the parcels sent to subscribers. At these prices the Public in general may become purchasers.

“ The Bible Society* was instituted for the sole use of the army and navy of Great Britain. It circulates only the Scriptures. The

* In a note appended to the second edition, “ the Dublin Association” is mentioned with the honour which it deserved, as having “ distributed among the poor in Ireland, 10,000 Bibles, and 12,000 Testaments,” and as “ advancing towards its

Committee state that they have been enabled, by the aid of subscribers, and collections made at different places of worship, to distribute among the regiments and ships specified in their printed account, 30,000 Bibles, and a considerable number of Testaments. The mode of application is a request signed by an officer in the army or navy, addressed to the Committee, expressing the number under his command.

“The Society for the Support and Encouragement of Sunday Schools provides Bibles, Testaments, and Spelling-Books, and receives applications from any part of England and Wales. The founders of Schools are expected, when they apply for aid, to inform the Secretary, by letters, of the number of the scholars, and, in the event of a second or third application, to state their progress and behaviour. The letters are presented to the Committee, and a gratuitous supply voted according to the exigency of the case.

“In addition to the above-mentioned means of diffusing scriptural knowledge, we may notice the existence of private donations and bequests relating to the same object, the numerous charity-schools maintained throughout the week, and the more recent Institutions under different forms for disseminating inspired truth both in our own and in foreign countries.”

To this enumeration of existing Societies, Mr. Hughes would doubtless have added, had he been acquainted with the fact, a reference to an Institution then recently dissolved—The French Bible Society. As this Society was altogether unknown to Mr. Hughes, and is little, if at all, known to the public in general, a brief account of it in this place will scarcely be deemed an improper digression.

The French Bible Society was instituted in May, 1792, and commenced its operations by opening a correspondence with a respectable Minister of the Reformed Church at Paris, and treating with a Printer of reputation in that capital for an edition of the French Bible, of which the Protestant Minister who had recommended him was to take the superintendence. The revolutionary war having put a period to all communication between the two countries, The French Bible Society suspended proceedings, and invested the amount subscribed, (with the exception of 4,000 livres advanced to the Printer at Paris,) in the public funds. On the re-establishment of intercourse between France and England in the year 1801, the Society learnt by a letter from the Protestant Minister, that the Prin-

original object, ‘*that no house or cabin in Ireland, in which there is a single person who can read, shall be destitute of the Holy Scriptures.*’”

ter was living, but that the revolution had totally ruined him. "That respectable father of a family" (says this correspondent) "has great difficulty to extricate himself from his embarrassments. The funds remitted to his hands from England, are, I imagine, consumed; while the task he had undertaken has totally failed. We have lived" (he adds) "in times which have destroyed every thing, overturned every thing: and all must be begun afresh."

The Society, discouraged by these and similar difficulties, and apprehending that their original design of circulating French Bibles among the Roman Catholics in France was become impracticable, resolved to apply the money of which they had been so long possessed, to the purchase of English Bibles, for distribution among "poor Catholics and others in the United Kingdom of Great Britain and Ireland:" 2,000 copies were accordingly procured; of which 1,000 were entrusted to the care of the late Rev. Dr. Coke, a principal Minister in the Wesleyan connexion, to be dispersed "by the means of their Missionaries among the Catholics in Ireland." A letter having been received from William Hall, Esq. of Dublin, pointing out other channels through which "10,00 Bibles might be usefully distributed in Ireland, and offering to guarantee their correct distribution, the remaining 1,000 copies were, in the month of August, 1803, placed at his disposal: and after this act, and the necessary formalities of pecuniary settlement, The French Bible Society was finally dissolved.

The following Prospectus,* issued by the above Society, soon after its formation in 1792, contains so much of the liberal spirit and practical views which have characterized the British and Foreign Bible Society, that the author of this work would deem himself inexcusable were he to decline giving it insertion.

" THE FRENCH BIBLE SOCIETY

is formed for the purpose of disseminating pure Christian Knowledge in France, by obtaining a general distribution of the Holy Scriptures, printed in the French tongue, throughout that nation.

"To accomplish such a design, would be too arduous and extensive an undertaking for any individual, or for a small circle. The

* For this document, by means of which he first became acquainted with the subject of the French Bible Society, the author is indebted, through his friend Mr. Hughes, to a gentleman, highly and deservedly esteemed for his learning, piety, and amiable spirit—the Rev. Dr. Smith, of Homerton.

general concurrence of all who know the value and feel the influence of the sacred writings is therefore invited.

“It is intended, that as far as possible, *those persons in the French nation, who are now destitute of this divine treasure in an intelligible language, shall be furnished with copies of it in their mother tongue.* The Poor will be supplied (gratis where necessary, or) at a very low price; and quantities will be lodged with ministers and other proper persons well known in the different provinces, that those who wish it may purchase at usual rates, and the wealthy and benevolent may be supplied at reduced prices with quantities to distribute. For this purpose, large contracts will be entered into on the most reasonable terms that can be obtained. The persons to whom the books may be sent will be desired to act as agents for the General Society, and at convenient intervals to transmit an account of distribution or sale, and of receipts.

“The Society now formed in London under the above name, have by their Committee begun a correspondence with some Gentlemen in Paris, who are friends to this scheme, and who have expressed an intention of forming a similar Society there; to whom, when embodied, will be committed the management of the business in that kingdom; to superintend the press for those editions which may be printed there; to distribute the books into, and to establish and conduct correspondence with, the different parts of the nation; to obtain the assistance and encouragement of their countrymen to this undertaking, and from time to time to transmit to this Society what information they may collect of the progress and success thereof.

“The plan has also been made known in Holland, and considerable assistance is with good reason expected from thence; and it is not doubted, that *smaller societies will be formed in the provincial towns of France, to assist the general plan.* From this source, especially, may authentic and early communications be received by the different bodies composing this Society, respecting the success attending, and the advantages arising from, this Institution.

“At present, the business of this Society is conducted by a Committee, which is chosen at the General Meetings of the Subscribers. The amount of the subscriptions is lodged in the hands of respectable Banking-houses, subject to the order of the Society.

“The Society wish to engage the assistance of every friend to the spreading religious knowledge, and would beg leave to *recommend the forming of Societies in different parts of the country, to assist them in the attainment of their object;* and if Clergymen and Ministers of every denomination, would recommend the cause to their different

congregations, and, where convenient, would make public collections for the support and extension of it, it would certainly tend much to the forwarding of this important design."

But to return :

While the whole of Mr. Hughes's Essay, from the good sense which it contains, and the candour which it breathes, is worthy of perusal, the following passages, both, from their intrinsic excellency, and from their accordance with subsequent events, have a peculiar claim to attention.

"Let us then cast a friendly eye over distant countries, and be the parents of the first Institution that ever emanated from one of the nations of Europe, for the express purpose of doing good to all the rest."

"The proposed Society would bespeak much attention which was never yet brought to bear on a subject so truly grand and momentous. Religion would occupy a larger space in the public mind, and the advocates of religion enjoy a new opportunity of testifying the strength of their convictions and the fervour of their zeal. A new impulse would be given to kindred Institutions ; and measures hitherto unthought of would be added to those which have long displayed their beneficial effects."

"We have specified Europe ; at the same time we would allow ample scope. Correspondence might more or less include every quarter of the globe."

"Many arrangements must be left to the determination of experience. Light will break in as the friends of the Institution advance : they will act as occasions dictate ; always having that to do, which will either connect with remoter branches of their design, or stand well insulated and alone."

It is impossible to reflect on these observations, written nearly a year before the Society was formed, without being forcibly struck by the remarkable exactness with which they have been verified.

The conclusion is in a strain so diametrically opposite to that spirit of rivalry in which the Society has been said by some of its opponents to have been projected, that I cannot allow myself to omit it.

"But God puts honour upon mortals by employing their agency in the fulfilment of his promises, and the promotion of his glory : and if those of his designs may be considered as indicating an approach toward maturity, which most unite and engage his servants ; is it not probable that knowledge and salvation will follow close in the train of those labours, to which, with respectful deference, we now call the attention of the christian world ? May we not,

therefore, look forward to a large meeting of our fellow-christians, whose unanimous and loud voice shall encourage us to go and do all that is in our hearts? But should we in this respect be disappointed, our labour will not be regretted, if it serve in a few instances to draw more attention to the Bible, *if it contribute to the strength of Societies already established*, and especially if it promote the spirit of distribution among those, who having long regarded the truth as it is in Jesus, have yet done little toward enriching the world with its treasures. Conscious, however, of having discharged a duty, and encouraged to expect some favourable result; we here conclude, leaving our exhortations with the consciences of men, and our prayers in the bosom of God."

Copies of this Essay were now put into circulation through a variety of channels; and it cannot be questioned that they must have contributed materially to prepare the way for proceedings of greater publicity and decision.

It was not till the month of January, 1804, that the measures had attained a sufficient degree of ripeness, in the estimation of the Conductors, to justify the consideration of steps for carrying them into actual execution. An outline of a plan for the projected Society had, early in the preceding year, been prepared by Samuel Mills, Esq. a gentleman, who, to the service he rendered in laying the foundation of the Society, has added that of a judicious and useful co-operation in the promotion of its interests, and the management of its concerns.

The plan thus sketched out was now regularly completed; and the title was altered, at the suggestion of the same individual from whom the first idea of the Institution proceeded, from "A Society for promoting a more extensive circulation of the Holy Scriptures both at home and abroad," the form in which it originally stood; to the definite and comprehensive designation, of "The British and Foreign Bible Society."*

Things being thus far advanced, it was determined to convene a public meeting: a circular address was accordingly drawn up; and copies of it were forwarded to such individuals as were thought likely to favour the proposed undertaking, or at least to give an impartial hearing to what should be urged in its recommendation. The circular address, which bore for its title "The Importance of a fur-

* These particulars are stated with the more minuteness, in order to show how utterly unfounded was the insinuation of one of the Society's earliest adversaries, that *Tracts* formed a part of the original plan. See Country Clergyman's Letter to Lord Teignmouth, p. 36.

ther Distribution of Bibles," briefly touched upon the principal topics which had been discussed in the Essay, and referred to that publication for more complete and detailed information.

The following extract from this address will be found to deserve particular attention, as it explains the views of the projectors in recommending the formation of the proposed Society; accounts for the delay by which the measures preparatory to its formation had been retarded; and discovers the spirit of candour, conciliation, and amity, in which it was designed that its future operations should be conducted, both at home and abroad.

"Several Societies have been formed for the propagation of Scripture-truth, but there is room for several more. This assertion is affectingly confirmed by the result of specific inquiries recently made both in Britain and on the Continent. A few individuals, the promoters of these inquiries, have had frequent discussions on the subject, and are at length encouraged to hope that they shall realize their wishes in the formation of a new Society.

"Their views are considerably detailed in an Essay printed at the commencement of last year. Europe was then in peace, and they were flattered with the prospect of extensive co-operation, at home and abroad. But the flames of war, bursting again with augmented violence, and spreading unusual alarm through the country, occasioned a suspension of measures requisite for maturing the plan. Now that the public mind is partly recovered from its consternation, though we may not proceed with all the advantages attached to a time of peace, we may be laying a solid foundation, and preparing suitable materials against a happier season.

"If the present period is not the most auspicious to such undertakings, neither is there any danger of its being fatal to them. 'The wall of Jerusalem,' it is written, 'shall be built in troublous times.' In fact, how many successful efforts for the promotion of human happiness have been made, amidst the clouds and tempests of national calamity! It should also be remembered, that the present is the only period of which *we* are sure. Our days of service are both few and uncertain; whatsoever, therefore, our hands find to do, let us do with our might.

"Under these impressions, it has been proposed by the individuals referred to above, to institute a Society entitled

THE BRITISH AND FOREIGN BIBLE SOCIETY.

"Its object—to promote the circulation of the Scriptures in some of the principal living languages.

“The sphere of its activity—First, the United Kingdom of Great Britain and Ireland, and the European Continent: afterwards, remoter regions, as the state of the finances may admit, and the urgency of particular cases may require.

“The object and the sphere of such a Society, considered in their union, distinguish it from all existing Societies.

“The Bible Society distributes the Scriptures only, but confines its distributions to the British Army and Navy.

“The distribution of Bibles in other Societies forms only a part of their plan; and, with a very few exceptions, the exertions of those Societies are limited to Britain.

“The projected Society, not refusing to co-operate on the same ground, would traverse scenes which other Societies are, by their regulations, forbidden to occupy; and, presenting nothing but the inspired volume, would be sure to circulate truth, and truth alone; hereby avoiding the occasions of controversy, and opening a channel into which Christians of every name might, without scruple, pour their charitable contributions.

“Several persons have expressed much solicitude on the subject, and, together with those whom it has chiefly interested, look cheerfully forward to the time when a Society, founded on so extensive and liberal a principle, shall be able to announce, in a very public manner, its ample patronage, and its beneficent exertions.”

To these observations the following notice, with the accompanying signatures, was subjoined:

“Sir,

“The prefixed Address is respectfully submitted to your perusal. A Public Meeting will be held relative to the formation of the proposed Society, at the London Tavern, on Wednesday the 7th of March, when your presence, if you approve the object, is requested by

GRANVILLE SHARP,
WILLIAM ALERS,
JOSEPH BENWELL,
HENRY BOASE,
ROBERT COWIE,
SAMUEL FOYSTER,
JOSEPH SMITH GOSSE,

RICHARD LEA,
ALEXANDER MAITLAND,
SAMUEL MILLS,
JOSEPH REYNER,
HERMAN SCHROEDER,
CHRISTOPHER SUNDIUS,
GEORGE WOLFF.

“The chair will be taken at twelve o'clock precisely.”

It was in this stage of the business, and through the medium of the circular above-described, that the writer of this History became first acquainted with the plan on which so much has been said, and in the subsequent execution of which he was induced to take so considerable a part. As his own conduct is so greatly mixed up with the transactions which it will be his duty to record, he trusts he shall be excused for adverting, both in this and in other parts of his History, to such particulars of a personal nature, as appear necessary to the perspicuity and connexion of the work.

Early in the summer of 1803, the author received from Mr. Hughes, with whom he was but very slightly acquainted, two copies of the Essay on "The excellence of the Holy Scriptures, &c." accompanied with a request, that he would accept one for his own use, and present the other to the Bishop of London, and solicit his Lordship's patronage to such an Institution as that Essay was designed to recommend. The author complied with so much of Mr. Hughes's request as respected the presentation of his Essay to the Bishop; but beyond that, he neither felt himself authorized nor inclined to proceed. The project for attempting the universal circulation of the Scriptures, and for uniting, in pursuit of that end, the Members, Pastors, and Prelates of the Established Church with the different sects and denominations of Dissenters, appeared to be fraught with so many and such invincible difficulties, that, regarding it as utterly chimerical, he took little pains either to understand or to recommend it. So completely indeed had the presumption of its impracticability taken possession of his mind, that he is not aware of having given the plan any further consideration, till the receipt of the circular revived the recollection of it; and the name of his intimate and valued friend Granville Sharp, at the head of the signatures, determined him to attend the Meeting, at which its merits were to be publicly and solemnly discussed.

On Wednesday the 7th of March, 1804, the Meeting, as convened by the circular notice, took place at the London Tavern, Bishopsgate Street. Having the preceding evening conferred with Mr. Granville Sharp, who appeared to have affixed his signature, rather out of respect to the object, than from any particular knowledge and approbation of the means, the author accompanied him by appointment to the scene in which the business was to be transacted. On entering the Tavern, they were conducted to a room, in which were seated a number of persons, diligently occupied in preparing the resolutions to be submitted to the general body. The author had scarcely taken the station which the courtesy of this Provisional Committee

had assigned him, when he observed, among their number, three individuals of respectable appearance, whom, from wearing their hats, and from the peculiarity of their garb, he perceived to be Quakers.*

It had long been an opinion current in the world, that this class of Christians entertained only a qualified respect for the letter of Scripture; and that, consequently, the Bible was very little read and recommended among them. Participating in the influence of this popular prejudice, the author could not contemplate the appearance of Quakers in such a connexion, without feeling a sort of astonishment, of which his subsequent experience of their conduct in the British and Foreign Bible Society has repeatedly made him ashamed.

It would not perhaps be difficult to account for the origin and prevalence of a misconception so injurious to the character of the individuals to whom it applied. It was generally known that the Quakers were not accustomed to use the Scriptures in their assemblies for religious worship. Their celebrated apologist, Barclay, had spoken of the Scriptures in terms very different from those which orthodox Christians have been accustomed to employ; and many of their writers had expressed themselves on the same subject, after his example, in very indistinct and unsatisfactory language. When to these considerations is added the almost utter ignorance which prevailed concerning the private habits and domestic economy of this quiet and retiring people, it will not be matter of surprise, that an opinion should have been entertained of their indifference to the Scriptures, for which there appears in reality to have been so little foundation.†

* The author trusts he shall not be thought to treat the "Society of Friends" with disrespect, by using that term, when speaking of them, by which they are generally known in the world, rather than the ambiguous (though certainly more proper one) by which they are known among each other.

† The following extract from their Yearly Epistle for 1815, will be read with unqualified pleasure.

"It has afforded us much satisfaction to believe, that the Christian practice of daily reading in families a portion of Holy Scripture, with a subsequent pause for retirement and reflection, is increasing among us. We conceive that it is both the duty and the interest of those who believe in the doctrines of the Gospel, and who possess the invaluable treasure of the sacred Records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted everywhere. Heads of families, who have themselves experienced the benefit of religious instruction, will do well to consider whether, in this respect, they have not a duty to discharge to their servants and others of their household. Parents, looking sincerely for help to Him of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty and Christian redemption."

In fact, the peculiarities of the Quakers, both in sentiment and discipline, were of a nature to keep them more widely separated from the mass of the community than any other society of Christians : and hence it resulted that (with the exception of their exemplary morality) their real character was for a considerable period so defectively known. The abolition of the slave-trade was the first public measure which brought them into contact with the rest of the community, and engaged them in a copartnership of practical benevolence with the members of other religious denominations : but it was reserved for the British and Foreign Bible Society to enlarge the boundaries of this philanthropic intercourse ; and to incorporate the affections and exertions of this benevolent people with those of their Fellow-Christians in every part of the world.

The reader will, it is hoped, excuse a digression, which had for its object to place in a just light the character of a people whose services in the British and Foreign Bible Society have not been surpassed by those of the warmest and most active of its members. It will illustrate, at the same time, the tendency of this Catholic Institution to correct the errors into which Christians of every denomination have been betrayed, in forming their judgment of each other ; and to inculcate upon them all the necessary obligations of justice, candour, and charity. But to return :

Previously to the termination of this preparatory meeting, a paper was put into the author's hands, containing a series of Resolutions, accompanied with a request, that if he should approve them, he would move their adoption, as the basis of the proposed Society. The arrangements being completed, the parties were ushered into the great room, where a respectable company was assembled, amounting to about 300 persons of different religious denominations. Mr. Granville Sharp was unanimously called to the chair, and so strongly was he impressed with the importance of the object, that, notwithstanding his almost unconquerable aversion to occupy a place which implied such distinction, (an aversion never overcome in the Committee for the Abolition of the Slave-trade, of which he was appointed perpetual Chairman,*) he obeyed the unanimous call, and presided accordingly.

* The following extract from Mr. Clarkson's *History of the Abolition of the Slave-trade*, will confirm what is stated above.

"At one of these meetings, (says Mr. Clarkson, speaking of the Committee for the Abolition of the Slave-trade,) a resolution was made, that Granville Sharp, Esq. be appointed chairman. This appointment, though now first formally made in the minute book, was always understood to have taken place ; but the modesty

The business of the day was opened by Robert Cowie, Esq. William Alers, Esq. followed; and he was succeeded by Samuel Mills, Esq. and the Rev. Mr. Hughes. These gentlemen explained the nature and design of the projected Society; demonstrated its necessity, from the great want of the Holy Scriptures, and the insufficiency of all the means in existence to supply it; and in a strain of good sense, temperate zeal, and perspicuous information, urged the importance of its immediate establishment. After these speakers had sat down, there arose another advocate, in the person of the Rev. Mr. Steinkopff, whose address corroborated what had been already advanced, and in the happiest manner completed the effect. The author had yielded, he will confess, a reluctant assent to the pleadings of those by whom Mr. Steinkopff was preceded: but the representation which *he* gave of that scarcity of the Scriptures which he had himself observed in foreign parts; the unaffected simplicity with which he described the spiritual wants of his German fellow-countrymen; and the tender pathos with which he appealed on their behalf to the compassion and munificence of British Christians, spoke so forcibly both to the mind and the heart, as to subdue all the author's remaining powers of resistance, and decide him in favour of the Institution.

After Mr. Steinkopff had resumed his seat, the author rose, by an impulse which he had neither the inclination nor the power to disobey, in order to express his conviction, that such an Institution as that which had been recommended, was manifestly needed; and that therefore the establishment of it ought not to be delayed. His emotions, on rising, were such, as he will not attempt to describe. Surrounded by a multitude of Christians, whose doctrinal and ritual differences had for ages kept them asunder, and who had been taught to regard each other with a sort of pious estrangement, or rather of consecrated hostility; and reflecting on the object and the end which

of Mr. Sharp was such, that, though repeatedly pressed, he would never consent to take the chair, and he generally refrained from coming into the room till after he knew it to be taken. Nor could he be prevailed upon, even after this resolution, to alter his conduct; for though he continued to sign the papers which were handed to him by virtue of holding this office, *he never was once seated as the chairman during the twenty years in which he attended at these meetings.* I thought it not improper to mention this trait in his character. Conscious that he engaged in the cause of his fellow-creatures solely upon the sense of his duty as a Christian, he seems to have supposed either that he had done nothing extraordinary to merit such a distinction, or to have been fearful lest the acceptance of it should bring a stain upon the motive on which alone he undertook it."—*Clarkson's History of the Abolition of the Slave-trade*, vol. i. p. 449.

had brought them so harmoniously together ; he felt an impression, which the lapse of more than ten years has scarcely diminished, and which no length of time will entirely remove. The scene was new : nothing analogous to it had perhaps been exhibited before the public since Christians had begun to organize among each other the strife of separation, and to carry into their own camp that war which they ought to have waged in concert against the common enemy. To the author it appeared to indicate the dawn of a new era in Christendom ; and to portend something like the return of those auspicious days, when “ the multitude of them that believed were of one heart and of one soul ;” and when, as a consequence of that union, to a certain degree at least, “ the Word of God mightily grew and prevailed.”

After giving utterance to these feelings, in the best way he could, the author moved, as requested, the following Resolutions.

1. A Society shall be formed, with this designation,

THE BRITISH AND FOREIGN BIBLE SOCIETY ;

of which the sole object shall be to encourage a wider dispersion of the Holy Scriptures.

2. This Society shall add its endeavours to those employed by other Societies for circulating the Scriptures through the British dominions, and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan.
3. Each Subscriber of One Guinea annually shall be a Member.
4. Each Subscriber of Twenty Pounds at one time, shall be a Member for life ; a Subscriber of Five Guineas per annum, shall be a Governor ; and a Subscriber of Fifty Pounds, or upwards, at one time, shall be a Governor for life. Governors shall be entitled to attend and vote at all the Meetings of the Committee.
5. An Executor, paying a Bequest of Fifty Pounds, shall be a Member for life ; or of One Hundred Pounds, or more, a Governor for life.
6. Each Member shall be entitled, under the direction of the Committee, to purchase Bibles and Testaments, for the purpose of

gratuitous distribution, at the Society's prices, which shall be as low as possible ; but no English Bibles or Testaments shall be *given away* in Great Britain by the *Society itself*.

7. The Annual Meeting of the Society shall be held in the month of May, when the Treasurer and Committee shall be chosen, the Accounts audited, and the Proceedings of the foregoing Year reported.
8. The Committee shall consist of Thirty-six Members, who shall conduct the business of the Society, and have power to call an extraordinary General Meeting. Twenty-four of the Committee, who shall have most frequently attended, shall be eligible to re-election the ensuing year.
9. The Committee shall recommend, at the General Meetings, such Noblemen and Gentlemen as shall have rendered important Services to the Society, to be elected Honorary Members.

These Resolutions, which are inserted at length, that the reader may observe the gradations of improvement in the constitution of the Society, were adopted with unanimous demonstrations of cordiality and joy. The Institution was considered as established ; and more than 700*l.* were immediately subscribed.

Thus terminated the proceedings of this extraordinary day, a day memorable in the experience of all who participated in the transactions by which it was signalized ; a day, to which posterity will look back, as giving to the world, and that in times of singular perturbation and distress, an Institution for diffusing, on the grandest scale, the tidings of peace and salvation ; a day, which will be recorded as peculiarly honourable to the character of Great Britain, and as fixing an important epoch in the religious history of mankind.

The British and Foreign Bible Society having thus been established, the author felt it important to make an early communication of the fact to the Bishop of London. On his return therefore to Fulham, he immediately addressed a letter to the Bishop, at that time in residence at London-house, St. James's Square ; and as his Lordship was pleased to honour the author with much of his confidence, gave him a full and circumstantial account of the entire transaction.

In this communication the author stated to his Lordship what he had witnessed, and how he had considered it his duty to act. He mentioned the evidence, which had been produced, of the want of

the Scriptures, both in Great Britain and in foreign parts; described the comprehensive principle on which the Society was constituted, and the spirit of candour and liberality in which it had been formed; submitted to his Lordship, that the challenge so liberally given, on the part of our Dissenting Brethren, ought, on our part, to be as liberally accepted; and expressed his conviction, that it was equally expedient for the honour of the church, and for the accomplishment of the Society's object, that the Ministers and Members of our Ecclesiastical Establishment should give it their decided countenance and support.

This representation was not lost on the enlightened mind and candid temper of Bishop Porteus. Ever alive to the concerns of religion and humanity, and extending his views of responsibility and usefulness beyond the limits of a peculiar jurisdiction, this excellent Prelate was accustomed to enter with zeal into plans of general benevolence; and to take a real interest in whatever regarded the dissemination of truth, and virtue, and happiness, in any part of the world. A plan, therefore, contemplating, as its object, the universal circulation of the Holy Scriptures, could scarcely fail to meet with a favourable reception in such a quarter. After a reasonable delay, the Bishop replied to this communication, in very satisfactory and encouraging terms. In the course of his reply, his Lordship distinctly stated, that "he very much approved the design of the Bible Society;" that "he had mentioned it to several of his friends, who also approved of it;" but that he wished, for their satisfaction and his own, to have further information; and added, that if the author transmitted to him the desired intelligence respecting the actual Subscribers and Members of the Institution, "it might materially promote the success of the plan."*

* The Rev. Archdeacon Hodgson has expressed the views which the Bishop had in attaching himself to the Society, in terms, which, while they do justice to the enlarged liberality of his Lordship's mind, reflect no small credit on the discernment and the candour of his Biographer. The following are the Archdeacon's words:

"The plan of this Society embraced a most extensive range of action: and in order to raise an adequate fund, it was thought necessary, not to confine it merely to Members of the Established Church, but to take in without exception all denominations of Christians. But then, on the other hand, it was laid down as a primary and fundamental rule, from which there was in no instance to be the slightest deviation, that its sole and exclusive object should be *the circulation of the Scriptures, and the Scriptures only, without note or comment.*

"A limitation thus absolute and unequivocal, removed from the Bishop's mind all doubt and hesitation. He saw instantly that a design of such magnitude, which

While this negotiation was proceeding with the Bishop of London, very active and unremitted exertions were made to complete the internal organization of the Society, and adapt it to general acceptance and support. Nothing had been determined on the 7th of March, beyond the simple act of establishing a Society under the designation of "The British and Foreign Bible Society," and the adoption of certain elementary propositions, as the outline of its future constitution. A Committee had indeed been nominated; but the appointment of officers, the selection of patronage, and the adjustment of all the practical machinery, were measures which remained to be executed; and the execution of them was attended with difficulties, which, had the object of the Society been less definite, and the attachment to it less sincere, would, in all human probability, have proved insuperable.

The Committee nominated at the formation of the Society, and on which these executive measures had devolved, consisted of individuals, highly respectable, and conscientiously devoted to the service of the Institution. But the diversity of religious sentiment, connexion, and denomination, by which they were characterized, may naturally be supposed to have thrown serious obstacles in the way of that mutual understanding which is the only sure basis of a sincere and steady co-operation. Never, perhaps, before were thirty-six persons brought together for the prosecution and attainment of a common purpose, whose views, and habits, and prejudices, exhibited a greater and more unpromising variety. Strangers in many instances to each other's persons, and not a little disaffected to each other's religious systems, they had to struggle against feelings to which time and mutual alienation had given in a manner the authority of principles; and to balance the value of the object itself against that of the

aimed at nothing less than the dispersion of the Bible over every accessible part of the world, could be accomplished only by the association of men of all religious persuasions. He looked forward to great results from such a combination of effort. He entertained the hope, that it might operate as a bond of union between contending parties; and that by bringing them together in one point of vast moment, about which there could hardly be a diversity of opinion, it might gradually allay that bitterness of dispute, and put an end to those unhappy divisions, which had so long tarnished the credit of the Christian world. Whilst therefore he remained firmly attached to the original Society, whose exertions, as far as its limited sphere allowed, no one ever held in higher estimation, he gave at the same time the sanction of his name without scruple to the new one; and the more he considered its object, and the longer experience he had of the spirit and principles on which it was conducted, the more deeply he was convinced, that it merited all the support which the Church of England could give it."

minor considerations which must be sacrificed in order to attain it. It is not therefore to be wondered at, that, in the outset of their proceedings, a Committee thus composed should experience no ordinary embarrassment. A sense of propriety dictated, that parties so strangely diversified should mutually advance towards each other with wariness and reserve: and it is natural to conclude, that in the exercise of this caution, they would occasionally betray those emotions of jealousy, which served to demonstrate, how much they were indebted to the influence of the Bible for effecting their approximation to a common standard.

These observations must be considered as chiefly applying to the state of the Committee, antecedently to that improvement which it afterwards received; and they are made in this place, in order that the reader may be the better qualified to estimate the difficulties attending the accomplishment of those measures which we are now to relate; and which, while they completed the draught of the Society's constitution, laid the foundation of that mutual confidence, cordiality, and co-operation, by which its Committee have been, and continue to be, so honourably distinguished.*

The first of the measures referred to was the appointment of a Secretary. On the 12th of March, only five days subsequently to that on which the Society was formed, the subject was started in a full meeting of the Committee; and a respectable member, after passing a deserved encomium on the talents, the character, and the services of that individual to whom the Society was so eminently indebted for its origin and formation, concluded by moving, that the Rev. Joseph Hughes be appointed Secretary to the Institution. Under a sense of duty, the author took upon himself the painful, and apparently invidious task of objecting to such an appointment. Without questioning the purity of those motives by which the proposer was actuated, or the justice of that commendation which he had bestowed on the individual proposed, the author ventured to represent, in strong terms, both the impropriety and the impolicy of con-

* In proof of what is stated above, may be adduced the following testimony delivered by the Right Hon. the Chancellor of the Exchequer, at the Eighth Anniversary of the Institution.

"I have entered very considerably into the details of business in the Committee; I have attended many of its meetings; and I wish to bear this public testimony to the harmony, candour, and impartiality, with which the concerns of the Society are conducted: that from the part taken, and the sentiments uttered, by the persons who take the lead in the conduct of the Society's affairs, I should not be able to ascertain who are Churchmen and who are Dissenters."

stituting a Dissenting Minister, however highly respectable and meritorious, the Secretary of an Institution which was designed to unite the whole body of Christians, and for which its Directors had evinced so laudable an anxiety to obtain the patronage and co-operation of the Established Church.

Into this view of the subject, both the mover of the question, and the Committee at large, most readily entered; and it was immediately perceived that the objection might be removed, by associating in the appointment, with the Rev. Mr. Hughes, a Clergyman of the Established Church. An amendment to this effect was proposed, and unanimously adopted; and the author was invited to accept the situation. Highly as he estimated the honour which such an invitation implied, he respectfully, but peremptorily, declined it. In so doing, he assigned, as the ground of his refusal, his domestic, parochial, and other employments; and directed the attention of the Committee to the Rev. Josiah Pratt, B. D. Secretary to the Church Missionary Society, at that time present, as a person who united the talents and experience which such an office might be supposed to require. To this recommendation the Committee acceded; and the Rev. Josiah Pratt and the Rev. Joseph Hughes were appointed Secretaries accordingly.

The Committee now appeared to think that they had paid due regard to every consideration which claimed their attention, and had rendered their Secretariat department complete; when an individual* arose, and observed, that the work was imperfect, and that a serious deficiency still remained to be supplied. Provision had, he said, been made for the Establishment and the Dissenters, but none for the Foreign Churches. He therefore recommended, that another office should be created, that of Foreign Secretary; and that it should be conferred on a Gentleman, who had already manifested his disposition and his ability to serve the Society—the Rev. Mr. Steinkopff. On the proposal, as it respected both the office and the individual, there was but one opinion; and the result was, that the Rev. Mr. Steinkopff was unanimously added to the number of the Secretaries.

Thus suddenly, and as it were by casualty, was the plan which regulates the Secretariship of the Society concerted and matured. The progress of an hour carried the Committee on, from the hasty

* This individual was William Alers, Esq. a Gentleman of known philanthropy, and who took a prominent and useful part in the Meeting at which the Society was formed. See p. 23.

suggestion of a short-sighted attachment to the wise determination of a liberal policy ; and the Meeting, which commenced with a proposition calculated to gratify one section only of the Christian community, terminated in a conclusion, which, from its comprehensive provisions, was adapted to satisfy, to conciliate, and to unite all classes of Christians, both at home and abroad.

The principal offices in the Secretariship having been thus satisfactorily filled up, the attention of the Committee was, at their next Meeting, directed to the appointment of an Assistant Secretary and Collector. It was their intention to unite the two occupations in one and the same officer. Two individuals, Mr. Joseph Tarn, and Mr. Thomas Smith, were nominated as candidates for this office, with recommendations so strong, so highly approved, and so equally balanced, as to make it difficult for the Committee to determine, which of the two it would be their duty to prefer, or how they could in fact accept either, without the risk of wounding some feeling, and sacrificing some advantage, by rejecting the other. With that spirit of wisdom and accommodation which has characterized their earliest and their latest proceedings, they decided to avail themselves of the services of both. The respective departments of these two officers were assigned with admirable precision by a very intelligent Sub-Committee ; and both the choice of the individuals, and the distribution of their employments, were afterwards justified by an ample and beneficial experience.

The next steps which were taken respected a plan for new modelling the Committee,—a revision of the Laws,—and certain other steps of inferior moment, which had for their object to regulate the internal machinery of the Institution.

The first of these, the plan for new modelling the Committee, was a measure, which for the felicity of thought with which it was conceived, the good temper on all sides with which it was executed, and the practical advantages with which it has been followed, deserves to be particularly related and explained.

By the eighth resolution, as settled at the formation of the Society on the 7th of March, it was enacted, that the Committee for conducting its business “should consist of thirty-six Members.” Nothing was, however, stated or defined in that resolution, as to the description which these Members should answer, or the religious communion to which they should respectively belong. They were chosen, therefore, indiscriminately, from the Episcopal Clergy, Dissenting Ministers, and the Laity at large ; with little reference to any other

qualification, than that of known or reputed attachment to religion, and either ascertained or probable regard for the object and success of the Institution.

It appeared, upon reflection, that a list, which should exhibit such a combination as would naturally arise from so desultory a choice, might excite a prejudice against the designs of the Society, and give it that aspect in the eyes of the public, which would preclude it from general support. It was further considered, that it would be highly inexpedient to let the composition of a body, entrusted with the direction of the Society's affairs, remain wholly undefined; and to leave the annual election of its Members to the uncertain operation of casual and unregulated feeling. A plan was therefore concerted for modelling the Committee on a principle which should define the respective proportions of Churchmen, Dissenters, and Foreigners; and prescribe such other regulations as might obviate prejudice, prevent invidious competition, and maintain inviolate the exercise of those rights both of conscience and judgment, which no constituent part of the Committee were either expected or disposed to surrender.

According to this plan, it was determined, that the Committee should consist exclusively of Laymen; that of the thirty-six Members, to which number it was limited, six should be Foreigners, resident in, or near the Metropolis; and of the remaining thirty, one half should be Members of the Established Church, and the other half Members of other Christian denominations. In order, however, to secure the services of the Clergy and of Ministers generally, provision was made for their admission to a seat and a vote in the Committee, on the terms which made them Members of the Society; a provision, which, while it concealed their names, recognized their privileges, and retained their co-operation. The merit of this plan belongs wholly to the Rev. Josiah Pratt: and when it is considered with whom the Society originated, and under what sort of influence its first Committee had been formed, it will appear, that it must have required much energy on the one part, and no less moderation on the other, to accomplish a measure which involved so many and such material changes. The subject was indeed very freely discussed; and objections were urged against parcelling out the Committee by lines of religious distinction: but the discussion was conducted throughout in a Christian spirit; and ended in a unanimous determination, to adopt the proposed improvements in all their extent.

So considerable an alteration, or rather enlargement, of the law which directed the appointment of the Committee, demanded, to ren-

der it valid and give it operation, the sanction of a General Meeting ; and it appearing desirable to take advantage of such an occasion to consolidate the establishment and extend the reputation of the Society, a resolution was formed, that the whole of its regulations should be carefully revised, and a finished draught of the constitution be prepared for the approbation of the general body.

While the business created by this resolution was proceeding, a change was projected and accomplished in the office of the Secretary for the Established Church. The proposition which led to it originated with the Rev. Mr. Pratt, who made such a representation to the Committee, as disposed them to concur with him in believing, that it would be for the advantage of the Institution, if the author could be induced to occupy the station which had been so ably and beneficially filled by himself. The grounds upon which the author's consent was solicited, were such as seemed scarcely to leave him an option. He therefore acquiesced in the proposed arrangement, and the change took place accordingly. Mr. Pratt had been appointed Secretary on the 12th of March ; on the 23d of April his voluntary resignation was accepted, and the author was appointed to succeed him. The conduct of Mr. Pratt in this transaction was too creditable to the integrity of his mind, and his superiority to the desire of personal distinction, not to attract the notice and excite the gratitude of the Committee. They marked their sense of his generosity by a testimony of their warmest approbation ; and voted him their unanimous thanks " for his very disinterested attention to the welfare of the Institution."

In the same interval too, within which the circumstance just mentioned occurred, and while the business of internal organization was in progress, attention was directed to such measures of external arrangement as might hereafter conduce to the Society's domestic and foreign operations. A train was laid for ascertaining, as widely as possible, the want of the Scriptures ; and every thing was done, which zeal could prompt, and an Institution but partially formed could be expected to achieve, in order to promote inquiry, and to engage a friendly and active co-operation both at home and abroad.

The revised plan of the Society being now prepared, and having received the approbation of the Committee, a General Meeting of the subscribers and friends of the Institution was publicly advertised for Wednesday the 2d of May ; and the Right Hon. Lord Teignmouth, whose name had appeared among the earliest in the list of contributors, was respectfully solicited, through his personal friend Zachary Macaulay, Esq. an active, judicious, and most useful Mem-

ber of the Committee, to take the chair on that occasion. To this application his Lordship very promptly acceded: but ill health compelling him to retract his engagement, Granville Sharp, Esq. the former chairman, was requested to repeat his services, in the same capacity; and with this request, however little congenial with his personal feelings, he kindly complied.

On the day appointed, the meeting was held, in the same room at the London Tavern in which the Society had been formed. Granville Sharp, Esq. presided, with his characteristic urbanity and attention. A Report was read, purporting that the Committee had been occupied in opening communications with various persons of influence in different parts of the United Kingdom, and of the Continent, for the purpose of obtaining intelligence, augmenting the funds of the Society, and otherwise promoting its interest. The amended plan of the Society's regulations was then presented, and unanimously approved and adopted. The attendance and exertions of William Wilberforce, Esq. added much to the interest of the day. He addressed the meeting in a speech of equal animation and judgment. While he encouraged the Members of the Society to proceed in their undertaking with an ardour becoming the object and the end, he cautioned them against precipitating their measures, and urged upon them the extreme importance of guarding against premature and ostentatious publicity. The observations of Mr. Wilberforce produced, as they are accustomed to do, a very sensible effect; and the meeting separated, with an increased conviction of the excellence of their cause, and a confirmed resolution to unite with their zeal in the prosecution of its interests that discretion which had been so opportunely and impressively recommended.

The constitution of the Society, as revised and amended, having thus received the sanction of the general body, preparation was now made for setting its powers in motion, and directing the machinery of which it consisted, to the objects upon which it was hereafter to be so actively employed. With this view, an early day was fixed upon for the first meeting of the Lay Committee, in order that it might be ascertained, with the least possible loss of time, on whom the Society might depend for engaging to conduct the practical business of the Institution. The result of this meeting was the definitive appointment of that Committee, from the individuals who had signified their acceptance of the nomination, and from such others as were proposed and approved, in the place of those who had declined. The following list will show who the parties were to whom the ho-

nour belongs of having served in the first Committee of the British and Foreign Bible Society, after it had acquired a regular and permanent constitution.

WILLIAM ALERS, Esq.
T. BABINGTON, Esq.
THOMAS BERNARD, Esq.
JOSEPH BENWELL, Esq.
WILSON BIRKBECK, Esq.
HENRY BOASE, Esq.
JOSEPH BUNNELL, Esq.
J. BUTTERWORTH, Esq.
ROBERT COWIE, Esq.
CHARLES CRAWFORD, Esq.
JOHN FENN, Esq.
SEBASTIAN FRIDAG, Esq.
CHARLES GRANT, Esq.
CLAES GRILL, Esq.
JOSEPH HARDCASTLE, Esq.
W. HENRY HOARE, Esq.
THOMAS HODSON, Esq.
JOHN DANIEL HOSE, Esq.

ROBERT HOWARD, Esq.
R. LEA, Esq. Alderman.
ZACHARY MACAULAY, Esq.
A. MAITLAND, Esq.
AMBROSE MARTIN, Esq.
SAMUEL MILLS, Esq.
JOSEPH REYNER, Esq.
H. SCHROEDER, Esq.
GRANVILLE SHARP, Esq.
R. STAINFORTH, Esq.
JOSEPH SMITH, Esq.
JAMES STEPHEN, Esq.
ROBERT STEVEN, Esq.
C. SUNDIUS, Esq.
ANTHONY WAGNER, Esq.
W. WILBERFORCE, Esq.
JOSEPH WILSON, Esq.
GEORGE WOLFF, Esq.

The practical machinery of the Society having been so far adjusted, its principles defined, its officers appointed, and its Committee determined, it now became necessary to devise means for rendering the Institution properly known; and by a fair exposition of its nature, its views, and its actual qualifications, to make way for its obtaining respectable patronage and competent support. With this view, a Prospectus was prepared; and directions were given, that it should be printed, and widely distributed. The Prospectus was as follows:

“ BRITISH AND FOREIGN BIBLE SOCIETY.

“ A Society having been formed with the above designation, it has been judged expedient to submit to the public a brief statement of the *reasons* which exist for such a Society, of the specific *object* which it embraces, and of the *principles* by which its operations will be directed.

“ The *reasons* which call for such an Institution, chiefly refer to the prevalence of ignorance, superstition, and idolatry, over so large a portion of the world; the limited nature of the respectable Societies

now in existence, and their acknowledged insufficiency to supply the demand for Bibles in the United Kingdom and Foreign Countries ; and the recent attempts which have been made on the part of infidelity to discredit the evidence, vilify the character, and destroy the influence of Christianity.

“ The exclusive *object* of this Society is, to diffuse the knowledge of the Holy Scriptures, by circulating them in the different languages spoken throughout Great Britain and Ireland ; and also, according to the extent of its funds, by promoting the printing of them in foreign languages, and the distribution of them in foreign countries.

“ The *principles* upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace the common support of Christians at large ; and to invite the concurrence of persons of every description, who profess to regard the Scriptures as the proper Standard of Faith.

“ It may be necessary to add, in soliciting the countenance of the public, that, in consequence of the enlarged means of instruction which the lower classes of this country have enjoyed of late years, a desire of perusing the Scriptures has considerably increased among them : and also that in Wales, Ireland, Switzerland, Germany, Denmark, and other parts of the world, Bibles are greatly wanted, and in some are sought with an eagerness, which, but for authentic assurances to that effect, would scarcely be credited.”

Before, however, this Prospectus had been carried through the press, an event occurred, which, by giving to the Society a President, in the person of Lord Teignmouth, with whose name the reader is already acquainted, fitted it for appearing before the public with more propriety of character, and with a surer prospect of acceptance and effect.

An event of so great importance to the future interests of the Society requires to be distinctly accounted for and unfolded. The train of circumstances shall therefore be described, which led to the happy determination, by which the affairs of the Institution were placed under the supreme direction of a nobleman so peculiarly qualified in all respects to preside in its councils, guide its operations, and promote its success.

From the time when it was resolved to model the Society on a principle which might recommend it to general approbation, it became an object of serious attention with the Committee, to look out for such patronage as might shield their undertaking from the charge of insignificance, and stamp it with the recommendatory sanction of some

high and honourable name. Various meetings were held in reference to this object, antecedently to the beginning of May ; but from the unfinished state of the Society's plan, and the urgency of those measures which related to its completion, nothing decisive on the subject of patronage was, or indeed could be, concluded. When, however, by the determination of the 2d of May, those difficulties were removed, and the Institution was considered as definitively constituted and accepted, a patron was felt to be the next desideratum in the order of its attainments ; and that desideratum was, as we shall presently see, most seasonably and providentially supplied.

The Bishop of London having, agreeably to his custom, resumed about this time his residence at Fulham, the author had more frequent and easy opportunities of communicating with his Lordship on the Society's affairs, with the progress of which he had taken care to make his Lordship regularly acquainted, and in which the Bishop took a lively and increasing interest. On the morning of May the 14th, the author had an interview with his Lordship at the palace, previously to setting out in order to attend a meeting of the Committee, which had been summoned for that day. In the course of a long conversation relative to the state and the prospects of the Society, the author took occasion to express to his Lordship the anxiety which the Committee now felt to procure for the Institution a suitable patron. " Lord Teignmouth" (said the Bishop, with his characteristic quickness of manner) " is one of your Subscribers, and he would make you an excellent President." Availing himself of this happy suggestion from such a quarter, the author proceeded to the Committee, which he found very numerously attended ; and seized the earliest opportunity to propose,* that the Right Hon. Lord Teignmouth should be respectfully solicited to become the President of the Society. The individual on whom, by a happy contingency, the honour of making this proposition had devolved, possessed no other knowledge of this illustrious nobleman, than what he had derived from his Lordship's literary performance, as the Biographer of Sir William Jones, and his reputation as the patron of religion and an example of its influence while discharging the functions of Governor-General of Bengal. To few of the parties who composed that assembly, was his Lordship's

* The proposition was seconded by the Rev. Rowland Hill, A. M. who, after observing, that, in his opinion, Lord Teignmouth was in all respects a fit person to become the President of the Society, added, that as it was understood that the appointment was recommended by their excellent Diocesan, the Committee, he was sure, would agree with him, that it would be their duty to comply with his Lordship's recommendation.

character altogether unknown, and to some it was known in a degree which enabled them to bear testimony to its excellence, from intimacy and personal observation. Thus qualified in himself, and recommended by a Prelate whom good men of every persuasion agreed to love and revere, Lord Teignmouth was pronounced, by the unanimous judgment of the fullest Committee which had yet met together, worthy to preside over the British and Foreign Bible Society; and the author was instructed officially to request, in the name of the Committee, that his Lordship would be pleased to accept of the station. With this request his Lordship signified his ready compliance; and as his conduct in the Society has so fully redeemed the pledge which he gave, when he accepted the office assigned him, it may gratify the reader to see in what terms that acceptance was expressed.

“ SIR,

Clapham, May 16, 1804.

“ I have the honour to acknowledge the receipt of your letter of yesterday, informing me that the Committee of the British and Foreign Bible Society had done me the honour to nominate me the President of their Society.

“ Concurring as I do most heartily in the views of the Society, I cannot hesitate a moment to accept the honour which the Committee have thought proper to confer upon me; in the determination to afford all the assistance in my power in promoting the important object of the Association.

“ I beg leave to add my regret at being prevented by ill health from attending the meetings of the Committee.

“ I have the honour to be, Sir,

Your most Obedient,

Humble Servant,

TEIGNMOUTH.”

The Rev. J. Owen;
Secretary, &c.

On the 11th of June, Lord Teignmouth made his appearance in the Committee, and took his place for the first time in that chair which he regularly afterwards occupied, whenever indisposition or other unavoidable avocations did not prevent him, with equal advantage to the business of the Society, and satisfaction to all its conductors.

The crisis at which this appointment took place, rendered it particularly favourable to the interests of the infant Institution. As the Prospectus had not yet passed through the press, an opportunity was thereby afforded of sending it forth into the world under the aus-

pices of a name which could not fail at once to accredit and to recommend it.

The organization of the Society was now advanced to a state of proficiency, which placed it within one degree only of systematic perfection. Nothing was wanted to meet the views and satisfy the wishes of its liberal conductors, but a decided recognition of it on the part of the Established Church, through the patronage of some of its Prelates. Nor was a consummation, so greatly desired by all parties in the Committee, much longer delayed. On the 15th of May, the day after Lord Teignmouth's nomination to the Presidency, the Bishops of London and Durham sent in their names as Subscribers of five guineas annually to the funds of the Society; and before the close of the ensuing June, both these Prelates, together with the Bishops of Exeter (now Salisbury) and St. David's, accepted respectively the office of Vice-President. By the 27th of July this list was augmented with the names of Sir William Pepperell, Bart. Vice-Admiral (now Lord) Gambier, Charles Grant, Esq. and William Wilberforce, Esq. and these, together with the late Henry Thornton, Esq. who had allowed his name to stand as Treasurer from the commencement of the Society, filled up those stations, which, next to that of the President, determined the character and fixed the respectability of the Institution.

It only remains to add a brief statement of what was done, in order to bring the laws and regulations to that form which they ultimately assumed, and in which they may be considered as exhibiting the perfection of the system.* It appears from the Minutes of the Society, that on the 11th of June a letter was read from the author of this history, prevented by indisposition from attendance, recommending a further revision of the laws. The matter being referred to a Sub-Committee, various alterations, retrenchments, and additions, were suggested, which, after suitable discussion and amendment, were adopted. A little before the first Anniversary, an addition of the following clause, viz. "The only copies in the language of the United Kingdom to be circulated by the Society shall be the authorized version, without note or comment;" was made to the first regulation. This article, which only expressed what the framers of the Society had always intended, was adopted on the recommendation of the author, in consequence of a seasonable and judicious suggestion from the

* This is to be understood as applying to the Parent Institution only, Auxiliary Societies, &c. not being a part of the original system, but having grown accidentally out of its operation.

Bishop of London;* and it was rendered still more perspicuous and definite in 1811,† by an alteration in the arrangement of the words. An article was added in 1807, authorizing the Committee to nominate such persons as had rendered essential services to the Society “Honorary Life Members;” and this power was, in 1808, enlarged to the nomination of “Honorary Life Governors.” These changes, and the periods at which they were respectively made, are thus minutely recorded, in order that the reader may see the improvements progress-

* In the Minutes of a Meeting held by the framers of the Society on the 8th of February, 1803, the following memorandum appears:

“That the translation of the Scriptures established by public authority be the only one in the English language to be adopted by the Society.”

The omission of this article in the draught of the Society’s rules must have been altogether an oversight; and the manner in which it was supplied, shows the advantage of that superintendence which the rulers of the Established Church have it in their power to exercise as patrons of the Institution.

† The amended rules are thus introduced in the Reports as respectively specified:

Extract from the First Report, (1805.)

“Your Committee, before they conclude their Report, recommend to the Society the revision of its regulations; suggesting some proposed additions and alterations, which appeared to them necessary. These will be duly noticed, when the regulations, in the form proposed, are submitted to the consideration of the Society. And your Committee will only now point out an addition to the first article, in perfect conformity to the principle of the Society, and merely explanatory of its object. With the proposed addition, and a slight verbal alteration, the article stands thus:

‘The designation of this Society shall be, “The British and Foreign Bible Society;” the sole object of which shall be, to encourage a wider circulation of the Holy Scriptures: the only copies in the languages of the United Kingdom to be circulated by the Society, shall be the authorized version, without note or comment.’”

Extract from the Seventh Report, (1811.)

“On a general view of the Society’s transactions during the last year, your Committee are fully authorized to congratulate its Members on the increase of its influence and efficiency. The prosperity is, under God, to be attributed to the simplicity of its object, and the fidelity with which that object has been pursued, both at home and abroad. Anxious to secure the continuance of this conduct by every possible precaution, your Committee suggest the expediency of altering the arrangement of the words, ‘without note or comment,’ in the first article of the constitution, with a view to render it more perspicuous and explicit. The rule will then stand as follows:

‘The designation of this Society to be, “The British and Foreign Bible Society,” of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures, without note or comment: the only copies in the languages of the United Kingdom to be circulated by the Society, shall be the authorized version.’”

ively introduced by experience and observation : and the subject shall be closed by a view of the laws and regulations as finally determined in 1811 ; that being the state in which they may be considered (in the language before employed) as exhibiting the perfection of the system.

LAWS AND REGULATIONS

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

1. THE Designation of this Society shall be, THE BRITISH AND FOREIGN BIBLE SOCIETY, of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures, without note or comment. The only Copies in the Languages of the United Kingdom to be circulated by the Society, shall be the authorized version.
2. This Society shall add its endeavours to those employed by other Societies, for circulating the Scriptures through the British Dominions ; and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan.
3. Each Subscriber of One Guinea annually, shall be a Member.
4. Each Subscriber of Ten Guineas at one time, shall be a Member for Life.
5. Each Subscriber of Five Guineas annually, shall be a Governor.
6. Each Subscriber of Fifty Pounds at one time, or who shall, by one additional payment, increase his original Subscription to Fifty Pounds, shall be a Governor for Life.
7. Governors shall be entitled to attend and vote at all Meetings of the Committee.
8. An Executor, paying a bequest of Fifty Pounds, shall be a Member for Life ; or of One Hundred Pounds, a Governor for Life.

9. A Committee shall be appointed to conduct the business of the Society, consisting of Thirty-six Laymen, Six of whom shall be Foreigners, resident in London or its vicinity, half the remainder shall be Members of the Church of England, and the other half Members of other denominations of Christians. Twenty-seven of the above number, who shall have most frequently attended, shall be eligible for re-election for the ensuing year.

The Committee shall appoint all Officers, except the Treasurer, and call special General Meetings, and shall be charged with procuring for the Society suitable patronage, both British and Foreign.

10. Each Member of the Society shall be entitled, under the direction of the Committee, to purchase Bibles and Testaments at the Society's prices, which shall be as low as possible.
11. The Annual Meeting of the Society shall be held on the First Wednesday in May, when the Treasurer and Committee shall be chosen, the Accounts presented, and the Proceedings of the foregoing year reported.
12. The President, Vice-Presidents, and Treasurer, shall be considered, *ex officio*, Members of the Committee.
13. Every Clergyman or Dissenting Minister who is a Member of the Society, shall be entitled to attend and vote at all Meetings of the Committee.
14. The Secretaries, for the time being, shall be considered as Members of the Committee; but no person deriving any emolument from the Society shall have that privilege.
15. At the General Meetings, and Meetings of the Committee, the President, or in his absence the Vice-President first upon the list, then present; and in the absence of all the Vice-Presidents, the Treasurer, and in his absence, such Member as shall be voted for that purpose, shall preside at the Meeting.
16. The Committee shall meet on the First Monday in every Month, or oftener if necessary.

17. The Committee shall have the power of nominating such persons as have rendered essential services to this Institution, either Members for Life, or Governors for Life.
18. The Committee shall also have the power of nominating Honorary Members from among Foreigners who have promoted the objects of this Society.
19. The whole of the Minutes of every General Meeting shall be signed by the Chairman.

Such was the origin of the British and Foreign Bible Society ; and such were the principal steps by which it was trained, from its elementary existence in a crude suggestion and in unpromising obscurity, to the ripeness of its plan in a well-digested system, an organized establishment, and a regular and dignified patronage.

In carrying the mind back through the several transactions and occurrences which have been described, and surveying them attentively, both in their details and their combination, we cannot overlook the extraordinary, and, (may we not add ?) providential train of circumstances, which gave birth to the original design of the Institution ;—nurtured it in secret, till it was ripe for publicity ;—and finally brought together, by seeming casualty, and against many improbabilities, those whose joint agency was required to adjust the balance of its constitution, and to connect it with such personages of distinction, both Lay and Ecclesiastical, as were competent to give it character and consequence in the world.

But while we refer, as becomes us, the first tribute of our praise to Him, “from whom all holy desires, all good counsels, and all just works do proceed,” we cannot overlook what is due to the excellent and truly-disinterested individuals with whom the Society originated, and to whose fostering care and catholic spirit it owes so great obligations.

It will scarcely have escaped the observation of the reader, how studiously the modest author of the first suggestion, and those who shared with him in preparing the original draught of the Institution, avoided every thing which could be construed into an exhibition of themselves, and an assertion of that influence to which they might have advanced unquestionable pretensions. Resigning the foreground of the Society to those, whom they thought most likely to advance its general interests, they contentedly occupied less conspicu-

ous stations ; and seemed to think themselves sufficiently honoured by the privilege of labouring in its service, and recompensed by the satisfaction of witnessing its success.

That the conduct of those in whose hands the Society was originally found, deserved this commendation, must have appeared in a great measure from the facts recorded in the preceding narrative. To their generous forbearance and liberal policy it is to be ascribed, that the Institution put on, from its earliest appearance before the public, an aspect which favoured the pre-eminence of the Established Church : and they who think to discredit the Institution by charging it with a *Dissenting origin*, may be reminded, that, whatever may have been the case with respect to its rudiments, a *Member of the Established Church presided at the formation of the Society, and a Minister of that Church moved the Resolutions by which it was formed*. Seven-twelfths of the Committee were soon after assigned to the Church of England and Foreign Churches ; five only being left for the Members of the Church of Scotland, and the numerous classes of Dissenters, Methodists, &c. which exist throughout the United Kingdom. When to this is added the appointment of a President, Vice-Presidents, and Treasurer, from the Established Church exclusively, it seems scarcely necessary to say any thing further, in order to vindicate the character of the Institution, or to evince the candour of those from whom it proceeded. But as it is the first duty of an Historian to be just ; and as it is due to the individuals to whom the author has referred as the framers of the Society, that nothing should be concealed which can place their conduct in a proper light, a circumstance shall be stated which will, he thinks, be considered not a little to strengthen the foregoing representation.

Shortly after the appointment of the Vice-Presidents on the 27th of July, it occurred to the liberal mind of Lord Teignmouth, that it would be but equitable, to propose to those Members of the Committee who were not of the communion of the Established Church, to add to the list two names from among their own religious connexions. " There is" (said his Lordship, in his letter to the author on that occasion) " in my idea so much propriety in this, that I recommend it to your consideration." Entirely concurring with the views of the President, the author carried his Lordship's proposal to those gentlemen who were supposed to possess the sentiments of the respective denominations of which that division of the Committee was composed ; and they severally declined availing themselves of it. The Wesleyan Methodists assigned as their ground of refusal, that they considered themselves represented by the Bishops ; the Quakers

pleaded their averseness to distinction ; and the other classes of Dissenters expressed their unwillingness to interfere, in a manner equally creditable to their humility and their candour. The determination of these last was conveyed through Joseph Reyner, Esq. and there is, in the conclusion of the letter which contained it, such a spirit of Christian simplicity, as to give it a claim to insertion.

“ I therefore recommend that this choice should remain with whom it was left ; and shall (as I am sure, our other friends will) cheerfully concur in this. If I fear at all for this invaluable object, it is lest we should be looking more to man than to Him whose cause, whose word it is—who alone can open the hearts of men, to give of that which He has given them.”

Having introduced the name of Mr. Reyner, the author cannot dismiss it without expressing, how greatly the formation of the Society was promoted by his warm and generous encouragement. Animated at all times by a zeal for religion which elevates him above the consideration of ordinary obstacles, he cheered the thought of a Bible Society, from the moment when it was first suggested. He exhorted his coadjutors to advance, when nothing but difficulties appeared in the way ; and inspired into their minds, as often as they seemed inclined to despond or to languish, a portion of that living energy which so remarkably characterizes his own. From the zeal and perseverance of Mr. Reyner the Society has derived much of that vigour which has carried it forward in pursuit of its object ; and enabled it to realize, in so great a measure, the wishes of a heart which desires the welfare of all mankind.

Among the instrumental causes by which the Institution was planned, and brought to maturity, the character of the principal agents themselves, and their different circumstances and connexions, are deserving of particular attention.

In the Rev. Mr. Hughes, the individual by whom the design was suggested, and who may therefore be regarded as the primary agent, we recognize, not a furious zealot, or an aspiring sectary ; but a man of sedate piety, and conscientious moderation : with sufficient warmth to pursue his object, and with temper to qualify the eagerness of pursuit by the necessary restraints of judgment and discretion.

In Granville Sharp, Esq. who presided at the Society's formation, the cause obtained a temporary patron, in whom the members of the Establishment acknowledged a true churchman, and real Christians of every denomination, a friend and a brother. Perhaps it would not have been possible to find throughout the British dominions a man in whom the qualities requisite for the first Chairman of the British

and Foreign Bible Society were so completely united as they were in this venerable philanthropist. A churchman in faith, in charity a universalist, he stamped upon the Institution, while it was yet tender, those characters which suited its constitution and its end; and while he made it respected by the sanction of his name, he improved it by the influence of his example.

In the Rev. Mr. Steinkopff the Institution acquired a medium of easy, reputable, and efficient communication with Christians of almost every description on the Continent of Europe. Simple, modest, and laborious; combining extraordinary judgment with the most exalted piety, and trained for service by an experience of several years as Secretary to a Religious Society at Bâsle, Mr. Steinkopff possessed those various qualifications for correspondence, for translation, and for general duties, which rendered his appointment to the Foreign Secretariship, however accidental and unpremeditated, a measure of the soundest wisdom, and of the greatest advantage to the interests of the Institution.

In another material agent, the Rev. Josiah Pratt, may be seen a continuation of what has been observed in that superintending wisdom which brought together those who were qualified for the respective parts they were severally intended to perform. The sagacity of Mr. Pratt enabled him to devise, and his perseverance to execute, a measure which prepared the way for the last agent in the confederation, the writer of this History, to introduce the Society with acceptance to Bishop Porteus, and thereby to accomplish the grand object of its projectors and managers—its decided connexion with the Established Church.

On the whole, when we reflect upon the humble original from which this vast fabric arose; when we advert to the comparative insignificance of the individuals on whom it devolved to lay its foundation, and to carry up its superstructure, till it attained the strength, capaciousness, and symmetry, which adapted it to the uses for which it was designed, we seem to discern that visible disproportion between the means and the end, which characterizes all the great dispensations of the Almighty, and discriminates them from the ordinary operations of His Providence, and still more from the achievements of human counsel and might. In this view of the subject, the language of the Apostle on a higher, but not dissimilar occasion, may furnish us with a proper conclusion.

“God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world and things

which are despised hath God chosen, yea, and things which are not, to bring to nought things that are : that no flesh should glory in his presence :” but, “ that, according as it is written, he that glorieth, let him glory in the Lord.”*

CHAPTER II.

1804—5.

HAVING explained the origin of the Society, and described the steps by which it acquired a definitive constitution, and a recognition of its merits from persons of distinction both Lay and Ecclesiastical, the author will now enter upon the recital of those proceedings, both domestic and foreign, which compose the proper materials of its history.

The Society having been nominally formed on the 7th of March, 1804, the first Committee, as miscellaneously chosen, assembled on the ensuing 12th, at the London Tavern, to the number of twenty-four. With a general resolution to hold periodical meetings, at least on the first Monday in the month, they determined, for the present, to repeat them weekly ; a practice to which they continued to adhere without variation, till the Society was completely organized, and its business brought into a regular train. Subsequently however to that period, and even down to the present time, the meetings, under a stated appointment for the first Monday in the month, have been multiplied by frequent and necessary adjournments : and perhaps there never was an Institution which has exacted from its Committees a larger tribute of time and attention and personal labour, or in which the exacted tribute has been more cheerfully and even zealously paid.

The first proceeding resorted to, with a view to the execution of the Society's design, was, the appointment of different Sub-Committees, for the several departments of its practical business. These subordinate Committees began their operations with great spirit in the month of March ; and although their composition underwent certain changes, after the new organization of the General Commit-

* 1 Cor. i. 27, 28.

tee on the 2d of May, yet, as their designation remained the same, it will be expedient to treat them as identical throughout, in order that the course of their measures may not be interrupted by the relation of minor and unimportant occurrences.

Three considerations appear, in this early stage of their existence, to have occupied the principal solicitude and attention of the Committee; the care of the Society's funds, the improvement of its general interests, and the prosecution of inquiries directed to the accomplishment of its object—the circulation of the Scriptures.

The first of these duties, the care of the funds, was consigned to the administration of Samuel Mills, Robert Howard, and Joseph Reyner, Esqrs. in the capacity of a Sub-Committee of Finance; and so entirely has the confidence reposed in these disinterested Stewards been justified by the experience of their prudence and fidelity, that (with the exception of the second, removed by death in 1812, and succeeded by a son, the inheritor of his virtues) they have continued invariably, by annual re-election, to manage that important trust, to the great security and advantage of the Institution.

The improvement of the Society's general interests was confided to a Sub-Committee, consisting of individuals, as well Members of the Committee by privilege as by election, who, from their station, or their connexion, were best qualified to promote the extension of its influence, and the eventual increase of its patronage and support.

The prosecution of inquiries with reference to the circulation of the Scriptures, devolved upon a few; and it was in this department chiefly that the services of the Secretaries were called into exercise during the earlier stages of their connexion with the Institution. The particular occurrences within this department will require to be specifically related.

The first subject to which it was judged proper to direct the inquiries of this Sub-Committee, was, the most ready and effectual means of obtaining a regular and competent supply of the Holy Scriptures in the English, Welsh, and Irish languages. A resolution to this purport was adopted on the 9th of April, 1804; and it was on the same occasion determined, that a foreign correspondence should be immediately commenced, in order to the promotion of the Society's object abroad. By virtue of this latter determination, the execution of which was committed to the Rev. Mr. Steinkopff and the author, assisted by a Swedish merchant of good connexions and warm attachment to the Institution, Christopher Sundius, Esq. steps were taken, without delay, for concerting a plan of amicable and effective communication with foreign countries. While thus occupied, an incident

occurred which drew the attention of the Committee to the consideration of China; and as the measures which it suggested, though productive of no immediate good effects, form the earliest link in that chain of operations which has since been extended through so many regions of the East, a brief account of the circumstance itself, and of the proceedings adopted in consequence of it, may not be unacceptable to the reader.

On the 5th of April, Dr. Antonio Montucci, who, in the Gentleman's Magazine for October and November 1801, had published an account of the Chinese manuscript* of the New Testament in the British Museum, addressed a letter to the Rev. Mr. Hughes, offering his service to the newly-formed Society, as editor, should it be thought expedient to print the MS. and earnestly recommending the publication of it, "for the benefit of 300 millions of people." A short time previously, the Rev. W. Mosely had circulated a Memoir on the state of Religion in China, and urged the importance and practicability of a serious attempt to propagate Christianity through that vast, but neglected empire. With this Memoir most of those who constituted the active Members of the Committee were sufficiently acquainted; and their minds were therefore to a certain degree prepared for such a proposition as that which Dr. Montucci had made. It was also ascertained, that Sir George Staunton, whose knowledge of the Chinese language had gained him so high reputation, was at that time in London, and on the point of embarkation for China. Much, it was thought, might be derived from his present advice, and still more from his future inquiries, to guide the Committee through the labyrinth of a question not less intricate than important. The concurrence of these and other favourable circumstances determined the Committee to open a correspondence with Dr. Montucci, the Rev.

* The MS. above referred to is No. 3,599 of the Sloanian Collection in the British Museum. The MS. contains, a Harmony of the Four Gospels, the Acts of the Apostles, and all St. Paul's Epistles, excepting that to the Hebrews, the first chapter of which only is included. It is written partly on European, and partly on Chinese paper, and has the defective title of "Evangelia Quatuor Sinice," the Four Gospels in Chinese.

The Directors of the Missionary Society, speaking of the Rev. Mr. Morrison, the Chinese Translator at Canton, (in their Report for 1810,) give the following testimony to the value of the MS. in question.

"It has proved of great advantage to him, that he copied and carried out with him the Chinese translation of the Gospels preserved in the British Museum, which he now finds, from his own increasing acquaintance with the language, and the opinion of the Chinese assistants, to be exceedingly valuable; and which must, from the excellency of the style, have been produced by Chinese natives."

Mr. Mosely, and Sir George Staunton ; together with Dr. Hagar, at that time in Paris, and S. Hollingsworth, Esq. the former of whom was well known to the public in connexion with no light pretensions to Chinese Literature ; and the latter to certain Members of the Committee, as a gentleman, who, in consequence of having visited China four several times, was deemed very conversant with the state of that country.

Much information was elicited through this correspondence, not only on the nature and qualities of the MS. but also on the religious condition of China, and the practicability of introducing Christianity into it, by translating and printing the Scriptures for the use of the natives.

The reply of Sir George Staunton placed the subject under investigation in so clear a light, and evinced on his part so much industry, candour, and readiness to promote the design of the Society, that no apology will be required for its insertion.

From Sir George Thomas Staunton, Bart. to the Rev. John Owen.

“ SIR,

April 25, 1804.

“ I was favoured with your letter a few days ago, and although I had formerly seen the manuscript in question, I took the first opportunity of going again to the British Museum, in order to give the most satisfactory answer in my power to your inquiries.

“ It appeared to me, as far as I could judge without very minute examination, to be a pure translation, unmixed with extraneous matter, of the chief part of the New Testament : and I have no hesitation in saying, that I feel disposed to regard it as one of the most accurate and elegant translations I ever met with from any European language into the Chinese character ; and being probably unique in this country, its value is proportionably enhanced by that circumstance. From the style and wording of the manuscript, I should infer that it is a translation from the Vulgate, made under the direction of the Jesuits.

“ With regard to the extent to which Dr. Montucci may have made himself acquainted with the Chinese language, I certainly cannot pretend to decide ; but I am persuaded that the general knowledge he possesses of the theory of the language, together with the neatness and accuracy with which he is accustomed to execute the Chinese characters, fully qualifies him for the task of publishing the manuscript in a very correct and satisfactory manner.

"I have thus unreservedly communicated to you my opinion on this subject, according to the best of my judgment, and shall be very glad if it should tend at all to promote the laudable object of your researches."

(Signed) G. T. STAUNTON.

The sentiments expressed by Mr. Hollingsworth on the expediency of the proposed attempt, are also not undeserving of notice. They appear in the following passages, with which Mr. Hollingsworth concluded a very intelligent and interesting communication.

"The introduction of the Sacred Scriptures, clothed in the language of China, appears to be by far the most rational plan that has been, or can be, attempted, to scatter the good seed, and prepare the inquiring mind for the reception of the blessed Gospel throughout this great empire. One of the favourite maxims of Confucius is, *The perfection of wisdom is to explore all things.*

"This maxim is opposed by the government in all matters, nearly, which foreigners are supposed capable or desirous of introducing. And how far its opposition might or might not extend to the introduction of the New Testament, is an object of serious consideration. Perhaps the Committee will see the propriety of having something printed with the intended work, as an explanatory preface of the doctrines it contains, the morality it enjoins, and the peaceable fruits of righteousness it is so well calculated to produce; if such an introduction can be obtained from persons in London sufficiently acquainted with the Chinese language. It appears to me highly necessary, under the present proscribed situation of the Christian name in China, that something of this kind should, if possible, be attempted. And I think there can be no doubt, that if the religion of our blessed Redeemer, as taught by the New Testament, was generally understood in that great empire, it would not only produce the greatest effects, but experience much less opposition than in any other shape; and particularly than when coming in so questionable a one as it has done through the mouths of the Jesuits. Were the Emperor, his Ministers, and the other great Mandarines, fully convinced, that Christianity, properly so called, has no connexion with politics; that Christ's kingdom is not of this world; and that the faith and morals of the Gospel make men wiser, happier, and better, than either human laws or systems of philosophy can ever do; it can hardly be questioned, but that they would allow it to spread uncon-

trolled, and take deep root in the empire, instead of confounding it with Popery, to which they have conceived so excusable an aversion."

The train of inquiry thus auspiciously opened, was studiously followed up by the Committee, under the influence of that encouragement which, though partial, was yet sufficient to keep expectation alive, and to make it appear their duty to proceed.

At length the testimony of Mr. Chaumont, (an accomplished Chinese scholar,) to the character of the manuscript having been collated with that of Sir George Staunton, and Dr. Montucci,* and every thing having been done which prudence could suggest, and research contribute, to ascertain its intrinsical value; an estimate was obtained of the probable expense of printing 1000 copies: and it was computed, that each copy bound would cost the Society about two guineas. On this calculation, therefore, united with an apprehension of the uncertain issue of the experiment, it was deemed expedient to decline, under present circumstances, any further prosecution of the matter. This final decision took place on the 23d of July, after an investigation conscientiously and indefatigably pursued for more than three months. The wisdom of the decision, which suspended, rather than dismissed, the consideration of the subject, will best appear from the terms in which the Minute recording it is expressed.

"Considering the expense of the undertaking, and the desirableness of obtaining still further evidence relative to the contents of the manuscript, and of committing the circulation to the care of persons acquainted with the Chinese language, and of undoubted religious character, the Committee recommend that the Society do not at present proceed to the editing or the transcribing of the manuscript; but that they carefully preserve the information already obtained, and encourage their friends to communicate from time to time such particulars as may come before them relative to the object."

Thus ended this attempt to provide, in the metropolis of the British dominions, an edition of some portion of the Christian Scriptures in their vernacular tongue, for the inhabitants of the populous

* It is due to the Rev. Archdeacon Nares, (at that time one of the Librarians of the British Museum,) to relate, that, upon being addressed by the author, at the instance of the Committee, he replied, with the greatest promptitude and kindness, that "leave would very readily be given by the Trustees of the British Museum to take a copy of the Chinese MS. of the New Testament; and that he would be happy to aid the application."

and benighted empire of China. The parties with whom it originated, were not hastily diverted from their purpose. When compelled to renounce it, they did not yield to the necessity without much reluctance; nor, as it has appeared, without a recorded determination to keep it in mind, under the hope of being able, at some future period, to resume it with a better prospect of success. That period, in due time, arrived; and it seems to have been wisely permitted, that the undertaking should fail in London, in order that it might be accomplished, by aid derived from the same source, in the more advantageous situations of Serampore and Canton.

When the subject of the Chinese MS. had begun to excite serious attention, it was felt to be desirable, that a Sub-Committee should be expressly appointed, to whom a business of such magnitude and importance might be formally confided. In this determination originated that Sub-Committee, which, at first denominated *the China*, and afterwards more generally the *Oriental* Sub-Committee, has continued ever since to exist, by annual reappointment; and has greatly contributed to the order and efficiency of the Society's labours in the various ramifications of its Eastern department.

The primary, and, it may be added, the favourite object of this Sub-Committee having, for the reasons assigned, been deliberately abandoned, the purposes of its formation seemed to its Members to require, that their attention should be turned to some other portion of the oriental field, more easily accessible, and affording greater present encouragement, than that which they had been induced to renounce. British India appeared, on every account, to be the most proper quarter, to which efforts, such as those which it was the duty of the Society to make, could be directed; and the known disposition of some of the East India Company's servants at Calcutta, and of the Baptist Missionaries at Serampore, afforded, in their estimation, sufficient encouragement to warrant the attempt.

No sooner then had the affair of the Chinese manuscript been finally disposed of, than it was resolved to "open a correspondence with gentlemen in India, informing them of the establishment of the British and Foreign Bible Society, and requesting their communications respecting the best means of promoting the objects of the Institution with regard to the Eastern languages." In selecting the individuals who should be invited to become correspondents, the Committee had respect to the principle embodied in their Society, that of uniting the different denominations of Christians in the prosecution of the same

common design. The Baptist Missionaries* at Serampore had made a hopeful beginning in the translation of the Scriptures into the native languages of the East: it was considered as likely to conduce both to the progress and the improvement of the work of translation, if the vernacular knowledge and zealous assiduity of these humble, and at that time, unaccredited labourers, could be associated with the sound erudition and the personal influence of certain Members of the Established Church, on whose piety and zeal for the promotion of Christianity dependence might confidently be placed. With these views it was determined, "That the following gentlemen be requested to form themselves into a Committee of Correspondence with this Society, viz. George Udney, Esq. Member of Council; the Rev. Messrs. Brown, Buchanan, Carey, Ward, and Marshman; and that they be desired to associate with themselves such other gentlemen in any part of India as they may think proper." This resolution the author transmitted officially to Calcutta, by the earliest conveyance. It was passed on the 23d of July, 1804; and though its operation in India was slow, and interrupted by many vicissitudes of discouragement and delay, it proved the germ of those Institutions at Calcutta, Bombay, Colombo, Batavia, &c. which are now engaged, with so much energy and concord, in promoting the dispersion of the Scriptures in their respective dialects among both the Christian and the Heathen population of the East.

With these active researches into matters which related to the languages and the inhabitants of China and of India, was combined another class of similar exertions, having for its object the arrangement of a plan for introducing the operations of the Society with regularity and effect on the continent of Europe.

As early as the 16th of April, a report appears upon the Society's records, to which the name of the author is subscribed as chairman,† recommending "that measures be immediately taken for procuring more precise information, (than had yet been obtained,) on the extent to which Bibles are wanted and sought for, in Switzerland, Germany, and Denmark, as well as in other parts of the continent."

* The Baptist Missionaries entered India in 1793; and, not being permitted to reside in the Company's territories, fixed themselves in the Danish settlement at Serampore, Calcutta.

† "To this Mission" (says Dr. Buchanan) "chiefly belongs the honour of reviving the spirit for promoting Christian Knowledge by translations of the Holy Scriptures." See Buchanan's Researches, p. 85.

† The author had not at that time accepted the office of Secretary.

The report goes on to specify certain persons of influence, to whom it is considered desirable that application should be made, with a view to obtain the desired intelligence. The individuals enumerated were, Mr. Tobias Kiesling, a merchant of known piety and philanthropy in Nuremberg; the Rev. Dr. Knapp, Director of the Orphan House and Canstein Bible Institution at Halle in Saxony; Professor Druck, Librarian to the Elector (now King) of Wurtemberg; the Rev. Dr. Hertzog, first Professor of Divinity and Librarian at Basle in Switzerland; and the Right Rev. Bishop Ball, at Copenhagen. To these were added, in a sequel to this report, presented at a subsequent meeting, the following individuals and societies, viz. Professor Young, of Heidelberg; the Rev. J. J. Hesse, the Antistes (or Superior) of the Zurich Clergy; the Rev. Messrs. Wytttenbach, Falkheisen, and Hüber, Clergymen of distinguished character in some of the principal towns of Switzerland; the Basle Religious Society, (of which Mr. Steinkopff had formerly been Secretary;) and the Fühnen Society, in Denmark, having for its professed object "to extend the influence of pure and vital Christianity by the dispersion of Religious Tracts in Denmark and Norway." Such were the parties selected, in the very dawn of the Institution, as channels of communication with the European continent; and it has been presumed, that the reader would be gratified by seeing them distinctly enumerated, as he will hereafter find them connected, in a greater or less degree, with the most active and successful of the Society's proceedings in that division of the world.

It was also at this early period (April 16th) that the design was conceived of holding out encouragement to the formation of Bible Societies, in preference to granting immediate relief by limited and merely temporary supplies. This rule of procedure, so wise in its principle, and in practice at once so successful and productive, arose, as almost every thing that is wise and efficient in the practical departments of the Institution has done, out of accidental and extemporaneous discussion. In the report, of which an account has already been given, a recommendation was inserted, that, in consideration of the want of Bibles, represented by Mr. Kiesling,* as existing in Austria, the sum of 100*l.* should be transmitted to that correspondent, as well to furnish him with the means of relieving the present wants of the Austrians, as to give him a pledge of the Society's zeal and sincerity in the cause for which his good offices were solicited. The

* Mr. Kiesling had addressed various letters previously to the date of the report referred to.

recommendation was discussed with the seriousness due to the importance of a proposition which involved the first pecuniary grant; and the result of the discussion was an unanimous determination to acquaint Mr. Kiesling, that, should he procure the formation of a society in Germany to promote a continued circulation of the Holy Scriptures, the British and Foreign Bible Society would present the sum of 100*l.* in aid of such an Institution. This conditional encouragement was accordingly transmitted to Nuremberg, and, as we shall soon have occasion to see, produced the desired effect.

Nor did these proceedings, in reference to the circulation of the Scriptures in foreign parts, interfere with, or obstruct, those which had relation to the primary object of the Institution—the supply of our domestic population. The latter, in fact, commenced at the same period with the former; and both, as equally parts of the general design, were simultaneously prosecuted, with equal zeal, assiduity, and perseverance.

In coincidence with those inquiries which regarded the best means of obtaining a supply of the Scriptures in the English, Welsh, and Irish languages, a circumstance occurred, which, both from its seasonableness and utility, deserves to be distinctly and gratefully commemorated.

Early in this year, Mr. Andrew Wilson commenced a negotiation with the University of Cambridge, for the introduction of his improved mode of printing Bibles and Testaments by the employment of stereotype plates. This art, though partially known many years before, had been advanced considerably towards perfection by the united ingenuity and perseverance of Earl Stanhope and Mr. Wilson; and to the latter belongs the praise of having brought it into general notice, and qualified it for being advantageously employed in printing the Holy Scriptures. Mr. Wilson's negotiation with the University of Cambridge was brought to a favourable issue; and the Syndics of the Press had concluded to adopt his process for printing Bibles and Testaments, at the very period in which inquiries were making into the best mode of obtaining supplies of both in the languages of the United Kingdom. To the Committee of the British and Foreign Bible Society, the plan of printing the Scriptures by stereotype appeared to offer so many and important advantages, by furnishing the means of a regular and permanent supply of copies; by perpetuating a correct and standard Text, and favouring its general propagation through the country; and, finally, as the plates were cast from new types, and an expectation was excited of a material reduction in the price, it was judged expedient to give it the decided coun-

tenance of the Institution, and to stipulate for engagements to such an amount as might encourage the prompt and complete adoption of the system. Under this conviction, after the result of very extended inquiries had been maturely considered, a resolution was passed, that a number of Bibles and Testaments in stereotype, should be immediately ordered, and among that number, 20,000 Welsh Bibles in 12mo. and 5,000 additional Testaments in a larger type. This measure was determined upon at a meeting on the 3d of September, 1804, and the determination was notified to the University of Cambridge without delay. The reader will have pleasure in observing, with how great alacrity, and in how early a stage of its transactions, the Society proceeded to the execution of that purpose in which its establishment had originated—the printing of the Welsh Scriptures: nor will he observe with less satisfaction the advantageous manner in which this object was promoted, by the contemporaneous introduction of that mode of printing which has been found so powerful an auxiliary in the accomplishment of the Society's general designs.

While these inquiries were thus systematically pursuing, with a view to the commencement of practical operations both at home and abroad, exertions were made, with no less method and industry, to extend the foundation of the Institution, and to associate with it whatever could be likely to consolidate its strength, facilitate its proceedings, and augment its respectability and influence in the world.

Notice has been taken of the measures which were pursued to make known the existence and the object of the Society, down to that period, when, by the accession of the Prelates and distinguished Commoners as Vice-Presidents, its constitution was regarded as having attained its completion. To these were now added certain measures, concerted on a higher scale, and comporting better with the state of vigorous growth, and increased consideration, at which, by this time, the Institution had arrived.

The first of these, was a determination, formed on the 23d of July, when the list of Vice-Presidents already referred to had been announced, to address the two great Religious Societies in London and Dublin, denominated respectively “the Society for Promoting Christian Knowledge,” and “the Association for Discountenancing Vice, and Promoting the Knowledge and Practice of the Christian Religion.” This communication, which had for its object to acquaint those respectable bodies with the establishment and the views of the British and Foreign Bible Society, was proposed in the spirit of that clause in the second law of its constitution, which states, that “the Society shall add its endeavours to those employed by other Societies,

for circulating the Scriptures through the British dominions ;” and the terms in which the communication was made, will show, that the Conductors of the Society acted strictly under the influence of those regulations by which they professed to be governed.

The letters, addressed and subscribed by the President, who filled the chair when the resolution was passed, were severally as follows.

To the Rev. Dr. Gaskin, Secretary to “The Society for Promoting Christian Knowledge.”

“SIR, Clapham, August 24, 1804.

“By desire of the Committee of ‘The British and Foreign Bible Society,’ I have the honour to transmit to you a plan of this Institution, for the information of the Society for Promoting Christian Knowledge. I have further the pleasure to add, that the communication is dictated by that respect and esteem which the Committee cannot but feel for a Society which has so long and successfully exerted itself in disseminating the knowledge of divine truth.

“I have the honour to be, Sir,

Your most Obedient,

Humble Servant,

TEIGNMOUTH,

Chairman.”

To the Rev. Dr. Guinness, of Trinity College, Dublin; Secretary to “The Association for Discountenancing Vice, and Promoting the Knowledge and Practice of the Christian Religion.”

“SIR, London, August 24, 1804.

“By desire of the Committee of ‘The British and Foreign Bible Society,’ I have the honour to transmit to you a plan of this Institution, for the information of the Association for Discountenancing Vice, and Promoting the Knowledge and Practice of the Christian Religion. I have further the pleasure to add, that this address is dictated by esteem for a Society founded on the same principles with that of which I have the honour to be President, and to express a hope that it may eventually prove introductory to communications by which the mutual object of both Societies may be promoted.

“I have the honour to be, Sir,

Your most obedient Servant,

TEIGNMOUTH,

Chairman.”

From the Society for Promoting Christian Knowledge, no reply was received. From the Dublin Association, a respectful and friendly acknowledgment was transmitted in return, *by order of the Board*. In this letter of acknowledgment, the Board describes the Address of the British and Foreign Bible Society to be an "acceptable communication," cheerfully embraces the assistance which it proffers, and expresses the demand for the Scriptures among the Irish, as great, daily increasing, and exceeding the means of the Association to supply it. The words of the Board, in stating this fact, are strong and explicit: "The Bibles are bought up with great avidity in this country, at the reduced rate of 4s. 6d. at which the Association affords them to the public: and the demand for them daily increases so much, that the Funds of the Association are unable to supply it."

Another measure directed to the enlargement of the Society's connexions, and its more complete introduction to notoriety and usefulness, was that of addressing the Parochial Clergy, Dissenting Ministers, and other respectable persons individually, as far as might be practicable, throughout the United Kingdom. For this purpose, a circular, containing a plan of the Institution, Extracts of Correspondence, and a List of Subscribers, was prepared, and very extensively distributed, free of expense to the receiver, through the medium of the post. An Address was prefixed to it, of which the following is a copy.

"The Society, which now takes the liberty to address you, founds its claims to your notice, upon the nature of its object,—to promote the circulation of the Scriptures at home and abroad; an object, in which every one, who professes the religion of Christ, must feel a deep interest.

"The liberal basis of its establishment, also, which unites, to a degree perhaps hitherto unexampled, the zeal and exertions of Christians, of the several denominations, to which the constitution of this happy country affords equal protection, will doubtless give additional force to the claims arising from the simplicity, purity, and importance of its design.

"It cannot be doubted, that in every part of the United Kingdom, there are many who are actuated with the true spirit of Christian benevolence, and who only want proper opportunities of manifesting it. The British and Foreign Bible Society now presents such an opportunity to them, and solicits your assistance in making it known, as well as your influence and co-operation in promoting the object of its association.

“ The Society is fully sensible of the happy results to be expected from the-combined exertions of the Christian community, and is required by a sense of duty to call them forth in the advancement of a work which it can with confidence recommend to the blessing of God, and the support of every good man.

“ I have the honour to be,
Your most obedient, humble Servant,
TEIGNMOUTH,
President.”

The measures, emanating from the directing body in their collective capacity, were greatly assisted by the zeal and activity of its individual Members ; and the united operation of both contributed materially to increase the funds of the Society, and to multiply the number of those who took an interest in its advancement and success.

In the mean time, the correspondence which had been opened with different parts of the European continent began to elicit information upon the subject to which it was directed, and in some cases to import the most gratifying assurances of approbation, and of a cordial disposition to co-operate in promoting the design of the Institution, as it regarded foreign countries.

The communication which had taken place with certain individuals of piety and influence in the Imperial city of Nuremberg, led (as has been stated) to the proposition of granting a donation of 100*l.* from the British and Foreign Bible Society, in the event of a similar Institution being founded in that place. The result of this proposition was, the establishment of the first Foreign Bible Society. The foundation of it was laid on the 10th of May, 1804 ; and the pious simplicity of the correspondent on whom it devolved to take the lead in the transaction, gives a pleasing interest to the following statement of the manner in which it was effected: “ We cannot but return you our most humble thanks, for having encouraged us in the most liberal manner to co-operate with you in this excellent work of love. While reading your kind invitation and offer, I was deeply impressed with that Scripture : ‘ They beckoned to their partners which were in the other ship, that they should come and help them ; and they came and filled both ships, so that they began to sink.’ Your letter afforded me so much joy, that I could not contain myself, but immediately went to the Rev. John Godfried Schoener, one of the most respectable Ministers of our city, in order to communicate to him the joyful news from a far country. He was no less affected than myself ; and we agreed to appoint a meeting of Christian friends on Ascension Day, at which we

unanimously resolved to unite for the formation of a Bible Society, and by a printed letter to invite our Christian friends throughout Germany and Switzerland, to assist us in so noble an undertaking." This Address was soon after issued; and while the generosity of England was warmly commended, and held up as an example, an animated appeal was made to the reverers of the Bible, "which yet remains the Bible of all religious parties," to lend their aid in promoting its distribution. "The inherent value of the book, the religious wants of the people, the critical circumstances of the times, the present tranquillity of the states," together with other cogent reasons, were seriously urged, as "loudly calling for attention to this important undertaking."

From Stuttgart, Professor Druck, Librarian to the Elector (now King) of Würtemberg, in reply to the letter in which he had been addressed, transmitted important intelligence, relative to the versions of the Scriptures in the Würtemberg library, amounting in all to "more than 4,000 different editions of the whole Bible, or of distinct parts of the same;" and accompanied his account with expressions of the highest gratification and surprise at the motive and object of those inquiries to which his answer was requested. "When I read your letter," (says the Professor,) "I could not help thinking the English are the most distinguished people in the world. Had we possessed in Germany the utmost tranquillity and prosperity, yet such a noble design of diffusing the Bible would scarcely have entered our minds, or, in case it had, would not have met with such generous encouragement and support. One cannot but highly esteem such a nation, and the more so, on account of its regard for the best of books, which, though now shamefully neglected, has ever proved, and will continue to be, the great means of meliorating the condition of mankind." These sentiments, now become familiar by the frequency with which they have been reiterated from so many quarters, reflect great honour on the candid spirit of their author; and evince at the same time the seasonableness and the beneficial tendency of the Institution to which they are applied.

From Sweden, through the late Rev. Dr. Brunnmark, Chaplain to the Swedish Embassy in London, of whose active and useful services there will be occasion hereafter to speak, information was received, which appeared to supersede the necessity of any exertions in that portion of the continent. The informants were, the Society "*pro Fide et Christianismo*" at Stockholm, and the purport of their information was, "that, owing to the gracious and paternal care of the government of their country, as well as from the gospel-light and zeal

which had generally spread among individuals, no want existed of that holy book which contains in it the fountain of all knowledge, bringing salvation and producing good-will among men ; and moreover, that Bibles in the Finland and Lapland languages were currently printed at Stockholm, and distributed either gratis or at very reduced prices, by Societies formed for that benevolent purpose." How little accuracy there was in this representation, which was believed by the reporters to be conscientiously exact, and which, out of respect to the venerable source from which it originated, and the channel through which it was transmitted, had the effect of staying for a considerable period the Society's operations in Sweden, will be seen as this History proceeds. Suffice it for the present to say, that the account was derived from the best means of information which existed, previously to that developement of the popular wants, which the persevering inquiries of the British and Foreign Bible Society produced ; and that from the time when its incorrectness was discovered, both Dr. Brunnmark and his countrymen displayed a zeal and activity, increasing progressively from year to year, in disseminating through Sweden and Lapland those sacred treasures of which they had been erroneously supposed to be so completely possessed.

This incident may serve to account for the existence of a similar persuasion in the minds of many respectable individuals, with regard to the condition of our own population as to their possession of the Scriptures ; and to apologize for the zeal with which they have impugned the domestic exertions of the British and Foreign Bible Society as altogether uncalled-for and superfluous. The course of investigation has brought to light a state of scarcity in our own country, of which the objectors could not have been aware ; and it is not requiring too much to expect that their disposition to co-operate in remedying the wants of the country, now that they are unequivocally ascertained, will be in proportion to the confidence with which they disputed the existence of those wants, and decried the Institution which proffered its assistance to supply them.

From Holland, the queries proposed respecting the state of the Scriptures, extracted a reply of a similar tendency to that which had been transmitted from Sweden. The Dutch, through a respectable minister at Rotterdam, expressed their joy at the establishment of this laudable Institution for rendering the word of God accessible to the indigent, and prayed for a blessing on its benevolent endeavours. "But" (adds this minister) "with us there is, thank God, no scarcity of Bibles." On this statement (which, however, it is to be observed, is but the statement of an individual) the late formation of

the United Netherlands' Bible Society, and the discoveries made in the course of its operations, will be found to supply a comment which will lend confirmation to the remarks just made on a similar misapprehension, so long entertained by many enlightened and benevolent persons as to the state of the Scriptures, both in Sweden and Great Britain.

While, however, this account from Holland discouraged any present exertions for the furtherance of the Society's object in that country, it contained sentiments expressive of a religious sympathy which, considering the state of mutual exasperation occasioned by the war, were deservedly regarded as very consolatory and important.

"You feelingly express your regret," (writes this pious and amiable correspondent,) "that the union between the two nations in which we respectively live, has been unhappily dissolved by the war. Oh, my dear Sir! could you be among us, you would soon be convinced that three-fourths of our nation lament the unhappy quarrel which, for some years past, has divided two nations, which yet have one common interest in the service of the Gospel. But we are a defenceless people, who daily pray to God to have mercy upon us; and so far from being inimical to the English nation, we rather rejoice that not more than two Dutchmen were to be found, who would so far degrade themselves as to advise a plan for the invasion of a country, for the preservation of which we are as anxiously solicitous as for that of our own."

The intelligence derived from Berlin purported, that the want of the Scriptures in the Bohemian language was very great; and that persons of consideration had actually offered annual contributions towards printing an edition of the Bohemian Bible: but that the means arising from them were insufficient for the purpose. Upon this information, which was furnished by the Rev. Mr. Jänické, Minister of the Protestant Bohemian congregation, a similar step was taken to that which had been adopted with so much success in the case of Nuremberg; and the sum of 100*l.* was tendered, should a Bible Society be formed at Berlin to promote a continual circulation of the Holy Scriptures.

But of all the communications elicited by the inquiries propagated through different parts of the continent of Europe, that which excited the greatest surprise, and administered the highest gratification, was, an address from a Roman Catholic Clergyman in Swabia. This extraordinary address, dictated by spontaneous feeling, was written in a tone of sentiment and affection, so abhorrent from the spirit which had generally characterized the proceedings of the Roman

Catholic Church towards Members of other religious communions, that it was read with astonishment, and greeted as the indication of an improved temper in the members of that church, and the harbinger of a better understanding than had hitherto subsisted between them and their brethren of every other denomination throughout Christendom.

As this was the first document which evinced, on the part of the Catholics, a desire to co-operate in the distribution of the Scriptures, and as it opened a way for that connexion with them which has since been cultivated with so much harmony and effect, it will be proper to extract such passages from the letter as may do justice to the principles of this enlightened Priest, and those of his Brethren who participated with him in sentiments at once so just and so happily expressed.

“ You will not, I trust, be displeased, if an entire stranger to you presumes to address you in a letter. I had the pleasure to learn, from a copy of your letter, addressed to Mr. ———, of Nurenberg, the great number of zealous friends of the Bible in London, who are filled with a noble desire to send out the pure word of God, as the best preacher, into the world. This account excited in my breast the most heartfelt joy and gratitude towards that God who is the only Giver of ‘ every good and perfect gift ;’ but I felt also lively emotions of unfeigned love and affection for you, and for all the Members of the venerable Bible Society, for whom I wish a thousand blessings. May the Lord Jesus, through whom all blessings are communicated to us, be the beginning and end of their praiseworthy undertaking ! And may his name be glorified for it to all eternity.

“ What particularly induced me to write, was, your question, ‘ Whether the Bible was still prohibited to the Catholics ?’ Being convinced thereby, that you were mindful even of the poor Catholics, I was particularly moved and edified : for, indeed, nothing is more affecting than that love which embraces all, without the least distinction ; ‘ for God is love ; and he that dwelleth in love, dwelleth in God, and God in him.’ I felt myself, therefore, constrained to thank you, in the name of all honest and well-disposed Catholics, for these your fraternal sentiments.

“ In answer to your question, I observe, properly speaking, the Bible has never been prohibited to the Catholics.* The Council of

* The Roman Catholic Archbishop of Cranganore differed from this enlightened Priest in his construction of the Decree of the Council of Trent ; as appears from his reply to the Vicar of Cranganore, who asked this his Spiritual Superior, “ if

Trent only states,—*Indiscriminata lectio Sacræ Scripturæ interdicta est.* Well-informed Catholics took this always in that sense only—that not all Books of the Bible, *promiscuously*, should be put into the hands of the common people; referring chiefly to some books of the Old Testament. Besides, this prohibition of the Council of Trent has never been admitted as binding by the whole body of the Roman Catholic clergy in Germany: but so much is true, that all blind bigots of our church have always spread the opinion, that it was entirely forbidden for all laymen to read the Bible; and this prejudice is, alas! still deeply prevalent among the greater part of the people. There are, however, at present, many of our clergymen, both in Swabia and Bavaria, who strongly recommend the reading of the Bible, chiefly of the New Testament, and do every thing in their power to promote it. I have, for my own part, distributed many New Testaments, and some Bibles, among more enlightened Catholics; and several of my dear brethren in Christ do the same.

“Should an Institution be established among us, upon your plan, I am sure we could dispose of a good number of Bibles and New Testaments. The people seem to get more and more desirous of the Bible; and the number of clergymen is increasing, who not only would tolerate, but commend the reading of it.

“I feel a very great desire to witness the formation of a similar Bible Society among the Roman Catholics: and, indeed, I will make some attempts; though I foresee many difficulties, and can hardly suppose that so many active and benevolent friends of the Bible are to be found among the Roman Catholics as would be requisite for such an undertaking. Your question, however, respecting the Catholics, inspires me with the hope that your Society is desirous to

he could, in safe conscience, accept the offer of the Bible, printed in Malabar, without notes, to be circulated among the Malabar Christians.”

“I say” (was the language of the Archbishop) “that you cannot receive such books as are offered you; as the reading of the Bible, without notes, approved by the church, is expressly prohibited, even to those who have liberty to read prohibited books. *The declaration of the venerable German Priest, who says that there is no prohibition according to the Council of Trent, must be understood in another manner.*” And in a subsequent letter on the same business, to Lieut. Col. De Morgan, the Archbishop expresses very decidedly what he means by that other manner.

“I was astonished,” (writes the Archbishop) “when he (the Vicar) said, that he would take charge of a thing that is impossible for him: *because the Holy Bible is prohibited to be read by the Roman Catholics, with the exception of some parts which are called consilio evidentiore.*”—Appendix to Fourth Report of the Calcutta Auxiliary Bible Society.

extend its beneficial influence likewise to the Catholics ; wishing only to know, whether a dispersion of Bibles among them would be practicable ; and, indeed, it would not only be practicable, but desirable in the highest degree.

“ Now, I beg you, my dear brother in Christ, to receive these few lines in love. I wrote this, trusting it might be acceptable to your venerable Society. I cannot express, in terms sufficiently strong, the fervency of my joy, and of my love towards all who, throughout England, heartily believe in Jesus Christ as their only Saviour, and zealously endeavour to extend the Redeemer’s kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Christ, let them be of whatever name, or belong to whatever church or denomination. The more distant the countries, and the more different the outward forms and establishments are, the more I rejoice, if I am privileged to hear that our ever-faithful Lord and Saviour is gathering from among them a flock of believing people. Truly, God has a numerous *Army of Reserve* in England, who do not bow before the Baal of the age, nor sacrifice to the god of the times. Let all who know his name, glorify him for this mercy ! May the peace of God, and the all-sufficient grace of our Lord Jesus Christ, be with you all ! ”

Among the many distinguished friends of the Society by whom this communication from so unexpected a quarter was received with emotions of real gratification, no one manifested those feelings more strongly than the venerable Bishop Porteus. That Prelate may be truly said to have rejoiced in the contents of this extraordinary document “ with exceeding great joy.” By the Bishop’s desire, the author read it publicly at his Lordship’s table : the overflowings of his liberal heart were poured forth on the occasion in the warmest expressions of surprise and delight. The scene was novel and affecting : the Catholic Priest and the Protestant Bishop appeared to recognize each other as members and functionaries of the same undivided church : while “ The Lord be with you ” was uttered by the one, the other seemed to return the corresponding salutation—“ And with thy spirit.”

The production of this letter excited, as may be supposed, in the breasts of the Committee, a desire to improve, what to their minds appeared a most favourable occurrence. Regarding it as an invitation to occupy a field from which they had considered themselves as altogether excluded, they accepted the challenge with thankfulness, and determined to meet it with a suitable demonstration of cordiality and friendship. In this sentiment, they resolved to place 1000

copies of the Protestant New Testament, then printing in Nuremberg, at the disposal of this zealous correspondent, for distribution, by sale or gift, among the Roman Catholics in Swabia and Bavaria; and directed him to be assured of their sincere disposition to afford the members of his communion every degree of aid consistent with the principles and means of the Institution.

These transactions comprehend every thing which it is material to record in the history of the Society's attempt to establish a system of foreign relations, from its commencement to the month of December 1804. The ground was by these means broken up, and, to a certain degree, brought into cultivation. The German Society planted at Nuremberg had taken root, and was already beginning to show signs of fruitfulness by a determination to print 5000 copies of a Protestant New Testament; and a train was laid for producing similar Establishments, or exertions of a kindred description, in other parts of the continent.

Nor were the efforts employed with a view to the enlargement of the Society's domestic connexions attended with less prosperity. The Circular Address, subscribed by the President, and despatched, under his Lordship's sanction, to a considerable number of the Clergy, Dissenting Ministers, and persons of influence, brought back, in return, from various parts of the country, warm congratulations on the establishment of the Society, and the most friendly assurances of a liberal and active co-operation.

In the meantime, the measures adopted for supplying the inhabitants of the United Kingdom with the Scriptures in the English and Welsh languages, continued to be prosecuted with unabated vigour; and advanced as rapidly as, from the more tardy process of casting the stereotype plates, and other impediments inseparable from the execution of great and important concerns, could be reasonably expected.

Things had attained this state, when an incident occurred, which afforded the Society an opportunity of making the first application of its funds to the printing of a portion of the Scriptures in a foreign language, under its own immediate direction.

Captain John Norton,* a Chief of the Six-Nation Indians in Upper Canada, having been induced to visit England, partly with the design of serving in the British army, but principally with that of obtaining a confirmation of the Grant under which his Indian brethren occu-

* Captain Norton was adopted by the Confederacy in 1791, and in 1800, appointed a Chief, under the title of Teyoninhokarawen. His father was a Cherokee, and served in the British army.

pied the Grand River settlement, fell into a connexion which gave his mind, originally intent on the general welfare of his Tribes, a more decided direction towards their moral and religious improvement. Under this impression, he was advised to employ his intervals of leisure, in translating the Gospel of St. John into the Mohawk dialect, the current language of these confederated nations. The reason for making choice of this Gospel was, that the Mohawks were already in possession of the Liturgy of the Church of England, select portions of the Old and New Testaments, and the entire Gospel of St. Mark,* translated by Captain Brant: it appeared therefore desirable to furnish them with the means of adding to their stock of religious knowledge an acquaintance with the sublime doctrine contained in the Gospel of St. John.

It may not be amiss to say something of the people for whose use this translation was intended.

The Mohawks, and the Six Nations in general, were the old and steady allies of Great Britain. The incorporated Society for Propagating the Gospel, sent a mission among them in 1702, the first year after its incorporation; and had, by the blessing of God, the satisfaction of bringing over many to the faith and practice of Christianity.

These confederated Indians entered into an alliance with the English, immediately after the latter became possessed of the province of New-York, in the seventeenth century. Their decided adherence to the British interest during the American war, made it expedient for them to abandon their ancient settlements, and remove to Upper Canada, when the independence of the British Colonies was acknowledged by this country. "Such was their attachment to our common Sovereign, whom they consider as their Father, and such their predilection in favour of our nation, that they cheerfully submitted to this inconvenience rather than remain in their native country, when under a foreign jurisdiction."† At the time when this translation of St. John's Gospel was suggested for their benefit, the

* A translation was also made of the Gospel of St. Matthew, together with many chapters both of the Old and New Testament, about the beginning of the eighteenth century, by the Rev. Mr. Freeman. Some portions of the latter were printed at New-York; and reprinted in London with "the Book of Common Prayer, &c." in 1787, for the use of the Mohawks, at the expense of Government. The Gospel of St. Matthew is supposed to remain in MS. See "Humphrey's Account of the Society for Propagating the Gospel in Foreign Parts;" also Preface to the "Book of Common Prayer, &c." as above-mentioned.

† Preface to "Book of Common Prayer, &c." before cited.

number settled on the Grand River, though much reduced by various causes, some of which it was the object of Captain Norton's negotiation to remove, amounted to at least 2000 souls. The total of the Confederacy, (including the Caghnawagues, Hurons, or Wyandots, who professed the Roman Catholic religion,) was computed to exceed 8000.* Add to this, that the dialect of the Mohawk was intelligible to certain other of the Aboriginal Tribes; and that a very encouraging disposition had been shown to receive religious instruction.

Captain Norton appeared to be, in every respect, qualified to execute the projected translation. He was a man of great natural acuteness and much reflection; and united with a strong sense of religion an ardent devotion to the interest of his Tribes. His knowledge of the English language, which was familiar to him from his childhood, had been improved by two years of education in Scotland; and that of the Mohawk, in which dialect he had served as Interpreter to the British army, had been matured and perfected by long residence in the Grand River settlement. To these general qualifications were added an extensive acquaintance with the Holy Scriptures, and an increased conviction of their importance, derived in great measure from that intercourse which he had been led to cultivate with men of distinguished piety, and of religious as well as general information.

As it was the desire of the Committee of the British and Foreign Bible Society to ascertain, with as much accuracy as possible, the correctness and fidelity of the translation, and as it was not probable that another person could be found in Great Britain who understood the language into which it was made, recourse was had to the following expedient.

On an occasion which gave the author an opportunity of introducing the Translator to a respectable company, he took advantage of the presence of some gentlemen, whose testimony he considered of eminent value, to bring the subject of the Mohawk translation, then nearly completed, into discussion. A proposal was made, and universally acceded to, that, as the only test by which the accuracy of his version could be tried, Captain Norton should be requested to re-

* The Six Nations are the *Ondowaghas*, or *Senecas*, the *Cayugas*, the *Onondagux*, the *Oncidas*, the *Mohawks*, and the *Tuscaroras*. To these, which are Protestants, and settled in Upper Canada, may be added the *Caghnawagues*, themselves Mohawks, who were converted to the Roman Catholic religion, and led to Lower Canada, by the French Missionaries; and the *Hurons*, or *Wyandots*, a people speaking a language nearly similar to that of the above-named Confederates. These latter are also Roman Catholics; they inhabit near *Detroit*, and have, besides, one village near *Quebec*.

translate a portion of his MS. into literal English. With this request Captain Norton complied, and immediately read, in the manner proposed, the 17th chapter of St. John. The suffrages of the company were then collected; and they were found to be unanimous in pronouncing, as far as the evidence appeared, that the translation was made with equal fidelity and judgment. Among those who sat in this court of criticism, and concurred most warmly in the decision as reported, the author trusts he shall be excused for mentioning the Rev. Professor Bridge, of the East India College; the Rev. Dr. Hamilton, Rector of St. Olave's, Jewry; and the Rev. R. Ormerod; A. M. Vicar of Kensington.

The translation having been thus accredited, the Committee felt no hesitation in adopting it: an impression, consisting of 2000 copies in Mohawk and English, was accordingly printed. A proportion of the edition was consigned to the care of Captain Norton; and, under his direction, copies were furnished to different stations in Upper Canada, and in the Ohio and Oneida country. The favourable opinion entertained of the translation was shortly after confirmed by the judgment of the Interpreters in the Indian villages, who pronounced it to be "very correct:" and the fact of its circulation has been proved by the following statement, which appeared in the Address of the Salem Bible Society at the close of 1810. Speaking of the exertions made by the British and Foreign Bible Society, the Address thus proceeds: "They have penetrated into the wilds of the American continent, and published the Gospel in Indian and English;" and it adds, by way of confirmation, "as an interesting fact, that one of the Oneida Indians, who visited Salem the preceding summer, carried in his bosom a copy of St. John's Gospel in the Mohawk and English language."

A circumstance arose in the course of this transaction, which afforded the conductors of the Society an opportunity of bringing their principles to the trial. The Translator, desirous to conciliate the attention of the Mohawks, and prepare their minds for appreciating the treasure with which the British and Foreign Bible Society had supplied them, drew up a short introductory address in Mohawk and English, and, without consultation, prefixed it to the work. In this state six copies were bound, and presented as specimens of binding, to a Sub-Committee, whose office it was to superintend this department of the Society's service. Immediately upon the discovery, a resolution was passed, that the portion which contained the introductory address should be removed from the copies already bound; and that it should in no case be united with the text in such copies as should hereafter be issued under the sanction and responsibility of the Society. As

the record of this determination evinced the promptitude and firmness with which the first approach to deviation from the fundamental laws of the Society was resisted, it may be satisfactory to the reader to see the terms in which it was expressed.

“An Address to the Six Nations having been written by the Translator, and printed uniformly with the Gospel, your Sub-Committee have ordered the same to be wholly separated from the Translation of the Gospel, and not in any instance to be bound up with it; it being incompatible with a fundamental principle of this Institution to attach to the Scriptures any additional matter whatever.”

In justice to the Translator it should be stated, that the Address contained no other sentiments than those which every Christian might be expected to approve; and as there was, throughout it, an interesting simplicity, characteristic of the kindest disposition and the purest principles, a brief extract from the closing part of it may not be unacceptable to the reader.

“As Jehovah our Lord loveth mankind, and is ever mercifully aiding those who stand in need, so are also his people, that is, the truly pious; considering all men as brethren, in whatever quarter may be their place of habitation; and wherever they may see them labouring under difficulties, they feel for them, and hasten to their assistance. Thus are the true worshippers of God, to the extent of their ability, communicating kindness to their brethren.

“Much have I seen of this influence since I left you; for truly I have been, as it were, led by the hand to the abode of those who love and revere the system and precepts he has ordained for us, and daily study by what means they may fulfil his will; I have been much rejoiced by the additional strength and aid I have thereby received in religion.

“Far distant from them is the situation of our brethren and mutual children, where our habitations occupy along the banks of our river Oghswêgo, or the opposite shores of Lake Erie, where the smoke arises from the fires of the Ondowaga, on whom is hinged the door of the confederacy: yet, notwithstanding, when they became acquainted with the condition of our country, they considered, by what means the gospel of Jesus might more fully be declared in those parts where our brethren were scattered; that they might lead them into the path which endeth in heaven. As soon therefore as I had translated this, they caused it to be printed, to the amount of 2,000 copies, considering that number as fully adequate, for all those who speak our language.

“ I have received great pleasure from this kind communication of the Gospel. I rejoice, and salute in thankfulness Him who resides in the heavens, for having thus influenced their minds to aid us. Exert yourselves, friends ; let us strictly adhere to what our Lord has transmitted to us in the Holy Scriptures, that thereby the unbelievers, in viewing us, may become enamoured of the Gospel, and may know that we are truly pious by the love we bear the commandments of God, and that we have there placed our minds without guile ; and may also see that we are of the company of Christ, not only in name and profession, as too many are, but also in our pious demeanour and virtuous lives. Let us also follow the example of those who have favoured us with this book ; by our spreading the holy religion to the utmost of our ability, that all our brethren, wherever they may dwell, may be made acquainted with the name of Jesus Christ, and may know the dispensation ordained for us by God.

“ Four of the disciples of our blessed Lord, Matthew, Mark, Luke, and John, wrote the history of his life, doctrines, and miracles : of these, the latter was the peculiarly beloved, and is the most circumstantial in the essential points of doctrine ; and you will see throughout how strongly is inculcated reverence to God, and love to man : which let us earnestly pray God ever to preserve us in, by the influence of His Holy Spirit, and through the merits of our Lord Jesus Christ.

“ (Signed) TEYONINHOKARAWEN.”*

London, January 23, 1805.

About the period when the business of the Mohawk Gospel was entered upon, the foundation was laid for that Biblical Library which, by gradual accumulation, is now become so considerable and important. It had appeared for some time to many friends of the Institution in a high degree desirable and expedient, that copies should be procured (as far as practicable) of all the existing versions of the Holy Scriptures ; in order that the Society might not be at a loss for a standard edition, and the means of collation, whenever an occasion might

* It will afford pleasure to the reader to observe, by the Gazettes, and other public documents, that upon the commencement of hostilities between Great Britain and America, this Chief approved his loyalty to his Great Father by joining the British standard ; and that his conduct, at the head of his Indian warriors, was signalized throughout the war by such a display of courage, judgment, and perseverance, as to gain him repeatedly the thanks of the military commanders in Canada, and a special mark of respect and acknowledgment from His Royal Highness the Prince Regent.

arise for printing an impression on its own account. The first step which was taken in pursuit of this end is to be traced in a resolution passed on the 3d of December, 1804, by which it was determined, that of every edition or translation of the Holy Scriptures, or of parts thereof, printed under the auspices of the British and Foreign Bible Society, six or more copies should be transmitted, to be lodged in its Depository. But as it was foreseen that the operation of this measure would be unavoidably slow, limited, and remote, it was further determined, on the ensuing 17th, that an appeal should be made to the community at large, through the medium of certain daily newspapers, and periodical publications of character, soliciting donations of Bibles, Testaments, or portions of the Scriptures, in the ancient or modern languages. The first fruits of this determination were a munificent present from Granville Sharp, Esq. of thirty-nine copies of the Holy Scriptures, or certain portions of them, in various languages, together with the Irish and Italian versions of the English liturgy. Thus the first chairman of the Society became also the first contributor to its library. A benefaction so liberal, and in every respect so seasonable and advantageous, demanded some special acknowledgment. The office of conveying the Society's gratitude was cheerfully undertaken by the President, and the following letter will show with what appropriate feeling his Lordship discharged this agreeable duty.

To Granville Sharp, Esq.

“ SIR,

“ It is with the sincerest satisfaction that I execute the instructions of the Committee of the Bible Society, in returning their most cordial thanks to you, for the very valuable collection of Bibles, Testaments, and Psalters, in different languages, which you have presented to them.

“ I cannot indeed but feel a peculiar satisfaction in the opportunity thus afforded me, of expressing the sense entertained by the Committee, of the great value of the donation itself, as well as of the high estimation in which they hold the donor.

“ That Providence may long continue to you, with every blessing, the enjoyment of a life which you have adorned no less by your talents than by your virtues, is the unanimous wish of all, and of none more sincerely than of him who has the honour to subscribe himself, with the greatest regard and esteem,

“ SIR,

Your most obedient humble Servant,

TEIGNMOUTH,

President.”

Jan. 7, 1805.

The commencement of the year 1805 was rendered memorable in the annals of the Society, by a serious and protracted discussion relative to the text at that time preparing for the proposed edition of the Welsh Bible. As this transaction has been frequently cited with a view to disparage the character of the Institution, the author will lay before the reader a brief recital of it, referring him, if desirous of more detailed information, to the Rev. Mr. Dealtry's Vindication of the British and Foreign Bible Society, and a letter from the Rev. J. Roberts to that gentleman, published in 1811, under the title of "Welsh Bibles."

It having been resolved, on the 3d of September, 1804,* that an edition of Welsh Bibles and Testaments should be printed with all convenient despatch; and the Rev. Thomas Charles of Bala, (whose inquiry for copies of the Welsh Scriptures led to the formation of the Society,) having been pointed out as fully competent, from his knowledge of the language, to prepare a copy for the press, a correspondence took place on the subject, and the result was a determination to accept Mr. Charles's proffered services; and an engagement to that effect was mutually concluded. As the work was to be executed at Cambridge, under the immediate sanction of the Syndics of the University Press, whose credit, no less than that of the Society, was concerned, that it should be as complete and unexceptionable as possible, application was directed to be made to that learned body, requesting to know, whether it would be agreeable to the University to print from the Oxford copy of 1799, revised by Mr. Charles, and to allow the Committee of the Society to nominate a corrector of the press. The proposition was very readily assented to, and Mr. Charles proceeded accordingly in his task of preparing the Welsh text with all convenient expedition.

In this stage of the business, his Lordship, the President, received a communication from the Bishop of London, enclosing a letter addressed to the Bishop, by the Rev. Dr. Gaskin, Secretary to the Society for Promoting Christian Knowledge, together with an extract of a letter from the Rev. John Roberts, complaining of the Society's conduct in preparing the Welsh Bible, a copy of which extract, as the Secretary stated, was forwarded "by direction of the Board," to all the Bishops whose names appeared as Vice-Presidents of the British and Foreign Bible Society. In the letter of Dr. Gaskin, Mr. Roberts, the complainant, was described as "a very respectable

* See page 10.

Clergyman and eminent Welsh Scholar, who had been employed by the Society for Promoting Christian Knowledge in correcting the press of the last Oxford edition of the Welsh Bible ;” and the complaint, as conveyed through the extract from Mr. Roberts’s letter, was, that, in the edition preparing for the press by the British and Foreign Bible Society, improper alterations had been made in “the present orthography of the Welsh version of the Bible ;” which “has” (adds Mr. Roberts) “been thought for centuries not only unexceptionable, but a model of purity and correctness, and considered as the standard of criticism and pure language.”

The Committee of the British and Foreign Bible Society were informed of these circumstances by a letter from their President on the 21st of January, 1805 ; and, from deference to the opinion of Mr. Roberts, under the sanction which it had received from the Society for Promoting Christian Knowledge ; from respect to their Right Rev. Vice-Presidents ; and above all, from an anxious desire that their proposed edition of the Welsh Bible should be liable to no just exception, they immediately appointed a Sub-Committee to inquire into the grounds of Mr. Roberts’s objection.

The Sub-Committee so appointed, at the head of which was the President himself, held repeated meetings, and adopted the most prompt and judicious steps for ascertaining the real merits of the controversy. They lost no time in requesting of Mr. Charles to explain the nature and extent of the corrections which he had made in the text of 1799. This explanation Mr. Charles very readily furnished, in a lucid and satisfactory statement ; and the Sub-Committee, after a patient and elaborate investigation, delivered in their definitive report. Without taking upon themselves to pronounce any judgment on the alterations in orthography, or on the general corrections, they vindicated the conduct of Mr. Charles from the suspicion of attempting or intending any change in the translation, and expressed their real satisfaction in having been able to show that the confidence reposed in him had been amply justified. Copies of this report, together with Mr. Charles’s statement, were ordered to be communicated to each of the Vice-Presidents, and to the Syndics of the Cambridge University Press. On the reserved question relative to the changes in orthography, it was considered expedient to obtain the judgment of another tribunal. An arbitrator was proposed and accepted in the person of the Rev. Walter Davies, of Myfod, a Welsh scholar of acknowledged reputation ; and to his decision the question was finally referred.

Things had been placed in this train, when intelligence was received, that the Society for Promoting Christian Knowledge had passed a Resolution on the 12th of March, 1805, to print 20,000 Welsh Bibles from the edition of 1746, which they subsequently altered to the edition of 1752.* The Committee of the British and Foreign Bible Society, desirous of preserving uniformity in the text, determined to adopt the same standard; and thereby superseded the necessity of further investigation.

Having given a simple and authentic narrative of this transaction, which has been so imperfectly understood by the friends, and so grossly misrepresented by the enemies of the Institution, the author's only remaining anxiety is, that the parties more particularly implicated in it may be seen in their proper light.

Of the promptitude, the diligence, and the impartiality of Lord Teignmouth, something has been already intimated; and too much cannot be said. His Lordship seized the earliest opportunity, after receiving the communication from the Bishop of London, to promote inquiry into the matter of complaint; manifested a sober and undisturbed equanimity throughout the whole course of the investigation; and continued, with unwearied perseverance, to direct those councils in which it was carried on, till he saw it brought to a complete and satisfactory conclusion. In confirmation of this account, an appeal may be made to the Official Correspondence as detailed by Mr. Dealtry, in the Appendix to his "Vindication of the British and Foreign Bible Society." The whole of that Correspondence will be found to reflect the greatest honour upon the conduct of the President; and the following extract will enable the reader to judge what he may expect from the perusal of it.

* This may be a proper place for correcting the misrepresentation which has been so industriously propagated respecting the Welsh Bible printed by the British and Foreign Bible Society. It has been confidently stated, that it was printed from rivalry and opposition to the Society for Promoting Christian Knowledge. "This" (says Lord Teignmouth with great truth,) "is denied. The first order for printing an edition of the Welsh Scriptures on account of the Bible Society, was dated on the 3d of September 1804; the first information which the Committee of that Society received 'that the Society for Promoting Christian Knowledge had come to a resolution, at their last meeting, to print an edition of 20,000 Welsh Bibles, &c.' was made in the words of the quotation, by a member of both Societies, on the 18th of March, 1805. The spirit of rivalry in this case must have been prophetic." (Letter to Dr. Wordsworth, p. 11.)

Extract from Lord Teignmouth's Letter to the Committee. January 19, 1805.

“ In the publication of the Welsh Bible, the Committee most properly considered it their duty to make the new edition as correct as possible ; and confiding in the judgment and abilities of Mr. Charles, they accepted his assistance in preparing that edition for the press. The zeal and assiduity with which that gentleman has discharged the task, are entitled to the grateful acknowledgments of the Committee : but the propriety of his emendations (as far as orthography is concerned) has been questioned by a gentleman of respectability, who, I am informed, superintended the very edition which Mr. Charles has corrected ; and the Committee of a Society, which deservedly holds a high place in public estimation, has given its sanction to the objections of Mr. Roberts. Its opinion will naturally have great weight, and *may* have a prejudicial influence on the interests and success of our Society, if they should persevere in printing the Welsh Bible, without a full consideration of those objections. They would, indeed, have merited the attention of the Committee, if they had come before them in any other mode ; and this observation naturally suggests the propriety of the minutest investigation of the emendations proposed, and of the objections started. It cannot fail to do credit to the candour and impartiality of the Committee ; and their final determination, whatever it may be, can then be made with confidence. Admitting the judgment of the Committee to be fully satisfied with the alterations made by Mr. Charles, such a conviction would not be sufficient to authorize the printing of the Welsh Bible with those alterations at present. The effect of them, we are told by Mr. Roberts, is to make the language a different dialect from that of the Bible at present in use ; and that any departure from the established orthography will be particularly inconvenient to the public. Mr. Roberts, indeed, appears to have formed his opinion on the supposed alterations without having seen them, and to judge from other specimens of novel orthography : but it would be idle to repel his objections by such a remark ; it is more becoming, in my opinion, to meet them fairly, examine them coolly and impartially, and thus ascertain their validity in a firm resolution to yield to them, if valid. Till this examination be made, we shall not be properly qualified either to maintain or renounce the proposed amendments, and still less to satisfy the public mind, (an object of the greatest importance at all times, and most peculiarly so on the present occasion,) if ultimately

it should be thought advisable to print the Bible in its amended form."

The conduct of the Committee in accepting the offer of a corrected copy of the Welsh Bible from an individual who, though not a regular Minister of the Established Church, was known to be a man of integrity, an excellent Welsh scholar, and critically acquainted with the sacred text; and who had also recommended himself to the esteem of the Society by his exertions in Wales to promote its success,—was certainly not of a nature to subject their proceedings to any just animadversion. The offer promised, in the first instance, to expedite the accomplishment of their object; and they were further induced to embrace it by the hope of being able, through the zeal and industry of Mr. Charles, to give to their edition a superior degree of accuracy and correctness. As soon as they were informed that the propriety of the steps they were taking had been seriously controverted, they yielded to the advice of their noble President; embarked, under his direction, in a course of the most strict and conscientious inquiry; and evinced, by their behaviour throughout, and particularly by their adoption of a common text with the Society for Promoting Christian Knowledge, at the close, that they had no jealousy to indulge, no vanity to gratify, no peculiar interest to serve; no end, in short, which they were anxious to compass, but that of putting the word of God in a correct, intelligible, and acceptable form into the hands of the people.

To Mr. Charles, whatever may be thought of the system of orthography which he was desirous to adopt, nothing can be imputed, which will derogate in the slightest degree from his integrity, and his laudable zeal for the purity and correctness of the Welsh Bible. With a frankness and alacrity which nothing could have inspired but a confidence in the sincerity of his intentions, and (what to him appeared) the justness of his theory, he met all the inquiries promoted by that court in which the merits of his corrections were to be tried. Nor does it redound little to his praise, that he manifested no symptom whatever of chagrin or resentment at the issue to which the investigation was brought; but voluntarily assisted in bringing forward that text by which it was determined that his own should be superseded.*

* In what degree Mr. Charles afterwards contributed to improve the edition stereotyped at Oxford in 1809, by the corrections with which he supplied the conductors of that work, the author will not undertake to say: so much, however, he can assert, from an inspection of correspondence in the possession of Mr. Charles's family, that corrections were repeatedly transmitted by that excellent

For the Society for Promoting Christian Knowledge, it must in justice be said, that the part which it acted was such as became an Institution, identified in principle and design with the doctrine and the discipline of the Established Church, and bound by the spirit of its constitution to watch over the text of Holy Scripture, and to rescue it from the injurious effects of wilful corruption or fanciful innovation.

One party only remains to be considered, and that is, the respectable informant, with whom the whole business of the investigation originated. From the channel through which the complaint was transmitted, and the turn which was given to it by the enemies of the Society, as though it amounted to a charge of altering the *translation*, and not the *orthography*, Mr. Roberts certainly fell for a time under the suspicion of not being influenced by the most friendly motives in the part which he had acted. The question at issue was also of a description to require, in order to determine on which side the truth lay, a knowledge of the Welsh language, which those on whom the investigation of it devolved, in no degree possessed. Add to this, that, for the reasons already given, the arbitration was arrested shortly after it had commenced; and by its entire supersession the real subject of difference between the litigant parties remained wholly undecided. Truth however requires the acknowledgment, that Mr. Roberts has brought forward such evidence in support of his objection to the new orthography,* as to leave no room for doubting what would have been the judgment of the Arbitrator on this part of the controversy, had the question been carried to a decision.† For the motives by which Mr. Roberts was actuated, there was every thing

man; that many of them were “inserted;” and that his finishing of them was represented as conferring an obligation not only on the conductors of the edition, but on “the Principality at large.”

* See “Welsh Bibles.”

† It is due to Mr. Roberts to state, that, in a letter addressed to him by the Rev. Walter Davies, in June, 1805, the latter gives a decided opinion against the new orthography. “The Holy Scriptures,” (says Mr. Davies) “as they now stand, excepting a few typographical errors, and inaccuracies of punctuation, are, according to the best of my judgment, exactly as they ought to be. I do not see, among the numerous proposed alterations in orthography, a single item of any weight. The gutturals, aspirates, and plenitude of consonants, though considered an eye-sore in the new theory of vision, are nevertheless, and have been, for a length of time, the appropriate and peculiar characteristics of our language.”—“Welsh Bibles,” p. 22.

in his conduct, subsequently to the date of his original complaint, to authorize the belief, that they were strictly honourable and conscientious; and that he intended nothing so little, by the course he pursued, as to afford an opportunity for the invidious use which was in some instances made of his communication. In the letter before cited, Mr. Roberts expresses his "feelings of extreme concern for the circumstances which introduced him to the notice of the British and Foreign Bible Society." "With heart and soul" (he continues) "would I labour and co-operate with every friend of the human race in promoting the circulating of the Holy Scriptures. While I view Christendom burning with seraphic zeal in carrying on this work of God-like benevolence, I cannot but hope and pray, that some genuine particle of the same sacred zeal may ever animate my own bosom as a vital principle of action." The close of his letter, while it completes Mr. Roberts's vindication of his conduct, may very properly terminate this account of the controversy.

"Now, while I repeat my coincidence of opinion with our national authorities, I cannot help at the same time expressing my deepest regret, if there has been any thing reprehensible in the language and mode of my opposition to its* intended adoption in a Biblical edition; or if its prevention could have been effected in a manner more conciliatory, and expressive of the respect due to the character which Mr. Charles supports as a Christian. Much indeed would I deprecate the guilt of embarrassing any individual or Societies in their honest endeavours to supply immortal beings with the records of divine revelation. Living as we do in an important period of time, and the voice of Jehovah so audibly in his providence admonishing his servants to abound in fruits of righteousness and works of benevolence; we cannot but feel our obligations to employ hand and tongue, and exert the utmost energies of head and heart, in promoting the prosperity and glory of Christ's holy catholic church, that is at this time looking forth as the morning, fair as the sun, and terrible as an army with banners."

By this time intelligence was received from Bâsle, in answer to the communication addressed to that place, inviting its inhabitants to co-operate with the British and Foreign Bible Society in the advancement of its foreign object. The parties who had been addressed, announced their willingness to adopt the proposal of forming a Bible Society for their town and vicinity; but added, that, from local difficulties, they were not yet in a condition to proceed to such an es-

* Viz. the new orthography.

tablishment; they had therefore determined, under present circumstances, to unite their exertions with those of their brethren at Nurenberg.

An interesting letter was also transmitted from the Rev. Mr. Oberlin, Minister of a parish in Alsace, containing five villages, and embracing a mixed religious population of Roman Catholics, Lutherans, Reformed, and Baptists. This letter reported the intended distribution of some French and German Bibles, purchased by funds with which Mr. Oberlin had been supplied from England; and the pastoral simplicity with which it described the principal characters for whom the gift of a Bible was designed, recommended it warmly to the feelings of the Committee, and will, it is believed, sufficiently apologize to the reader for its insertion.

“I have made a list of such persons as I consider most deserving of such a present. Among the large number of individuals and families to whom a Bible is a most welcome present, I first put down such characters as are most active in promoting the Redeemer's kingdom, and in doing good to the bodies and souls of their fellow-men.

“1. The *first* Bible shall be given as a present to Sophia Bernard, who is one of the most excellent women I know, and, indeed, an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under his feet, and treated in a manner too shocking to relate, when, nearly starving with hunger, they dared to cry out for food. Soon afterwards, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children, to whom several more were added, belonging to members of three several denominations: she now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. At the same time, she proved the greatest blessing to the whole village where she lived. For it is impossible to be more industrious, frugal, clean, cheerful, edifying by her whole walk and conversation; more ready for every good word and work; more mild and affectionate, more firm and resolute in dangers, than she was. Satan so enraged some of her enemies, that they threatened to destroy her old tottering cottage; but God was graciously pleased to preserve her. A fine youth, of a noble mind, made her an offer of his hand. She first refused, but he declared he would wait for her even ten years. When she replied, that she could never con-

sent to part from her poor orphans, he nobly answered, ‘Whoever takes the mother, takes the children too.’ So he did—and all these children were brought up by them in the most careful and excellent manner. Lately, they have taken in some other orphans, whom they are training up in the fear and love of God. Though these excellent people pass rather for rich, yet their income is so limited, and their benevolence so extensive, that sometimes they hardly know how to furnish a new suit of necessary clothes. To them I intend to give a Bible, considering that their own is very often lent out in different Roman Catholic villages,

“2. A *second* Bible I intend to give to an excellent woman, Maria Schepler, who lives at the opposite end of my extensive parish, where the cold is more severe, and the ground unfruitful, so that nearly all the householders are poor people, who must lend their clothes to each other when they intend to go to the Lord’s Supper. This poor woman is also a very distinguished character, in whose praise I could say much, were I to enter into particulars. Though distressed and afflicted in her own person and circumstances, yet she is a mother, benefactress, and teacher to the whole village where she lives, and to some neighbouring districts too. She takes the most lively interest in all that relates to the Redeemer’s kingdom upon earth, and often groans under a sense of all the inroads made by the powers of darkness. She also has brought up several orphans, without receiving the smallest reward, keeps a free-school for females, and makes it a practice to lend her Bible to such as are entirely deprived of it.

“A *third* Bible-present I intend to make to an excellent widow-woman, Catharine Scheiddegger, who is, like the former, a mother to orphans, and keeps a free-school; as also does another young woman, who instructs little children in a neighbouring village, in such knowledge as may render them useful members of human and Christian society.

“I might easily enumerate many more characters of a similar description, whose eyes will overflow with grateful tears, if they are favoured with the present of a Bible.”

Coincident with the receipt of these communications from Germany, was that of the first regular information relative to the design entertained by the Baptist Missionaries at Serampore, to engage in an extensive system of oriental translations. The statement was conveyed in an extract of a letter from the Rev. Mr. (now Dr.) Carey at Calcutta, to the Secretary of the mission, the late Rev. Andrew Fuller; and it represented the Missionaries as already employed on four languages, and as possessing considerable advantages, should

they be adequately supported, for translating the Bible into all the languages of the East. As the letter of Dr. Carey was dated antecedently to the formation of the British and Foreign Bible Society, and steps had been taken by the latter to establish at Calcutta a Corresponding Committee for the accomplishment of a similar design, in which Committee the three principal Baptist Missionaries were expressly included; it did not appear expedient that any further measures should at that time be adopted.

Such was the state to which things had arrived in both the domestic and the foreign department, when a publication appeared which opened upon the Society the first of those many attacks by which it was destined to be assaulted. The title of this publication was "An Address to Lord Teignmouth, President of the British and Foreign Bible Society, occasioned by his address to the Clergy of the Church of England; by a Country Clergyman:" and although the extravagant weakness and unmeasured scurrility of this composition deprived it of all just claim to consideration, yet the importance of the question which it professed to defend, the high tone of orthodoxy and churchmanship* which it assumed, and the extraordinary industry with which it was dispersed, appeared to demand that it should not be permitted to circulate, without receiving some degree of attention. Such at least was the view taken of it by the Bishop of London. Aware of the mischievous influence which might be produced by the propagation of those notes of alarm which were sounded in the Country Clergyman's Address; and desirous to obtain for

* The following specimens from the Address; the first, containing the Country Clergyman's theory of Christian charity; the second, his sentiments on the mischief to be apprehended from a liberal distribution of the Scriptures; will show the reader, how little originality there has been in the absurdities advanced by the majority of those who have succeeded the Country Clergyman in this line of controversy.

"Christian charity no where recommends associations of discordant principles, combinations of men professedly at variance, and in hostility with each other: but Christian charity enjoins that which renders all these elaborate Societies useless: it teaches and *obliges* Christians to be like-minded, to have one faith, one baptism, one speech, and one hope of their calling." Address, p. 11.

"It is to be expected, that each member of your heterogeneous Society will draw his portion of books for the promotion of his particular opinion: for it is easily seen, that a Bible given away by a Papist, will be productive of Popery. The Socinian will make his Bible speak and spread Socinianism: while the Calvinist, the Baptist, and the Quaker, will teach the opinions peculiar to their sects. *Supply these men with Bibles, (I speak as to a true Churchman,) and you supply them with arms against yourself.*" Id. p. 13.

himself and the other Episcopal Patrons of the Society, the means of justifying to themselves, and, should it be found necessary, to the world, the part they had taken, His Lordship, after some correspondence with the author on the subject, appointed a meeting of those Prelates at London-House, on Saturday the 9th of March, and requested that Lord Teignmouth and the author would attend on that occasion.

Having procured the Society's Minute and Correspondence Books, and made such extracts from both as seemed to bear on the case, the author accompanied Lord Teignmouth to the meeting in which the Institution was for the first time to be put upon its trial. The Prelates assembled were, the Bishops of London, Durham, and Exeter, (now Salisbury :) the Bishop of St. David's, being absent from town, was prevented from giving his attendance.

As the general accusation against the Society was, the danger which it threatened to the Established Church, some time was occupied in canvassing the ground upon which such a charge was pretended to be advanced. Certain questions were then proposed on the part of the Bishops, respecting the conduct of the Committee, and the nature and tendency of their ordinary proceedings. To these questions the author replied in general, that their Lordships having signified their approbation of the principles of the Society, he presumed it was not expected that he should enter into a justification of *them*: that he was prepared to show, by a reference to the official records of the Institution, that the Committee had acted in strict conformity with its fundamental regulations. The author then adduced, in proof of this assertion, and in more particular answer to the queries proposed, the facts and circumstances with which he was prepared; and concluded, by inviting their Lordships to examine the books, and to judge for themselves, whether the Society had not been faithful to its principles and engagements. The Bishop of Durham, who had taken the principal share in putting the interrogatories, testified his cordial acquiescence in this line of defence. "Show me" (said the Bishop) "that the Society has acted correctly, and I am satisfied."

The documents having been submitted to the inspection of their Lordships, and the matters in the statement produced by the author, particularly discussed, the Bishops expressed their entire satisfaction with the conduct of the Society; and unanimously determined, that it should continue to receive their patronage and support.

Lord Teignmouth, whose equanimity on this, as well as on every other occasion of similar trial, experienced no sort of perturbation, listened to all that was said on either side with the most tranquil and

dignified composure. At length, when the Prelates had delivered their judgment, his Lordship addressed them in these memorable words: "Well, my Lords, I know not what your Lordships may think, but for my own part I can truly say, I had rather be the object of ten such pamphlets, than the author of one of its pages. I thank God, my last moments will not be embittered by the reflection of having written such a pamphlet."

After the meeting broke up, the author had a private interview with the Bishop of London, by his Lordship's request; and received his instructions to complete the business of the day by publicly replying to the Country Clergyman's Address. With these instructions the author yielded a ready compliance; and in little more than three weeks, (*viz.* on the 6th of April) brought before the public a pamphlet entitled "A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth, &c. by a Suburban Clergyman." What the merits of this answer were, in which invective was combated by raillery, and the weapon of ridicule was opposed to the panoply of prejudice, misrepresentation, and alarm, it belongs to others to determine. It is sufficient for the author to know that, such as it was, it satisfied those whom it chiefly concerned him to please; and reconciled them more effectually to the determination they had formed to maintain their connexion with the Institution.

While the controversy which has been related, was exercising the friends of the Society in the metropolis and its immediate vicinity, its affairs were making no little progress in different parts of the island. The known determination of the Society to furnish, with all possible expedition, a supply of the Welsh Scriptures, had raised the desponding minds of that ardent people, and stimulated them to extraordinary exertions in behalf of its funds. Mr. Charles promoted it with persevering activity among those classes to which his itinerant labours gained him access. The Bishop of Bangor (Dr. Warren) gave it the advantage of his recommendation; and instructed the Rural Deans throughout his diocese, to distribute its plans, and to solicit benefactions in its favour. By these and similar means the Institution was advertised in various divisions of the Principality; and the influence of this procedure was attested by a mass of contributions, both congregational and personal, amounting within the year to nearly 1,900*l*.* This sum was the more remarkable, and certainly not the less valuable, from the consideration of its having been contributed, for the

* Vide List of Subscribers appended to the First Annual Report, under "Collections."

most part, by persons composing the plain and inferior orders of the community. The words of the Society's correspondent are remarkable—

“ There are none of our poor people willing to live and die without contributing their mites towards forwarding so glorious a design. Their zeal and eagerness in the good cause, surpass every thing I have ever before witnessed. On several occasions we have been obliged to check their liberality, and take half what they offered, and what we thought they ought to give. Great joy prevails universally at the thought that poor Heathens are likely soon to be in possession of a Bible; and you will never hear a prayer put up, without a petition for the Bible Society and Heathen Nations.”

Scotland also began, about this period, to discover that attachment to the Society, and that concern for its prosperity, which, augmenting from year to year, have at length incorporated a large proportion of the Scottish population among the most ardent and generous promoters of the Institution. The link which connected the Society with that division of the British empire, was supplied by the personal service of the late pious and philanthropic David Dale, Esq. and Glasgow, the place of his residence, was that part of Scotland, in which the Society was first publicly recognized, and measures were adopted for exciting a general interest in its support. It was not till November, 1804, that the Committee obtained an introduction to the acquaintance of this invaluable agent. For this advantage they were indebted to one of their number, Robert Steven, Esq. a gentleman, whose services to the Society, both in its Scottish and its general connexions, entitle him to honourable and grateful commemoration. Through this channel a communication was opened with Mr. Dale, and a supply of circular addresses transmitted to him for distribution, in such manner as he might find practicable and expedient. With a zeal correspondent to the expectation which had been encouraged, Mr. Dale immediately espoused the cause of the Society; and he took his measures with such promptitude and wisdom, that through the divine blessing, he was enabled to announce, on the 4th of March, that the Presbytery of Glasgow had resolved on a public collection being made at all the churches within their bounds; and that it was intended by some active friends of the Institution among the Laity, to exert themselves in procuring general subscriptions.

This intelligence was followed, in the course of two months, by the gratifying information, that the Synod of Glasgow and Ayr had imitated the example of the Presbytery of Glasgow, and determined upon promoting a collection in behalf of the Society. This determination

took place on the 11th of April, 1805; and the Synod ordered the statement on which their resolution had been grounded, to be printed, and sent to the ministers of the different churches and chapels within their bounds, “to be read from the pulpits, and the collection to be recommended with suitable exhortations:” they further ordered certain copies to be transmitted to every minister, in order “to be distributed among his people.” To the late Rev. Dr. Dalrymple, Minister of Ayr, belongs the honour of having brought the proposition under the consideration of the Synod. “I give you joy,” (writes this venerable man to his friend Mr. Dale,) “and would take some small share of it myself, that we have lived to see the day of a British and Foreign Bible Society. In the 82d year of my age, and 59th of my ministry; next to both deaf and blind, it is little I can do in an active way to assist in so glorious a design: but that little shall not be wanting. This evening I intend to overture our Synod, for a collection, after the good example of the Presbytery of Glasgow; and I hope to succeed.” With what primitive simplicity and apostolical earnestness such an advocate would be likely to plead, may be easily supposed: the success of his application has been seen; and it unites with the sentiments expressed in his letter, to challenge for his memory an honourable record, among the earliest and most zealous of the Society’s Scottish benefactors.

The first anniversary of the Society was now approaching; and the Committee, anxious to appear with advantage before their constituents and the public, unanimously requested their President, whose judicious counsel had so materially aided them in conducting the affairs of the Institution, to draw up the first annual report. With this request his Lordship complied; and the necessary steps having been taken to arrange all the preparatory measures, the anniversary was celebrated, on Wednesday the 1st of May, 1805, at the New London Tavern, Cheapside; to which place the meetings of the Committee had, in the month of December, 1804, been removed, as being more central and convenient than that in which they had previously been accustomed to meet.

At twelve o’clock the President took the chair, supported by the Bishop of Durham, W. Wilberforce, Esq. and other distinguished characters. His Lordship read the report, which he had prepared at the instance of the Committee, and which had been previously submitted to their approbation. The Bishop of Durham then rose; and, after a frank and energetic declaration of his sentiments in favour of the Society, and a just eulogium on the conduct of the President in devoting so much time, labour, and anxiety, to the direction of the

Society's affairs, concluded a speech in which the characters of the Prelate and the Christian were equally sustained, by moving, that the warmest thanks of the meeting should be presented to his Lordship for his faithful, zealous, and persevering attention to the business of the Institution. The proposition was greeted, as were others of a similar import, in reference to the several labourers in the various departments of the same common work, with strong demonstrations of approval and regard.

The scene presented on this interesting occasion was distinguished by features which gave it an irresistible influence over the kindest and most elevated affections of the heart. Persons of various communions, circumstances, and stations; the Prelate and the Presbyterian, the Lutheran and the Calvinist, the Peer and the Quaker, here mingled in new and undissembling concord; and, "agreeing in the truth of God's holy word," mutually professed their determination to "live in unity and godly love." Pride and contention, prejudice and bigotry, arrogance on the one part, and contumacy on the other, appeared to have fled before the genius of the Bible. Each individual seemed to feel that the long and disgraceful reign of misunderstanding and hostility among professing Christians was passed away; and many a tear attested the sincerity of that reconciliation which promised to heal the breaches of intestine division, and to unite the heretofore conflicting members of Christ's holy catholic church, in an indissoluble league of peace, and amity, and cordial co-operation.

CHAPTER III.

1805—6.

THE anniversary meeting and the distribution of the Report, by which it was succeeded, appear to have consolidated, in a great degree, the internal resources of the Society, and inspired very animating hopes of its acquiring a considerable ascendant in the public estimation.

The encouragement which had been given to the plan of the Institution, previously to the termination of the first year of its existence, very sensibly augmented, as that plan was more fully developed in

practice. Add to this, that the circulation of papers and documents, explanatory of its principles and its effects, caused its nature and tendency to be better understood. In proportion as this was the case, the impression in its favour became more decisively manifest; and testimonies to that purpose continued to accumulate from Christians of different denominations, and from various parts of the United Kingdom.

That flame which had been early kindled in Wales, continued to spread among the inhabitants of the Principality; and the influence of the Society was attested by the increasing liberality of their contributions, and their warm and growing interest in its prosperity.

From Ireland, under its existing circumstances of comparative ignorance and depression, little was to be expected in the way of direct or pecuniary co-operation. Much, it was thought, would be gained to the common stock of general improvement, if the inhabitants of that country should be roused to a sense of their moral wants, and thus be stimulated to desire a participation of those inestimable benefits which the Society was intended to confer. By the dispersion of intelligence, however partial and limited it may have been, that end was in some measure attained. Already the dawn appeared of that hopeful solicitude which it was felt of so much importance to excite; and we shall soon have occasion to record the evidence of its growth, in effects of the most promising description.

In North Britain the Society had made a successful entrance, within a few months after its formation; and both the Presbytery of Glasgow, and the Synod of Glasgow and Ayr, had given, by their public collections through their respective bounds, an unequivocal testimony of their approbation and friendship. These auspicious beginnings were, after a very short interval, succeeded by measures, assuming a still more decisive character, and involving more completely the suffrages of national opinion. Scarcely had the Society entered upon its second year, when Scotland was seen proclaiming her attachment to the principles of the Institution, by giving publicity and recommendation to its plans in her capital; and that through a medium, calculated above every other to ensure for them extensive acceptance and success. Robert Scott Moncrieff, Esq. was the person to whom the Society stands indebted for having been introduced to so honourable and advantageous a connexion. This respectable individual, having proposed to the directors of "the Society in Scotland, incorporated by Royal Charter, for Propagating Christian Knowledge," to patronize and co-operate with the British and Foreign Bible So-

ciety; they cordially assented to the proposal, and on the 8th of May issued the following notification in "the Edinburgh Advertiser."

Copy of an Advertisement inserted in the Edinburgh Advertiser for 1805.

BRITISH AND FOREIGN BIBLE SOCIETY.

"A Society having been lately formed in London with the above designation, under the patronage and direction of some of the highest dignitaries of the Church of England, and of many other pious and respectable characters, both of the Established Church and Dissenters, in that country, the exclusive object of which is to diffuse the knowledge of the Holy Scriptures, by circulating them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, in the languages of foreign countries: 'The Committee of Directors of the Society in Scotland for Propagating Christian Knowledge,' highly approving of the object of this admirable Institution, *which proposes one of the best conceivable means for the speedy and universal diffusion of the Gospel*, and perfectly satisfied with the security which it affords for a wise and faithful application of its funds; have resolved, most cordially to unite their efforts with those of the British and Foreign Bible Society in promoting so desirable an end; and for this purpose, they have appointed the following Gentlemen of their number; viz. the Rev. Dr. Hunter, Mr. Black, and Mr. Jones, Ministers of the Gospel at Edinburgh; Robert Scott Moncrieff, Esq. of New-halls, with the Secretary and Treasurer of the Society; a Sub-Committee, to correspond with the Bible Society in London, and to adopt and pursue such measures as may be thought proper, in order to obtain contributions and collections in Scotland, for promoting the great object of that Institution."

The effect of a declaration so explicit, from a quarter of such high respectability, may be easily anticipated. The British and Foreign Bible Society became known and respected throughout Scotland: a foundation was thereby laid in the capital, for a deep and permanent interest in its favour; and a collection on its behalf, throughout the bounds of the Presbytery of Edinburgh, was one of its earliest and most beneficial results. In "the act and recommendation," by which this collection was authorized, and which was dated the 29th of January, 1806, the Presbytery state, that, "having considered the objects of the Society, under the name of the British and Foreign Bible Society, for the purpose of circulating Bibles at home and

abroad," they "give their cordial approbation to this Institution, and appoint a collection for this Society to be made in all the Churches and Chapels within their bounds, on Thursday, February 27, being the day appointed by the King, to be observed as a national fast through Scotland, on account of the present state of the Kingdom."

In speaking more particularly of the Society, the Presbytery describe it in the following terms.

"The Society for whose benefit this collection is appointed, was established a few years ago in London; and consists of a large number of respectable men, belonging to the Church of England, and the Dissenters, who are warmly attached to the Christian religion, and the prosperity of their country."

After explaining the occasion of the Society's formation, and the nature, extent, and benefit of its proceedings, the Presbytery thus conclude their candid and liberal appeal.

"Such are the labours of love, in which the Society is engaged; labours most conducive both to the present and eternal interests of their fellow-creatures; and which are admirably fitted, by the blessing of God, for the accomplishment of His promises, 'that the knowledge of the Lord shall cover the earth, as the waters do the sea;' 'that the kingdoms of this world shall become the kingdom of our God, and of His Christ.'

"Though they have been employing the funds under their management with fidelity and considerable success, there is need of much larger donations for carrying on the extensive and useful purposes of their Institution.

"The Presbytery hope, that enough has been said to show the vast importance of this undertaking, and earnestly recommend to all under their charge, to contribute, as liberally as their circumstances will admit, for increasing the funds and usefulness of the Society."

This solemn recognition of a Society in which Bishops presided and Sects co-operated, emanating from bodies whose ecclesiastical constitution renders them almost equally opposed to prelacy and to separation, evinced a spirit of Christian generosity which cannot be too highly commended; the memorial of it will form an honourable record in the religious history of Scotland. The conduct of the Presbytery of Edinburgh on this occasion, viewed in connexion with that of the Presbytery of Glasgow, and the Synod of Glasgow and Ayr, will sufficiently account for the deep root which the Society will hereafter be found to have taken in the northern part of the Island, and for the luxuriant growth which its interest has continued to experience among all classes and denominations of Scottish Christians.

In England, the effect of those publications which advertised the existence of the Society, announced its proceedings, and invited general co-operation, was also manifested, though by slower degrees, and, for a time, with inferior demonstrations of liberality and zeal. The seed which has since so abundantly sprung up, was destined to be for a considerable period buried under the soil; and although it is true that the augmentation of general contribution was great, and for the most part annually progressive, yet it is as true, that it required four years to double the amount of the first year's annual subscriptions; the return of the first year from this source being 1,235*l.* 3*s.* that of the fourth, 2,493*l.* 12*s.* 6*d.*

Having glanced at the circumstances which showed the growing strength of the Institution, and its progress in the acquisition of domestic support, the author will now resume the narrative of its public transactions.

The intercourse maintained with the German Bible Society at Nuremberg, had led, as will be recollected, to a correspondence of an interesting nature with a Roman Catholic Clergyman in Swabia; and the event of it had been, the grant of 1000 copies of the Nuremberg Protestant New Testament to that individual, for circulation at his discretion.

In the meantime, the zeal of some enlightened Roman Catholics at Ratisbon, having been excited by the proceedings of the Protestants at Nuremberg, the example of the latter was imitated by the former; and a Roman Catholic Bible Society was established at Ratisbon, under the direction of the Rev. Mr. Wittman, Director of the Ecclesiastical Seminary in that place.

The Director's Address to the Christians of the Roman Catholic persuasion, throughout Germany, is peculiarly simple, liberal, and devout.

“TO THOSE WHO VALUE THE DOCTRINE OF JESUS.

“Dear Brethren and Sisters in Christ!

“It is desirable that the Holy Scriptures of the New Testament might be put into the hands of many pious Christians at a low price. Thereby they would be comforted in their afflictions, strengthened in their trials, and more preserved from the temptations of the world. Many excellent persons do not find, in the public religious instruction, that for which they hunger; they are also often in the confessional only judged for their outward deeds, without being led to an acknowledgment of their inward corruption, and to faith in the blood

of Jesus their Redeemer: if these could read the Holy Scriptures of the New Testament in the quiet time of holidays, their faith in the simple doctrines from the mouth of Jesus Christ would, by the mercy of their Saviour, be thereby enlivened; and the Lord's gifts in the Holy Spirit be quickened in them. They would hear the voice of the Father in their inward part, drawing them to their Saviour, of which Christ saith: "They shall be all taught of God; and whosoever hath learned of the Father, and receiveth it, cometh unto me." John vi. 44. (German Translation.)

"Also, Christian brethren and sisters could meet together in small parties of two or three on Sunday and holiday afternoons, and read a chapter in the New Testament, and confer together on it, whereby a subject of short united prayer would impress itself on their minds, and what the Lord saith would be fulfilled: 'If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father in heaven.'" Matt. xviii. 19. Christians! you are so unlike the world, you are regarded as nothing by it; it has no satisfaction in you, and you also can gain none from it; and when you are for having here and there a little fellowship with it, then it causes disquiet to your spirits, and you soon find yourselves in the like state with Peter, when he was among the people in the hall. Be ye separated, then, and let it be as the Lord saith: 'There shall be five in one house divided, three against two, and two against three.' Luke xii. 52. But be ye so much the more united together in the Lord, in joint prayer, and in comfort of the words of Christ.

"From these considerations has arisen, in the minds of some clergymen, a wish to set on foot a cheap German edition of the New Testament, for the use of many pious Christians, the Repository thereof to be at Ratisbon, in the Ecclesiastical Seminary, as a central place in Germany, and to wait for what the Lord may be pleased farther to work therein.

"I hereby give this intelligence to some known confessors of Christ, with a request that they will consider the matter before the Lord, recommend it to him in prayer; and if he is pleased to afford them an opportunity to contribute in any way towards it, they will not neglect it. *Christian poverty and love have accomplished greater things in the world than the power and riches of the world could do.*

"O Lord! Redeemer of our souls! Shepherd of the small despised flock! Do with this work as may please thee. Thy kingdom proceeds an incessant pace in a still small way; and those who oppose it can do nothing against it, but become thy footstool, and contribute to the rest of thy feet in the peace of thy people. If it please thee, let

thy holy history, the history of thy childhood, of thy ministry, of thy suffering, and of the victory in the Holy Spirit in the apostles and firstlings of the Christian church, come into the hands of thy little ones for their comfort and confirmation.

(Signed)

WITTMAN."

Scarcely had this Institution been formed, when the Roman Catholic Clergyman before referred to made application to the Nurenberg Society for permission to commute the 1000 Protestant Testaments which he was to have received from their depository, for an equal number of Catholic Testaments from the proposed depository at Ratisbon. The Nurenberg Society, regarding the application as perfectly reasonable, and not foreseeing that any objection would lie against its admission, yielded a ready compliance to the wishes of the applicant; and transferred the order from their own to the Ratisbon Society, without deeming it necessary to wait till the sense of the parties from whom the grant had proceeded could be taken upon the subject.

To the Committee of the British and Foreign Bible Society this measure appeared to be one which, from its novelty, and the consequences with which it was pregnant, called for very grave and deliberate consideration. Immediately on the receipt of a direct communication from the Roman Catholic Clergyman, conveying the request which he had made to the Nurenberg Society, and stating the success with which that request had been attended, a resolution was passed, declaring, that the proposal to exchange the order of 1000 Protestant Testaments for an equal number of Catholic Testaments could not be acceded to.

The effect of this resolution, the wisdom of which, under the peculiar circumstances of the British and Foreign Bible Society, could not be questioned, was painfully felt and affectingly represented by the Nurenberg Society, whose somewhat precipitate, though certainly well-intended procedure, had placed both themselves, and the conductors of the British and Foreign Bible Society, in a situation of great embarrassment. The former pleaded, in justification of the course they had ventured to pursue, the accommodation which it had afforded to the Catholic Clergyman, by relieving him from the difficulties which he must have experienced in an attempt to distribute, to any extent, among members of his own communion, copies of the Protestant Testament. They further stated, that the Catholic edition to which the order had been transferred, would be printed, not from a slavish translation of the Vulgate, but from Mr. Schwarzel's ver-

sion of the original Greek, without note or comment, a version which, while it satisfied enlightened Catholics, had been favourably received by Protestants themselves.

The Committee, while they sympathized with the feelings of their Nuremberg friends, and saw much in their statement to atone for the precipitation with which they had acted, considered it expedient, after a full and dispassionate investigation of the subject, to confirm their first resolution. Desirous, however, of upholding the credit of the Nuremberg Society, which had become pledged by this transaction, and anxious to prevent the charge of illiberality from being brought against the British and Foreign Bible Society with any semblance of reason, several Members of the Committee united, in their private capacity, to defray the charge of the 1000 Testaments ordered at Ratisbon; while the Catholic Clergyman, having accepted, with grateful acquiescence, the fulfilment of the Society's original intention, continued to retain his claim for the Ratisbon copies; and thus became, in the event, doubly endowed.

The author has been studiously particular in relating the circumstances of this transaction, because they serve to illustrate the cautious prudence and conscientious exactitude, with which the Committee of the British and Foreign Bible Society have been accustomed to act. It will appear, from what has been stated, how careful they were, in this instance, (as they will be found to have been in every similar trial,) to guard against being carried away by their best feelings, and by the tempting prospect of an immediate good, so as to adopt a measure which might, by however forced a construction, be interpreted into a violation of the letter or the spirit of their regulations. The Society was, at this time, in its infancy; its relations with the Protestant churches of Christendom were but recently entered into, and partially formed: the prejudices existing against Roman Catholics, and every thing which pertained to them, were in their greatest strength; and the version in question, though respectably vouched for, was yet very defectively known and accredited. These considerations were sufficient to recommend and to justify extreme caution on the part of the Society, lest an error, in so early a stage of its proceedings, might draw its principles into suspicion, and throw obstacles in the way of its future movements, which no exertions of prudence or energy would afterwards enable it completely to surmount.

For the Roman Catholic Clergyman himself, it is due to his character to observe, that he behaved throughout the business in a manner which reflected the highest credit both upon his integrity and

his candour. His letters breathed the spirit of fervent piety and genuine catholicism; and with an appropriate and animated extract from one of them the account of this transaction shall be closed.

“I feel the highest regard for the wise and prudent zeal of the English Bible Committee, because it is my own desire to see the pure and genuine Word of God spread, and I am so entirely against all corruption of this invaluable treasure, that I myself would prevent it by all means in my power. AS THE DEGENERACY OF ALL OUTWARD CHURCHES IS SO GREAT AND GENERAL, AND THREATENS TO BECOME STILL GREATER AND MORE GENERAL, I COMFORT MYSELF WITH THIS, THAT THE LORD IS RETIRING INTO THE INNER TEMPLE, AND MORE GLORIOUSLY BUILDING UP THE INVISIBLE CHURCH. AT LEAST HE DOES NOT SIT IDLE AT THE RIGHT HAND OF HIS FATHER, NOR CAN HE LOSE HIS SUIT; WHATEVER MAY NOW BE THE APPEARANCE, HE MUST FINALLY BE THE GAINER. OUR DUTY HOWEVER IS THIS, TO PRAY MORE EARNESTLY THAN EVER: ‘LET THY KINGDOM COME!’ AND, ‘LORD, ABIDE WITH US, FOR IT IS TOWARDS EVENING.’ Dr. Sailer (who by his truly evangelical instructions and writings has proved a great blessing to the Roman Catholics in Germany) thus expresses himself in his last book: ‘Christianity is so firmly founded on its own basis, that, after it has outlived the times of persecution, after it has remained unshaken in the age of superstition, it will also outlive this age of infidelity and contempt.’ Therefore, we cannot sufficiently rejoice that we are privileged to serve such a Master, who is infinitely superior to all his enemies; who has the victory in his hands, ever since the world has stood; who finally shall put all enemies under his feet; at whose name every knee shall bow, and every tongue confess that Jesus Christ is Lord.”

The progress made by the Nuremberg Society in maturing its plans, and recommending its design to the patronage of the public, though neither rapid nor at any time considerable, appears on the whole, to have afforded its conductors a reasonable degree of satisfaction and encouragement. A detailed account of the first anniversary of the British and Foreign Bible Society, expressly translated and printed for the purpose, was circulated with great industry, both in Nuremberg and in its vicinity; and produced, it was thought, a very advantageous effect.

Having, towards the close of 1805, completed the first impression of their Testament on standing types, the Nuremberg Society announced its completion, in a printed Address, and solicited assistance from their German fellow-christians in order to enable them to print the entire Bible in a similar manner. In the course of their Address

they advert, with sentiments of respect to the Roman Catholic Bible Institution at Ratisbon, and manifest a fraternal disposition towards its Members; which evinces the conciliatory influence of a love for the word of God, and of a sincere desire to promote its general diffusion.

“The printing of this New Testament” (they state) “was delayed by several circumstances, one of which will afford pleasure to every friend of the Bible. The very same person, who had to cast the types for our New Testament, received, nearly at the same time, an order to cast the types for another New Testament, which is to be printed for the use of Roman Catholic Christians, under the direction of some very worthy and truly enlightened Clergymen of that persuasion.”

This good understanding between Protestants and Catholics in a cause, which, judging from past experience, might have been considered likely to generate very different feelings, was considered at the time an auspicious circumstance: and it may now be referred to, as marking the dawn of that era in which Catholics and Protestants have reciprocated expressions of kindness; and, either by actual co-operation, or by amicable competition, have mutually conspired to promote the distribution of the Scriptures among all orders and classes of people.

The Address, while it did justice, as we have seen, to the zeal of the Catholics at Ratisbon, reported, also, in terms of due commendation, the warm encouragement given to the designs of the Nuremberg Society by the Protestants in different parts of Germany and Switzerland. Instances were cited of individual liberality, which testified how much the hearts of the people were alive to the interests of vital religion, and how seasonably the work of diffusing the Holy Scriptures was introduced among them. A venerable old man, whom Providence had raised from small beginnings to a state of competency, is described as having presented, with tears of pious gratitude, two sums of 1,100 florins each; one in aid of the Missionary cause, and the other for the purpose of circulating the word of God among his German countrymen. Another, who had served forty years in a very respectable family, and saved a considerable sum of money, which he was accustomed to devote almost entirely to benevolent purposes, is stated to have brought 300 florins, “as a gift of love, to be employed solely for the printing and distribution of Bibles.” To these interesting facts—interesting the rather, as being the first fruits of those exertions which were afterwards remunerated with so plentiful a harvest—were added assurances, “that in several parts of Switzerland, and

chiefly in the Canton of Bern, a similar zeal had been manifested ; and that the inhabitants both of town and country, strove with each other in offering their mites to the Bible Institution."

Such demonstrations of earnestness and industry in the conductors of the Nuremberg Bible Society, and of zeal and liberality in its members and friends, were observed by the Committee of the British and Foreign Bible Society with great and increasing satisfaction. Nuremberg was the portion of continental ground in which they had begun their foreign labours. To that spot, for a period, their operations were confined. It was, in fact, the cradle of their continental greatness ; and they watched over it with a fondness which disposed them to rejoice in every indication of present advancement, and every prelude of future success.

To the 100*l.* originally contributed at the formation of the Society in that place, the Committee of the British and Foreign Bible Society had recently added a second donation of 200*l.* in aid of an impression of the entire Bible on standing types, or stereotype, as circumstances might determine. The intelligence conveyed through the address just referred to, confirmed the expectation upon which the second grant had been made ; the Committee, who had voted it, saw their judgment of the zeal and perseverance of their Nuremberg friends abundantly confirmed ; and from what they had witnessed in the trial thus made, they felt encouraged to proceed to still further exertions, satisfied, that if they were but diligent to plant and to water, God would give the desired—the promised increase.

By this time, the communication opened with Halle in Saxony began to take effect ; and by means of it, a channel was obtained, through which it was hoped, and as events have since shown, not without reason, that the stream of divine truth might be beneficially directed to numerous portions of the continent, in which its refreshing waters were deeply and affectingly needed : Dr. Knapp, Director of the Orphan-House in that city, gave a friendly reception to the overture made by the Society in the summer of 1804 ; and, in return, invited their attention to the depository over which he presided, and in which a stock of Bibles and Testaments existed, ready for immediate distribution.

The Canstein Bible Institution, the depository here alluded to, was founded at Halle, in 1710, by Charles Hildebrand, Baron de Canstein ; at his decease, the care of it devolved upon the celebrated Professor Franke, founder and director of the Orphan-House in that city ; and passing in succession to the several directors of that charitable establishment, it thus came under the administration of the Rev.

Dr. Knapp. The Institution had now subsisted for a period of nearly ninety-five years, during which time above three million copies, either of the whole Bible or New Testament, had been printed in different languages, and dispersed, not only throughout most of the European countries, but even through different parts of America and the Russian colonies in Asia: many thousand copies had, through this medium of dispersion, been distributed gratuitously to the poor; and there was evidence of the most unquestionable nature, that a signal blessing had attended the whole undertaking.

The Bibles and Testaments issued by this excellent Institution were printed in the city of Halle till the year 1735, when it obtained from Frederick William the privilege of being permitted to establish a printing-office of its own. In consequence of this indulgence, a very large building was annexed to the Orphan-House, in which Bibles are continually printing in such numbers, that, to use the language of the Society's correspondent, "there is always a large supply ready for sale." Dr. Knapp, from whose communications these particulars have been derived, accompanied his statement with an assurance, that "if the British and Foreign Bible Society should be disposed to make use of the Bible Institution, for the attainment of their noble and benevolent designs, he would feel exceedingly happy to execute their orders."

Advantage was immediately taken of this intelligence; and as Dr. Knapp appeared to possess both the means and the disposition to co-operate effectually with the views of the Society, he was requested to furnish distinct information on the following points: 1st. In what places the Scriptures were wanted in the several languages in which the Canstein Institution had printed and continued to print them? 2dly. By what mode the British and Foreign Bible Society might assist in the distribution of them? To these inquiries, which had for their principal object to ascertain the state of the Scriptures, both as to the want of them and the facilities for dispersing them in Prussia, Poland, and the Russian empire, Dr. Knapp paid a kind and ready attention; and the train into which he put them, elicited, in process of time, such information as enabled the conductors of the Society to extend their connexions, and to form new links of communication with persons and places, to which, but for this introduction, they might not have found so easy and effectual an access.

While things were thus proceeding at Nuremberg, and Halle, measures had been concerted by the Society's correspondents at Berlin, with the prosperous result of which it will now be proper that the reader should be made acquainted.

The Rev. John Jænické, stimulated by the example of Nuremberg, and encouraged by the generous proposal of the British and Foreign Bible Society, exerted himself with so much judgment and perseverance, that the foundation of a Bible Society was laid in Berlin, in the commencement of 1806, under the direction of some noblemen and other persons of great distinction and exemplary character. On the 11th of February, the Institution received the sanction of His Prussian Majesty; and on the 31st of March, the Committee of the British and Foreign Bible Society redeemed their pledge, by voting to the newly-formed Institution the promised sum of 100*l.* adding a further donation to an equal amount, as an inducement to the Berlin Bible Society to extend their labours, at that time employed in printing the Bohemian Bible, to an impression of the Polish Bible, the want of which was understood to be severely and extensively felt.

The establishment of the Berlin Bible Society was, in the infant circumstances of the British and Foreign Bible Society, regarded as an acquisition of considerable moment. The importance of its situation, the zeal of its directors, and the authority of the royal sanction under which it appeared before the public, gave it altogether an imposing aspect; and naturally induced very high expectations of its future greatness and success.

Of this Institution, which, though (as it has since appeared) scarcely known in the capital from which it derived its designation, and very partially supported in other parts of the kingdom, contrived, chiefly through the exertions of a single individual,* to print 20,000 copies of the Bible and New Testament in the Bohemian and Polish languages; to promote similar exertions in various other places; and to keep alive likewise an interest in favour of the Holy Scriptures, till an Establishment was effected for extending their circulation throughout the whole Prussian dominions. Of an Institution so wisely planned, so zealously conducted, and so happily superseded, it will be interesting to trace the origin, and to follow the labours till they reached their consummation. The latter of these objects will have its place in the details which are hereafter to be recorded. Of the former something has already been said: what remains to be told, may be very suitably extracted from the excellent "Address" issued by the Berlin Bible Society soon after its formation, and inscribed, "To the Christians of the Prussian States."

"In that highly-favoured country, where, for a considerable time past, the spirit of active Christian charity has been awakened, and a

* The Rev. J. Jænické.

fire kindled by the Lord, which already shines into the remotest parts of the earth—in the powerful kingdom of Great Britain, a Society has been formed, consisting of all ranks and religious denominations, for the laudable purpose of propagating the word of God to the utmost of their power, by cheap distribution among the poor.

“No fire burns upon the altar of the Lord, without spreading its flames around. This fire has also extended its flames. The zeal of Christians in England has also infused itself into the hearts of Christians in Germany.

“Already in the German Empire a Society has been formed, actuated by the same spirit, and for the same purpose, as that in England. In the Prussian States, also, there is still room for sowing the good seed of the word of God. They still contain districts, where, in the houses of many poor Protestant families, the precious Bible is sought in vain. A number of sincere friends of God and of mankind, in and out of Berlin, constrained by the love of Christ and of their fellow-Christians, have associated, after the example of the above-mentioned English and German Bible Societies, to collect a fund for the purpose of purchasing Bibles and New-Testaments from the Bible Institution at Halle, to be gratuitously distributed, or sold at a very low price, to the really poor in the Prussian States. They also intend to publish a new edition of the Bohemian Bible: a donation of 100*l.* which has been voted them by the Bible Society in London for this purpose, laid the foundation of this fund, which has since been augmented by the benevolent contributions of several voluntary subscribers of all ranks.”

Mr. Jænické's letter to the King of Prussia, and his Majesty's reply, will complete this account.

TO THE KING OF PRUSSIA.

“Most mighty and most gracious Lord and Sovereign,

“With all due humility I lay the inclosed address at the foot of your royal throne. Moved by the present falling away from our Lord Jesus Christ, and the increasing contempt of the Holy Scriptures, several of your Majesty's faithful subjects have united together for the purpose of putting the Holy Bible into the hands of the poor, particularly of the soldiers' children. From my office of distributing meat to the poor during the last five years, I have had a frequent opportunity of observing the deplorable ignorance of the poor in the great truths of salvation. And as in the dominions of your Majesty, particularly in Silesia, there are several Bohemian Colonies, part of

which stand in need of the Bohemian Bible, which can be procured neither from the Bible Institution of the Hallish Orphan-House, nor in Bohemia itself; our Bible Society has determined not only to purchase German Bibles for distribution among the poor, but also to print a new edition of the Bohemian Bible here in Berlin; the more so, as several Protestant clergymen in Bohemia have already subscribed for 1000 copies.

“Our Society will also consult some zealous ministers in Prussia, whether the Polish Bible could not be printed either in Königsberg or Dantzic, in order to distribute it among the Protestants of South Prussia.

“As your Majesty will perceive by this statement, that our Bible Society has the eternal welfare of our fellow-men for its object, we feel the greater confidence in addressing your Majesty, hoping that it will please your Majesty to take it under your most gracious protection, which we most humbly solicit.

“I am your Majesty’s most humble and most dutiful servant and subject,

Feb. 7, 1806.

“JOHN JÆNICKÉ.”

REPLY OF HIS PRUSSIAN MAJESTY.

“It is with real satisfaction that I discover, from your letter of the 7th of February and the enclosed Address, the laudable endeavours of the Prussian Bible Society for the gratuitous and cheap distribution of the Bible to the poor of my dominions; and while I render justice to your particular merit in promoting such a useful Institution, I transmit to you at the same time 20 Frederick d’ors, as an addition to its funds.

“I am your gracious King,

“FREDERICK WILLIAM.”

Feb. 11, 1806.

Such were the fruits of the intercourse maintained by the British and Foreign Bible Society with the continent of Europe, antecedently to the termination of its second year. They constitute a part of that day of small things, which prudence forbids us to despise, and gratitude to forget. Compared with the splendid occurrences by which they have been succeeded they sink into disesteem, and can scarcely be rescued from the reproach of insignificance. But the recital of them was due to the credit of those exertions by which they were produced, and to the elucidation of those transactions for

which they prepared the way. In themselves, it is trusted, they are not wholly without interest; but they become additionally interesting, when considered as preserving a memorial of the first blushes of that rising light, which now shines with so great effulgence on the principal nations of the European continent.

The progress which the cause of the British and Foreign Bible Society had made in the affairs of its foreign department was greeted by its conductors, and by all to whom the intelligence of its proceedings was imparted, with expressions of cordial delight. In the mean time, the wants of Great Britain were neither forgotten, nor lightly considered. Much exertion was made to accelerate the production of some fruits from the stereotype press, in order that the desirable business of distribution might commence among the necessitous part of the British population. This object was obtained in September, 1805, when an impression of an octavo English Testament was announced as ready for delivery. As this Testament exhibited the first specimen of the application of stereotype to any part of the Holy Scriptures, and was besides the first article provided by the British and Foreign Bible Society for home circulation, a resolution was passed, at the meeting in which its completion was reported, that a copy of it, accompanied with a circular letter, should be presented to the President, the Vice-Presidents, each Member of the Committee, and Principal Officers of the Society. This measure, it was thought, while it evinced a due respect for the parties to whom it referred, would afford, at the same time, a satisfactory testimony, that the copies issued in the languages of the United Kingdom would be—what the fundamental rule had stipulated they should be—“the authorized version without note or comment.”

With a view to identify the copies issued by the Society, and thereby to prevent, as far as possible, any fraud upon its charity by mercenary artifices, or any other of the various modes of abuse, the Society's imprint was inserted in the title page, and its designation stamped upon the binding. The latter of these expedients has since been adopted by other Societies of reputation, both at home and abroad;* and both have been mentioned as evidences of that discreet and precautionary management, which, in the warmth of its zeal for diffusing the Scriptures, the Institution has not failed from its very outset to exemplify and observe.

* Among these may be particularly mentioned—at home, the Society for Promoting Christian Knowledge; and abroad, the Petersburg (now Russian) Bible Society.

An impression of the New Testament having thus been prepared, the work of distribution commenced without delay; and Ireland, whose wants were deemed the most urgent, and were also at that time the best ascertained, was the first scene in which it was carried into effect. Individual agents, and Sunday schools were the medium through which the copies transmitted for this purpose, were put in circulation. The Dublin Association was also assisted, as were subsequently the Naval and Military Bible Society in London, and certain other religious Institutions; by being permitted to share with the British and Foreign Bible Society in its advantageous arrangements with the University of Cambridge: and every opportunity was eagerly embraced of supplying, both directly and indirectly, the scriptural wants of the country, and of exciting attention to the importance of reading and dispersing the lively oracles of God.

One of the earliest, and most beneficial results from the distribution in Ireland, combined with other exertions of a similar description in that country, was the establishment of a Bible Society at Dublin. Of this Institution,—small in its commencement, and subsisting for a period with very limited countenance and equivocal support; but now possessing distinguished patronage, and operating with ample means, and through a wide and still widening jurisdiction,—occasion will hereafter be furnished for speaking at large. The author will content himself at present with explaining briefly the circumstances of its origin, and the conduct observed by the British and Foreign Bible Society in accepting a connexion with it.

But as the Dublin Association, to which reference has before been made, contributed materially to excite that spirit which caused the Scriptures to be so eagerly inquired for, and their distribution to be so seriously considered, it will be proper to introduce the proposed explanation, by laying before the reader a compendious account of that Patriotic Institution, which was the precursor in this field of usefulness, and prepared the way, by its laudable exertions, for the establishment of that national Bible Society, the circumstances of whose origin are hereafter to be related.

In the year 1792, a Society was formed in Dublin, under the title of “The Association for Discountenancing Vice, and Promoting the Knowledge and Practice of the Christian Religion.” Stimulated by a splendid donation from an unknown benefactor, for encouraging the distribution of the Scriptures, they resolved to make that a principal object of their attention; and, in this determination, with a zeal which cannot be too highly commended, they expressed their hope, in a printed Address, “*that effectual provision would be made, that no*

house, no cabin, in the whole kingdom, in which there was a single person who could read, should be destitute of the Holy Scriptures." The members of this "Association," which at its commencement in October, 1792, amounted to only three, had, in 1794, increased to 240; and so vigorously had they exerted themselves in prosecution of their end, that, in 1795, we find them addressed by the Rev. Dr. Burrowes, in the following terms:

"You have distributed quarto* Bibles for the use of families. You have put it in the power of fathers to instruct their children in Christian knowledge from the words of Christ himself—to draw the stream of morals and life from the fountain-head, even the Rock of your salvation: and you have deposited in many houses, where perhaps it is the only book, the very best book which can be had."†

In 1796, the Association report, through the Rev. Dr. Magee, that "the dissemination of the Holy Scriptures had gone on with rapidity; and that every Bible of 4,500 (which were all that could be procured from Messrs. Rivington, in London, being their whole stock,) would have been disposed of long since, if the subscribers had not found it prudent to abate in their exertions."

So strongly did the Directors of the Association feel themselves pressed by increasing applications, that, in 1801, they addressed the public generally on the subject; and made a forcible appeal, in a similar strain, to "the Irish absentees, and particularly to the proprietors of landed estates, who answered to that description." In 1802, they reported, that the Scriptures "were received with avidity, and sought after:" and we have had their declaration in 1804, as expressed in the letter transmitted to the British and Foreign Bible Society, that "the demand daily increased;"‡ accompanied at the same time, with the important confession, "that the funds of the Association mere unable to supply it."

In such a state of mutual excitement towards the possession and the distribution of the Holy Scriptures, an excitement which had

* It is due to the Society for Promoting Christian Knowledge, to observe, that these quarto Bibles, amounting to 650, were obtained from their depository: and the same Society, greatly to their honour, presented the Association in 1801, with 1,450 Bibles.

† Anniversary Sermon before the Association.

‡ In a letter addressed to the British and Foreign Bible Society, dated October 11, 1804, the Secretaries, after stating the account of books distributed by the Association in the preceding year, add, that "*the demand for them is progressively and rapidly increasing*"

spread from the Protestants to not a few members of the Roman Catholic Church, the formation of the British and Foreign Bible Society was made known throughout Ireland ; and produced in many parts, as was natural, a desire to associate on a similar principle, and to promote the creation of separate means for the exclusive distribution of the Holy Scriptures. “ The Dublin Association ” had unquestionably done much ; but had demonstrated, by its confession, that it was utterly unable to do every thing which the wants of the people (wants at that time very defectively known) imperatively required. With a decided preference on the part of its managers to the distribution of the Holy Scriptures, as a mean of Christian instruction,* the very constitution of the Association suggested, and to a certain degree prescribed, the application of a proportion of its funds, to other means, as co-operating to produce the same general end. It was therefore considered, that such an Institution, however excellent and useful, could not be expected to concentrate sufficient force upon this paramount object, the circulation of the Scriptures ; and the public good appeared to demand, that its exertions in this department should be assisted by some competent auxiliary, expressly directed to the accomplishment of this single and separate design.

The parties on whose minds this impression had been made, were at first disposed to seek the attainment of their object, by forming a personal alliance with the British and Foreign Bible Society, and by exerting themselves vigorously to raise subscriptions in aid of its funds. But they had not advanced far in the execution of their pur-

* The following passages (the first of which has in part been quoted before) show how strongly the Managers of the Association were attached to the distribution of the Scriptures ; and how differently they thought on their *intelligibility to the common people*, from many who have written against the British and Foreign Bible Society.

“ We acknowledge ” (says the Address,) “ with satisfaction and gratitude, the valuable labours of those who defend Christianity by the weapons of argument. But we venture to assert, that the most popular, as well as the most effectual defence of Christianity, must ever consist in the exhibition of its own native beauties, as seen in the clear mirror of GOD’S WORD. It is obvious, that, to the lower classes in particular, an elaborate detail of the various evidences of the Christian religion must in most instances be uninteresting and unsuitable. They have neither the time, nor the habits necessary for receiving conviction in this way. But the man of narrowest capacity, who has only common sense and common honesty, will scarcely fail, in perusing the Bible itself, to discover at once that the rules which it lays down tend directly to make him good and happy :—he will recognize in it a language speaking immediately to the heart, and conveying an intrinsic and almost irresistible evidence of sincerity and truth.”

pose, when it occurred to them, that a similar Institution established in Dublin, and directed immediately to the supply of their own population, would excite more attention, raise larger contributions, and bring into action a greater variety of useful instruments than could be expected from the exertions of individuals forming merely a fractional part of a Society whose operations were conducted in London, and whose funds composed a common stock for the spiritual benefit of the whole human race. It was therefore judged expedient, that a distinct Bible Society should be constituted in Dublin, for the service of Ireland; and such an Institution was accordingly established.

With these sentiments and views very candidly unfolded in a printed address, "The Dublin Bible Society" announced, through an official communication, its actual establishment; and respectfully solicited the countenance and aid of the British and Foreign Bible Society. Acting on that system of cautious procedure by which their conduct has been invariably governed, the Committee in London abstained from pledging themselves to any thing which might be construed into a recognition of the new Society, till they should have become satisfied, that it was definitively constituted on principles similar to their own. The point, on which satisfaction was particularly required, and which was explained in a friendly correspondence, regarded the express restriction of the copies to be circulated to those of the *authorized version*. A clause to that effect having been proposed and adopted at a Special General Meeting, "The Dublin Bible Society" was distinctly recognized by the British and Foreign Bible Society as an allied Institution; and an intercourse immediately commenced, which, through many vicissitudes of discouragement and obstruction, has ripened at length into a well-understood and satisfactory connexion.

To this account, in which the Dublin Association, and the Hibernian Bible Society are mutually implicated, it may be useful to add the following expression of the sentiments of the former, on the absolute duty of circulating the Bible; inasmuch as, while it reflects honour on *one* Institution, it serves as a justification of the practice of *both*.

"The advantage which the Bible possesses—of being the irrefragable manifestation of God's will to his rational creatures, raises it, with respect to practical efficacy, infinitely above all that ever came from the pen of man; and makes it a means of working on the public mind, of such invaluable importance, as to render it doubtful, *whether they who neglect to give it the utmost possible circulation, are more impious or*

*impolitic—more insensible to their own interests, or more ungrateful to their God.”**

The attention of the British and Foreign Bible Society was, about this time, excited to the consideration of the Gaelic Scriptures. Representations were transmitted from persons of credibility, stating, that, in the Highlands of Scotland, very few persons were in possession of a complete Bible; that among those who possessed a single volume of the four in which the Scriptures had been published, the proportion did not exceed one in forty; that the price of a complete copy was beyond the ability of the poor to purchase it; and that, in fact, it was not easily procurable at any price. It was added, that, in the island of Sky, containing about 15,000 persons, scarcely one Gaelic Bible was to be found.

It further appeared, on the authenticity of an Address, delivered in May, 1803, by the Secretary to the “Society in Scotland for Propagating Christian Knowledge,” that, “out of 335,000 persons in the Highlands, 300,000 were considered not to understand any other language than the Gaelic, so far at least as to comprehend a book written, or a continued discourse.”

This information was of a nature to awaken the most lively concern in the breast of the Committee. It was immediately felt, that an attempt ought to be made to answer the wants and the desires of a people so truly deserving of compassion and relief. But, before any step could be practically adopted, it was requisite, that two preliminary points should be distinctly and satisfactorily ascertained:

1. Whether the edition at that time printing under the direction of “the Society in Scotland for Propagating Christian Knowledge” would be deemed sufficient; and,

2. Whether, in the event of another edition being required, the British and Foreign Bible Society, in the present state of its funds and its engagements, were competent to undertake it.

A correspondence was therefore opened with the Board of the Society in Scotland, in order to obtain the necessary materials for the formation of a just opinion upon the subject. The final result of this correspondence was a determination, on the part of the British and Foreign Bible Society, to print a new edition of the Gaelic Bible for the use of the Highlanders, and to employ, for that purpose, the text accredited and used by the venerable Society to which the reference had been made.

* Address to the Proprietors of Irish Estates, &c.

The version, which constituted this text, had been effected with singular care; and was recommended by testimonies to its fidelity and accuracy which entitled it to the highest respect. That portion of it which contained the New Testament, was the production of the Rev. James Stewart, Minister of Killin; and was printed at the expense of the above Society, in 1767; previously to which era, no part of the Holy Scriptures had appeared in a Gaelic dress. In 1802, under the auspices, and at the expense, of the same Society, the Old Testament was published. Three parts out of four into which this portion of the Bible had been divided, were rendered from the Hebrew, with great simplicity, and with as literal an adherence to the original text as the idiom of the respective languages would admit. In the fourth part, executed by another hand, the style was described as receding from this simplicity; and the literal and plain interpretation was said to have been exchanged for the free and elevated. This division, therefore, of the sacred text, was judiciously placed under correction by the Scottish Society; and the probability was, from the measures they adopted, and the standard of translation which they professed to observe, that the version, when finally completed, would approach as nearly to perfection, as human wisdom and perseverance could advance it.

Such was the text, from which the proposed impression of the British and Foreign Bible Society was to be printed; and it deserves to be recorded to the honour of the Directors of "the Society in Scotland for Propagating Christian Knowledge," that, when addressed on the subject of the Gaelic Scriptures, though occupied themselves in preparing an edition, they did not betray any symptoms of selfishness or jealousy, but generously imparted the desired information; furnished a copy of the Old Testament, as soon as it left the press, for the use of the printer employed by the British and Foreign Bible Society; and expressed their perfect readiness to redeem "the pledge they had given of cordial co-operation," and "to afford every facility to the measures of a Society in which they professed to take a lively interest, and whose success they wished to promote to the utmost of their power."

So much may suffice to acquaint the reader with the origin and the course of the Society's proceedings, in reference to their edition of the Gaelic Bible for the use of the Scottish Highlanders; and it will appear in the sequel, that both the determination to print an impression, and the choice of the particular text, were satisfactorily and decisively confirmed.

It may not be amiss, before taking leave of this subject, to observe, that it was the translation of the New Testament by the Rev. Mr. Stewart, as above described, which, upon a question being moved in the Assembly of the Church of Scotland about the propriety of printing it, occasioned the celebrated vindictory letter from the pen of the late Dr. Johnson ; and, as that letter, besides answering by anticipation the principal objection against the British and Foreign Bible Society, contains the wisest and most liberal sentiments, expressed in the strongest and most dignified language, no apology will be necessary for introducing an extract from it in this connexion.

August 3, 1766.

“I did not expect to hear, that it could be, in an Assembly convened for the propagation of Christian knowledge, a question, whether any nation, uninstructed in religion, should receive instruction ; or whether that instruction should be imparted to them by a translation of the holy books into their own language. If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or denies it, can be said to love his neighbour as himself. He that voluntarily continues in ignorance, is guilty of all the crimes which ignorance produces ; as to him that should extinguish the tapers of a light-house, might justly be imputed the calamities of shipwreck. Christianity is the highest perfection of humanity ; and as no man is good but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good. *To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters in America, a race of mortals, whom, I suppose, no other man wishes to resemble.*” The conclusion is as follows : “Let it, however, be remembered that the efficacy of ignorance has long been tried, and has not produced the consequence expected. Let knowledge, therefore, take its turn ; and let the patrons of privation stand awhile aside, and admit the operation of positive principles. You will be pleased, Sir, to assure the worthy man who is employed in the new translation, that he has my wishes for his success ; and if here, or at Oxford, I can be of any use, that I shall think it more than honour to promote his undertaking.”

Shortly after the business of the Gaelic Bible had been taken up, the case of the numerous Prisoners of War was brought under the

Society's consideration, and excited a very lively sympathy in their favour, and a strong disposition to administer to their relief. Little concern had hitherto been shown by any religious Institution for the spiritual accommodation of that unfortunate class of individuals. Separated from their country and their natural connexions, and arrested in their career of professional duty, they had to suffer all the hardships of bondage and privation in an enemy's country, and that, in many cases, for a conduct which would have entitled them to respect and remuneration in their own. The very circumstances which so honourably discriminated them from other subjects of confinement, and rendered their case more deserving of compassion, placed them at the same time at a still greater distance from the means and the prospect of relief.

At the period when the Society first turned its attention to this matter, the number of French, Spanish, and Dutch prisoners, was very considerable ; scarcely less than 30,000. Their condition was no sooner laid open than it was unanimously determined to meet the deplorable want of the Scriptures which prevailed among them, by a prompt and adequate remedy. In the spirit of this determination, an order was made on the 23d of December, 1805, to print an impression both of the Spanish Testament, and the French Bible ; and, by a subsequent resolution on the 2d of February, 1806, it was directed, that the latter, for which very large demands were likely to arise, should be printed by the more commodious and efficient mode of stereotype. Inasmuch, however, as it did not consist with the views or the practice of the Society, to delay doing any thing till every thing could be accomplished, recourse was had to temporary expedients, in the interval of preparing for a regular and permanent supply. Instructions, therefore, were issued for purchasing French Testaments to the amount of 100*l.* and as Spanish Testaments were not to be procured on any terms, the difficulty was provided for by causing an extra number of copies of the Gospels to be printed, in order that they might be put into distribution singly, as they respectively issued from the press.

Thus was a beginning made in that department of beneficence, which afterwards occupied so greatly the labours of the Society, and by means of which its spiritual bounty was conveyed to so many receptacles of ignorance, misery, and vice. In no part of its practical system has the Institution appeared to greater advantage than in that which respects its conduct towards Prisoners of War. In this commerce of pure and gratuitous benevolence, it is to be seen, literally returning good for evil, blessing for cursing, mercy for vengeance :

and thus illustrating and adorning, in an eminent and almost unexampled degree, the precept and the spirit of the Gospel. We shall have occasion, hereafter, to see many evidences of the pleasing effects which resulted immediately from the operation of these measures : and we are led to anticipate consequences of still greater moment, when the objects of their kindness, now restored to their country, and reunited to their connexions, shall have diffused that knowledge of divine truth, which they acquired in the land of their captivity and exile.

Nor was the care of the Society for Foreigners restricted to those who inhabited their respective countries, or who, by the casualties of war, had been immured in British prisons. A pious solicitude was equally discovered for those, who, born in other regions, speaking other languages, and attached to other modes of religious worship, had either permanently established themselves in Great Britain, or were found occasionally resident among us.

In the number of these aliens, the Germans were considered as forming that class which more particularly needed the assistance of the Society, and by which it would be likely to be most thankfully accepted. As soon, therefore, as it was ascertained, that the Society at Nuremberg had completed their edition of the Testament, an inquiry was instituted respecting the state of the Germans in the British metropolis, and other parts of the empire, with respect to their want and desire of the Scriptures in their vernacular tongue : and the information derived from this inquiry, led to an order upon Nuremberg for 1000 German Testaments, to be transmitted to the London Depository.

While these operations, directed to the execution of the Society's object, were thus actively going forward, care was taken to seize every just opportunity of giving such notoriety to its existence and its proceedings, as might acquaint the country with its real merits, and induce a liberal co-operation in its favour. The publication of the First Report was, with that view, made the subject of very extended advertisement ; and many respectable channels of communication were employed, to bring it into general circulation. By an order of the Committee, copies of it were transmitted to public libraries, both in town and country ; and deposited, with permission, in boarding-houses and reading-rooms at various watering-places, and other stations of fashionable or miscellaneous resort.

The good effect of these, and similar measures, was evinced by the growing attention which the Society excited ; and it may be observed in general, that the active dissemination of the Society's

Annual Reports, and of such other papers as detailed its plans and proceedings, has been a principal engine of propagating its influence, and of extending both its reputation and its success.

The author is aware, that among the charges advanced against the British and Foreign Bible Society, its frequent, and, as they have been called, ostentatious appeals to the public, have, by some of its opponents, been made the subject of grave and very serious animadversion; and its conduct, in this respect, has been contrasted with that of the Society for Promoting Christian Knowledge; not a little, as it has been concluded, to the advantage of the latter.

One of the Society's opponents speaks with a rather invidious emphasis, of the "unforced extent and dignity" of the Society for Promoting Christian Knowledge; and of "the silent and unostentatious manner in which all its proceedings are carried on."*

Another opponent, of considerable rank, professed himself disgusted at the "pomp and parade with which the proceedings, and indeed all the meetings of this new Society were set forth in the public papers; and the more so, when he compared it with the simplicity and modesty of the old Society."†

A third, determined to improve upon this favourite idea, carried it to an extreme which stopped little short of absurdity. As there were those, who, at the time the statement was made, gravely represented it as conclusive against the modesty and wisdom of the British and Foreign Bible Society, it may not be amiss to set it down in the writer's own words:

"True charity is never ostentatious; it vaunteth not itself, is not puffed up: satisfied with humbly and sincerely endeavouring to promote the glory of God, and the welfare of mankind, these two excellent Societies have kept on their way in peace; and have made no noisy appeals to the passions or the feelings of mankind, in their own behalf. They have been thankful to Providence for the benefactors which, from time to time, have been raised up for their support; but have been more solicitous to discharge with propriety the important duties they have undertaken, than to conciliate the favour of those by whose liberality their funds might possibly be enlarged.

"So far," adds the author, "has this forbearance been carried, that their very existence is unknown to many, even among the Members of the

* Dr. Wordsworth's Letter to Lord Teignmouth, p. 35.

† The late Bishop Randolph's Letter to the Colchester Clergy, as published in the Antijacobin Review.

Established Church. And it is an indisputable fact, that some Clergymen have been induced to connect themselves with the British and Foreign Bible Society, merely because they believe it to be the only Institution which could furnish them with Bibles at a reduced price for distribution among the poor."*

Such language might be proper enough, if it were used as an apology for the Societies to which it refers; but it seems difficult to refrain from smiling at the simplicity of a writer who could use it with a view to their *panegyric*. The fact, however, is, that the venerable Society for Promoting Christian Knowledge, has exposed the folly of its injudicious advocates, and justified the conduct of the British and Foreign Bible Society, by adopting, in a great measure, the policy so successfully employed by the latter; and the increase of the members and funds of that venerable Institution, proclaims the benefits which it has reaped by this wise transition from secrecy and quietude, to publicity and exertion. But to return:

About the period when the steps just adverted to were taken, a few individuals, of comparative obscurity, and aspiring to no other distinction than that of exemplary zeal for the diffusion of scriptural truth, formed themselves into a voluntary Association for aiding the British and Foreign Bible Society, by contributing to the increase of its funds.

The first demonstration in favour of the Society, upon a principle of combined and aggregate exertion, had been made at Glasgow in March, 1805, when the Presbytery of that city set the example, so speedily and honourably followed by the Synod of Glasgow and Ayr, and afterwards by different Presbyteries, of a collection at all the Parish Churches and Chapels within its bounds. The next was that of these individuals in London, who composed the Association already described. The third place in the order of associated efforts, the order of time at least, is claimed by the town of Birmingham. It must, indeed, be conceded to Wales, that the Congregational Collections made in that country, (the first which took place, on any considerable scale,) partook, in some measure, of the aggregate quality ascribed to the Associations in Glasgow, London, and Birmingham; there is, however, this difference in the cases, that the collections transmitted from Wales were only contingent and occasional, while the contributions from the respective bodies in Glasgow, London, and Bir-

* "Inquiry into the Claims of the British and Foreign Bible Society, by the Rev. J. H. Spry." pp. 5, 6.

mingham, were raised upon system, and accompanied with a pledge of continuance and periodical renewal.

As the voluntary Associations in the two last instances contained the rudimental originals of Auxiliary Bible Societies, and were, in fact, the harbingers of those most useful and productive Institutions, I think it due to their character and services to explain more particularly their nature, and the means by which they proposed to benefit the Society, on whose behalf their exertions were made.

The Association in London was formed in July, 1805, and was designated "The Association for the purpose of contributing to the fund of the British and Foreign Bible Society." The laws for its government, with the view of accommodating it to persons of humble circumstances, set the terms of membership designedly low. Every individual, on becoming a member, was required to pay a donation of not more than seven shillings, or less than two; and to contribute monthly not less than sixpence, or more than one shilling. Each member was in his turn, to collect from eight members, including himself: the collectors were to be annually changed, in alphabetical order, and those of the preceding year to become the representatives of the Association to the British and Foreign Bible Society for the year ensuing. To the table of regulations from which these particulars have been selected, was prefixed the following address.

"It is admitted by every true member of the church of Christ, that it is his duty to do what lies in his power to promote the spreading of the knowledge of the word of God; and in this day, when, on the one hand, infidelity and licentiousness exhibit themselves with such unexampled effrontery, and on the other, when so many bright examples are set, both by individuals and societies, of arduous exertion in the cause of truth and righteousness, every Christian is peculiarly called upon to show himself on the Lord's side, and to hold forth the word of life to his perishing fellow-sinners. The British and Foreign Bible Society appears to be especially worthy of support from Christians in every class of life: men as competent to the task as perhaps the world can produce, have associated not only to supply such persons in our own country as are destitute of Bibles, but to distribute them in foreign languages throughout the globe, as far as their means shall enable them. And it appears, that, although their plan and intentions are of the most enlarged nature, yet that the state of the world is such as to call for the concurrent exertions of all descriptions of Christians; and many places call indeed with

an affecting voice : for there are numbers of our fellow immortals, in different parts even of Europe, who long for Bibles, who thirst for the water of life, and find no man to give them. Such being the state of the world, and such the object of the Society, they gladly accept of assistance from any persons or societies who are desirous of contributing to the good work. And it having been considered that there are many persons, who, on account of their subscriptions to other societies, or on account of the narrowness of their incomes, would not be justified in becoming direct members of the British and Foreign Bible Society, who would yet be desirous of contributing somewhat proportioned to their ability : it is therefore the object of this Association to embrace such persons according to the subsequent plan."

London, August 1, 1805.

The Birmingham Association was formed in April, 1806, chiefly through the active instrumentality of the Rev. Edward Burn, the diligent and highly-respected Minister of St. Mary's in that town. This gentleman addressed a letter to the Committee on the 4th of October, 1805, requesting a supply of the Society's Annual Report ; " it being the wish of some friends in Birmingham to make an effort to promote a subscription towards the Society among all denominations." One hundred copies of the Report were accordingly transmitted to Mr. Burn for distribution, at his discretion and that of his friends ; and the consequence was, a movement in the different circles, which led to the definitive union in April, 1806. It deserves to be recorded, that the different Dissenting Ministers in the town, as well as several members of their respective congregations, contributed their friendly assistance to carry the proposed measure of a general Association into effect ; and the chair was occupied, both at the primary meeting, and on most subsequent occasions, by George Simcox, Esq. a gentleman of whose judgment, candour, and philanthropy, it would be difficult to speak in terms exceeding their desert.

The design of this Association was stated in the printed advertisement to be, that a united effort should be made by the different denominations of Christians in Birmingham, in aid of the British and Foreign Bible Society. In order to accomplish this design, it was proposed to divide the town into twelve districts, and to appoint certain gentlemen, whose names were given, to take them severally in charge. for the purpose of soliciting subscriptions. A recommendation was submitted to the ministers of the different churches and chapels, to adopt such measures with their respective congregations, as might best conduce to a general and efficient co-operation. The gentlemen

present at the original meeting, together with the clergy and acting magistrates in the town, were appointed a Committee to receive the report, and to transmit the amount to the Treasurer of the British and Foreign Bible Society; and it was further directed, that the sum so transmitted, should be presented as "the united contribution of the different denominations of Christians in the town of Birmingham."

While the Society was thus variously occupied, and receiving such testimonies of approbation and countenance, the elements of hostility were secretly at work, and a storm was collecting, by which the agents who raised it presumptuously hoped to involve the Institution in certain and irremediable destruction. The mode of attack was similar to that which had been adopted on the former occasion;—an attempt to detach from the Society its episcopal patrons: and it ended, as that had done, in utter disappointment and defeat. As the circumstances of this second assault and repulse are very little known, it may not be displeasing to the reader to have them before him.

On the 21st of February, 1806, the author received a letter from the Bishop of London, then in residence at St. James's Square, expressing a desire, on the part of his Lordship, to see him "on business of some importance." This letter was speedily followed by a second, containing a request, that the author would bring with him "the last list of the Members of the British and Foreign Bible Society, and the last regulations and orders that were introduced; and also mark with a cross those whom he knew, and believed to be Members of the Church of England."

On Tuesday, the 25th, the day appointed for the interview, the author attended at St. James's Square. Upon entering the Bishop's apartment, it was immediately to be perceived, that something unpleasant had happened. His Lordship's countenance was sad, and his thoughts manifestly troubled him. The Bishop soon accosted the author in nearly the following terms: "Mr. Owen, I have sent for you, to tell you, that I have received a pamphlet written against the Bible Society. It is addressed to me; and charges me with misleading my episcopal brethren, and betraying the Established Church. It is much more severe than the Country Clergyman's Letter to Lord Teignmouth, and much better written." The author told the Bishop, that he was prepared to show, as when cited on a former occasion, that the Society had acted in strict conformity to its principles; and further, that he should hold himself in readiness to undertake its defence, either publicly or privately, as his Lordship might please to direct. "I do not know yet" (said the Bishop) "what it may be best to do. *We*" (meaning, as the author understood his Lordship,

the Bishops) "are to have a meeting on Friday; and I wish you in the meantime to draw up a memorial on the subject of the Society, and to send it me by that day. I will afterwards let you know, what is further to be done." With these instructions the author promised to comply; and as the publication of the pamphlet in question was delayed, till the copies as presents should have been fully delivered, he prepared the desired memorial with all practicable expedition, and transmitted it with the necessary documents, by the day which his Lordship had appointed.

The memorial contained a select enumeration of facts, adapted to explain the nature of the Society's general proceedings, and to evince the correctness with which it had adhered to its fundamental regulations, in all its transactions both abroad and at home. As the conclusion of the memorial expressed the sentiments by which the conduct of the author was governed in this moment of conflict and trial, he hopes to be excused for inserting it in this place.

"Upon the whole, my Lord, I trust it will appear, not only to your Lordship, but also to every reasonable man, that our case is a good one. For my own part, I shall be ready to answer any objections which may be brought against the Society with decency and temper, in such manner as may be prescribed. To anonymous attacks I am afraid we must be exposed. The facility of wounding a generous mind by insinuations too readily believed, is a temptation which those can scarcely resist who are employing all the resources of an implacable spirit to blow up into a flame the embers of dissention. I joined the Bible Society with no other view than that of promoting the interests of the Church of England, and of our common faith; and believe, in my conscience, after nearly two years close and official experience, that the Society has promoted, and is yet likely to promote, in a substantial manner, both those ends. This consideration reconciles me to the sacrifice of much time and labour and anxiety to the duties of an office which was forced upon me; and which I have discharged, and while I remain in it, will continue to discharge, without fee or reward. I shall be happy to receive your Lordship's commands upon this and any other subject; as, next to the satisfaction of my own conscience, is the desire I have of approving myself,

"My Lord,

"Your very faithful Servant, &c."

It now only remains to describe the event of this private and confidential investigation. After a considerable silence on the part of

the Bishop, which it did not become the author to interrupt, his Lordship at length reported, that the writer of the pamphlet had proved to be the same individual, who in the Spring of 1805, had appeared under the character of the Country Clergyman; and that he had consented (in the language of the Bishop) “to make the *amende honourable*,” by withdrawing the whole impression of his pamphlet.

Thus quietly and efficaciously was this storm dispersed: an angry controversy was thereby happily prevented; and the Society, delivered once again from the hand of its enemies, was suffered to proceed, without further interruption, to the triumphant celebration of its second Anniversary.

On this occasion, as on the preceding, a spirit of Christian harmony pervaded the numerous assembly, and an interesting solemnity characterized throughout the transactions of the day.

The members of the Society, though discriminated by various modes of religious sentiment and discipline, felt, that, in this cause at least, they were brethren: they listened to the tidings in which they had a common concern, with eager attention; and each appeared desirous to rival the other in testifying his joy at the success of that Institution which had so auspiciously united them all.

Amidst the calamities of an expensive war, which necessarily imposed extraordinary burdens, they saw their treasury replenished with liberal offerings; and while commerce was crippled, and trade discouraged, and little was to be heard through the vehicles of secular intelligence but rumours of successful ambition, and forebodings of still more extended devastation and thralldom, they were regaled with the delightful information of new channels opened for communicating the glad tidings of the Gospel of Peace, and of fresh accessions of strength to their confederated exertions for promoting the instruction and the happiness of mankind.

It would naturally occur to the Members of the Society, assembled under circumstances of so great political distress, to contrast the condition of foreign nations with that of their own; and to derive from the reflection an increased conviction of their obligation to improve those privileges, so peculiarly, and so wonderfully maintained. This consideration, among others of a similar tendency, was very pertinently adverted to by the President in the close of his Report; and the passage is at once so beautiful and appropriate, that it shall be adopted as the conclusion of this chapter.

“But when we reflect upon the alarming and afflictive dispensations of Providence which have visited foreign nations, while we have been blessed with an exemption from them, gratitude to the great Disposer

of events, in every possible way, is more than a common duty ; and, in endeavouring to promote his honour by the diffusion of the Holy Scriptures, we discharge but a small part of those solemn obligations which his singular favour so peculiarly imposes upon us. What effects may flow from the most successful labours of the Society, is not within the limits of human foresight : Paul may plant, Apollos may water, but it is God alone who giveth the increase. But we may be allowed to entertain a reasonable expectation, that the seed of the word will not be sown in vain ; and that among the numbers to whom it will be conveyed by the British and Foreign Bible Society, many will receive it with joy, and cultivate it with profit ; and that the beneficial effects of the Institution will extend to generations yet unborn."



CHAPTER IV.

1806—7.

IN entering upon the duties of its third year, the British and Foreign Bible Society found itself possessed of respectable strength ; and felt that it had made, all circumstances considered, no contemptible progress in the acquisition of pecuniary resources and public estimation.

The state of its funds did not indeed report that striking augmentation which some of its sanguine friends might have been led to expect : but an increase of nearly 300*l.* in the annual subscriptions, and of more than 1,000*l.* in the contributions from Wales, together with an entirely new article of revenue from Scotland, amounting to nearly 4,000*l.* was an indication of improvement, which authorized a confident hope, that the Society would, eventually, obtain an income commensurate with its projected and probable expenditure.

The testimonies of approbation which it had been accustomed to receive, augmented in a higher proportion ; and afforded much greater and more animating encouragement.

Wales, though unavoidably disappointed in its expectation of receiving the promised Welsh Bibles, continued to cherish, principally, as heretofore, among the humbler classes of its population, a zealous

regard for the object of the Institution, and to manifest a persevering disposition to aid its resources, by efforts of extraordinary liberality.

Unequivocal evidences were furnished in England of a similar attachment to the cause of the Society, and of a desire to co-operate effectually in its support. A large addition of names to the list of annual subscribers; the zeal of the humble Association in London; and particularly that of the more powerful combination in Birmingham, gave indisputable proofs of a strong sensation excited in favour of the Society's views among the inhabitants of South Britain; and justified the warmest anticipation of an extending and permanent impression.

The interest which Scotland evinced in the success of the Society's undertaking, was too clearly developed, not to awaken the most lively emotions of satisfaction and of hope, in contemplating the accession of so zealous and powerful an ally. Collections transmitted from six Presbyteries, announced a degree of approbation, on the part of the Scottish National Church, to which great importance was deservedly attached. The conductors of the Institution were encouraged by this, and other circumstances of a similar description, to hope, that the character of their Society would, in due course of time, be justly appreciated by those ecclesiastical authorities throughout the United Kingdom, from whose general and decided countenance there was good reason to believe, that both the Church and the Society would derive an equal advantage.

To these symptoms of progress must be added the event which had recently taken place in Ireland, in the establishment of a kindred Society at Dublin, and other general indications of a growing solicitude for aiding and encouraging the Parent Institution. Such were the circumstances under which the operations of the third year commenced; and we are now to trace the course of them through their several channels both foreign and domestic.

The German Bible Society at Nuremberg had, from nearly the earliest period of its institution, maintained an amicable and active communication with the numerous friends of religion, who resided in Bâle and its vicinity. The insufficiency of the means possessed by the latter, to form and sustain an independent establishment, reconciled them to the alternative, of connecting themselves for the present with the Society at Nuremberg, and employing it as a temporary instrument for the accomplishment of their own designs.

It soon, however, appeared, that a change of position from Nuremberg to Bâle would materially promote the interests and the efficiency of the general system. Bâle had many local and circumstan-

tial advantages, which qualified it, in an eminent degree, for becoming the seat of a Bible Society. Forming, as it did, the centre of the German "Religious Society," an establishment of great celebrity and usefulness, and commanding a very extensive range of connexions with persons of distinguished piety both in Switzerland and Germany, it possessed facilities of communication and of distribution, which, in reference to a plan for the general dispersion of the Scriptures, would, it was perceived, be found of essential importance. Add to these considerations, that its reputation for typography and paper, stood deservedly high; and that it enjoyed, on that ground, peculiar advantages for the execution of Biblical works.

Impressed by a candid representation of these circumstances, the Committee at Nuremberg most readily acquiesced in the proposition made to them, for removing the German Bible Society from their own direction to that of their brethren at Bâle. The latter, on their part, announced the transfer, as having been made with mutual consent; and in an earnest and animated appeal to the German public, solicited aid to enable them to bring to maturity the main object of their Institution, that of furnishing, as speedily as possible, a cheap impression of the whole Bible.

It will throw some light on the difficulties with which Bible Societies had to struggle in the early part of their career, and illustrate at the same time the pious zeal and determined energy of their advocates and promoters, to extract a portion of that address with which the conductors of the Bâle Bible Society (the designation which the German Bible Society is henceforth to bear) entered upon the discharge of their public engagements.

"Our prospects" (they say) "with regard to the ultimate success of this Institution, so pregnant with blessings, become still more gloomy when we direct our sorrowing view to the almost universal desolation produced by the present war, to the almost total stagnation of commerce and manufactories, to the daily increasing impoverishment of many thousands, to the parsimony which the more opulent are obliged to observe in their expenditure, and to the progressive indigence, and consequent want of spirit, among our poor countrymen. And yet, on the other hand, all these melancholy circumstances are but the stronger appeals to our hearts, to hasten to the relief of our desponding countrymen with the reviving consolations of God's word; to carry into the huts of the indigent the glad tidings of the Gospel of salvation; and with this balm from heaven to dispel the tears of sorrow from the eyes of the afflicted. What! shall they whose earthly possessions have been swept away by the ravages of the

times, remain destitute also of the heavenly manna? Shall they, whose earthly joys are gone to the grave, be debarred the superior joys of religion, because they have not money sufficient to purchase a Bible for themselves and their families?" "Into your sympathizing bosoms, worthy promoters of Christianity, we pour the concerns of ours; and leave to your Christian generosity, to your active philanthropy, the important decision of the question, whether our Institution shall attain its great object or not." "Highly commendable is it to lay the first foundations of Christian Institutions; but it is still more commendable and productive of blessing, to raise an Institution already established, to its full scope of utility, and to give to its fair energies an extensive sphere of beneficial operation."

Such were the sentiments and the spirit in which the German Bible Society was ushered into notice, upon its transplantation from Nuremberg to Bâsle. The reader will anticipate the best effects from the influence of such a commencement; and he may be assured, that in that anticipation he will not be eventually disappointed.

The Bible Society at Berlin, placed, by the occupation of that capital on the part of the French, in circumstances of almost unparalleled embarrassment, continued to maintain its exertions, with unabated activity, amidst those political disasters which overwhelmed both the Prince and the People. The printing of the Bohemian Bible, which had commenced antecedently to the breaking out of hostilities between Prussia and France, proceeded, with little interruption, during the entire continuance of that awful visitation which might have been expected to drain the resources of public liberality, and paralyze every movement that was directed to the welfare of mankind. In fact, a demonstration was given by this triumph over what might have appeared insurmountable obstacles, that, though Kings may be bound in chains, and Nobles in fetters of iron, yet the word of God cannot be bound, or its progress effectually retarded.

As early as November, 1805, the design of printing an edition of the Bohemian Bible was publicly announced from Berlin. Still further steps were taken for giving it notoriety, when, in February, 1806, His Prussian Majesty had extended his royal patronage to the Society, and authorized the employment of a higher tone, and measures of greater confidence and decision.

These reiterated appeals were not without their effect. In the ensuing month of June, the number of copies subscribed for, amounted to 1,100. Dantzic had, in the meantime, been induced to form a connexion with Berlin, and to make exertions for yielding a tribute to the promotion of that work in which the latter was so honourably

engaged. This communication was chiefly brought about through the active instrumentality of the Rev. Mr. Ewald, Rector of the Holy Trinity, in Dantzic, who, in a newspaper, in which he had inserted the address from the Berlin Bible Society to the King of Prussia, and his Majesty's reply, voluntarily tendered his services to receive and transmit subscriptions in favour of that Institution.

Such was the progress which this small, but diligent and simple-minded body had made in exciting public attention, and obtaining subscriptions, when, encouraged by a second pecuniary grant from the British and Foreign Bible Society, they resolved to delay no longer the execution of their primary design, but to put to press immediately an edition of the Bohemian Bible, amounting to 3,000 copies. The resolution to that effect was dated the 12th of August; and, on the 16th of the ensuing October, the French army, under Napoleon Bonaparte, got possession of Berlin.

It was matter of relief and consolation to find, that, as the dearth of the Scriptures was so great in Bohemia, and the accomplishment of the intended impression would be unavoidably retarded by the circumstances of distress and exaction to which the Prussian dominions were reduced, a temporary supply of 3,000 New Testaments, together with the Book of Psalms, had been furnished to the Bohemian congregations from the Bible Institution at Halle. For this seasonable and munificent donation, the Society at Berlin, and the Protestants in Bohemia, were indebted to the spontaneous generosity of a Prussian officer; who, understanding that copies were to be procured from that repository, with a liberality most worthy of memorial and of imitation, paid the entire price of the 3,000 copies, amounting to 600 rix dollars, and added 100 more to defray the expenses of conveyance to the places of their destination.

It is a pleasing duty to record such acts of pious munificence in persons sustaining the profession of arms. They afford a convincing testimony, that the grace of God is not restrained in its operations by the narrow rules of human judgment. Assuming that they proceed from a Christian principle, we cannot but regard them as so many proofs, that the power of religion may be felt and exemplified under every diversity of condition or employment; and that circumstances of peculiar temptation may be overruled in such a manner by the influence of divine grace, as to exhibit the most advantageous displays of charity and virtue.

The proceedings of the British and Foreign Bible Society were also characterized by certain communications of an interesting nature from other parts of the European continent, to which, as they fix the

era of its entrance on stations, since become conspicuous for activity and influence, it will be proper to pay some attention.

Among the places of consideration to which, shortly after its establishment, the Society had been made known, through the exertions of its Foreign Secretary, and certain zealous correspondents abroad, was Königsberg, the capital of Prussia. The impression made by the intelligence of the formation of the Society, and the inquiries with which that intelligence was accompanied, was such as to induce the Rev. Mr. Glogau, and the Rev. Dr. Wald, the latter of whom was a Counsellor of the Consistory, to transmit, through the Rev. Dr. Knapp, information which determined the Society to consider that quarter as claiming its special regard.

The substance of this information, together with some particulars afterwards received, purported, that the province of Lithuania contained a population exceeding a million of souls; the smaller proportion of which was subject to the Prussian, the larger to the Russian government: that it possessed 74 churches, and 460 schools: that the people were in general religiously disposed, but exceedingly destitute of the Scriptures: and that they were prepared to esteem a Bible gratuitously bestowed, as “an extremely valuable acquisition.” To this account of Lithuania Mr. Glogau added the opinion entertained by himself and his friends, on the object of the British and Foreign Bible Society, and the desirableness of extending its operations to that province. As the language employed by Mr. Glogau, confirms what has been said of the impression made on the people of Königsberg, and justifies the solicitude which was felt on their behalf, it may be proper to extract it.

“The plan of the Society of Religious Philanthropists in London, to have Bibles printed in all the European languages, and partly to distribute them gratis, partly to have them sold at very low prices to indigent Christians of all nations, which you have had the goodness to communicate to me, is of so generous and laudable a nature, that they will undoubtedly receive the warmest thanks for it, both from their contemporaries and from posterity. This excellent Society would acquire a very peculiar claim to applause, by realizing this benevolent idea, with regard to the province of Lithuania, where it is greatly to be apprehended that the Bible, particularly the Old Testament, must, in the course of time, fall altogether into oblivion among the still very uncultivated inhabitants.”

The war which shortly after broke out, prevented, for a considerable time, the adoption of measures for relieving the spiritual wants of Lithuania; and by its destructive ravages in that most afflicted

province, rendered its inhabitants still less competent to any effectual exertions among themselves. But the object, thus brought into view by this early communication, was kept steadily in sight, both by the people of Königsberg, and the British and Foreign Bible Society, through all the vicissitudes of temporal distress, till that order of things was established, which afforded encouragement to prosecute it with a reasonable prospect of success.

Another transaction arising out of the foreign communications of this year, was that which introduced the operations of the Society into the dominions of His Danish Majesty. As this occurrence will be found, in the event, to have opened a way to that connexion with the North of Europe, from which consequences of so great importance have since been derived, it will be proper to describe, with some degree of explicitness, the peculiar manner in which it originated.

On the 4th of August, 1806, the Committee of the British and Foreign Bible Society took into their consideration the case and circumstances of the inhabitants of Iceland, and the propriety of furnishing a supply of the Holy Scriptures in their native language, to that interesting, and, as it appeared, necessitous people. By what train of circumstances the attention of the Committee was drawn to this subject, the following statement will explain.

In the year 1805, the Rev. John Paterson, and the Rev. Ebenezer Henderson, both natives of Scotland, and animated with a zeal for the propagation of the Gospel, resigned their country, connexions, and worldly prospects, in order to serve as Christian Missionaries in India. Precluded by the regulations of the British East-India Company from occupying stations within their territorial dominions, they repaired to Copenhagen, in the hope of obtaining a passage to Tranquebar, and exercising their ministry within the settlement attached to the Danish Crown, on the coast of Coromandel. Having been disappointed in their expectation, they felt themselves compelled to abandon the design; a design nearest their heart, of proclaiming the glad tidings of salvation to the heathen: and began to consider, in what manner they might turn their missionary zeal to profitable account in that part of Christendom, upon which the Providence of God appeared to have cast them.

Under this impression, they commenced a very diligent inquiry into the state of religion in the countries by which they were more immediately surrounded. Among the individuals of consideration, with whom they had formed a connexion during their residence at Copenhagen, was. Justiciary Thorkelin, Privy-Keeper of the Royal

Archives, a person very generally respected, and distinguished for his zealous attachment to the cause of Christianity. This gentleman, being a native of Iceland, and feeling, as a Christian patriot, for the spiritual welfare of his country, laid open to these disappointed missionaries a field of immediate usefulness, by directing their attention to the religious state of the inhabitants of that island, and to the dearth of the Holy Scriptures, at that time prevailing among them. Mr. Thorkelin stated, that the population, amounting to nearly 50,000, scarcely contained one person in a hundred above the age of twelve or fourteen, who could not read; that no people in the world were fonder of reading; and that as the only press of which they were possessed had not been used for many years, the inhabitants supplied the want of printed books by the laborious and tardy expedient of transcribing them: that the Scriptures were no longer to be obtained for money; and that not above forty or fifty copies of the Bible were to be found throughout the island. These affecting particulars excited in the breasts of these excellent young men, the kindest emotions. Touched with compassion for nearly 50,000 of their fellow-Christians, inhabiting a remote island, and destitute of those sacred oracles which they so dearly prized and revered, Messrs. Paterson and Henderson despatched the information with which themselves had been so deeply impressed to their friends in Scotland; and made an earnest appeal on behalf of this interesting and destitute people. Through this circuitous channel the intelligence was conveyed by a respectable correspondent in Edinburgh, to the Committee of the British and Foreign Bible Society, and thus the question of administering aid to the necessitous Icelanders, was brought regularly and seriously before them.

It was immediately determined, that the President should be requested to open a communication with the Bishop of Iceland, and offer, in the name of the Society, to defray half the expense of an edition of 5,000 Icelandic Testaments. With this request his Lordship complied; and as a letter on such a subject from a British Nobleman to an Icelandic Prelate, may be not improperly esteemed a religious curiosity, the author will gratify the reader by transcribing it for his satisfaction.

To the Right Rev. the Bishop of Iceland.

“ Right Rev. Sir,

London, Sept. 23, 1806.

“ I have the honour to address you, and, through you, the Clergy of Iceland, on the part of a Society established in London, under the

denomination of 'The British and Foreign Bible Society;' of which I am the President. This Institution has been established more than two years; it was originally proposed by a few individuals, (who take an interest in the eternal welfare of their fellow-creatures,) and is now supported by numerous Christians of all classes and denominations. The object of it is pure and simple, being solely and expressly to encourage and promote a wider circulation of the Holy Scriptures; and it embraces in its operation not only the empire of Great Britain, but all countries and nations, whether Christian, Pagan, or Mahomedan, as far as the means and opportunities of the Society admit. The British and Foreign Bible Society has had the satisfaction to learn, that the object of its establishment has been most cordially approved in Germany, Switzerland, and other parts of Europe; that its example has become an object of zealous imitation, and that, by the blessing of God, it has proved, either directly or indirectly, the instrument of circulating the Holy Scriptures, to a very great extent, upon the Continent. I am persuaded, Right Reverend Sir, that this information will not be uninteresting to you, and to the Clergy of Iceland.

"Our Society has been informed, that copies of the Holy Scriptures, in the Icelandic dialect, are very scarce, and difficult to be procured; and that, on this account, many of our Christian Brethren, in your country, are in want of them. Presuming this information to be correct, the British and Foreign Bible Society would have felt much gratification in having had the power immediately to supply their wants; but Icelandic Bibles can be neither printed nor procured in England. The Society therefore adopts the only means it possesses of giving effect to the object of its Institution, by an offer to contribute a moiety of the expense of printing an octavo edition of 5,000 copies of the New Testament, in the Icelandic dialect, and authorizes me to communicate this resolution to you, Right Reverend Sir, and the Clergy of Iceland. The Society will have great pleasure in learning from you, that the offer is accepted; and, upon receiving information to that effect, and of the amount required for the purpose expressed, will immediately direct a remittance of it to Copenhagen.

"I hope to be honoured with an answer to this letter, as soon as an opportunity offers; and the British and Foreign Bible Society, as well as myself, will be happy to receive from you any information on

subjects connected with the object of its Institution, which it is equally their duty and wish to promote in the greatest possible extent.

“ I have the honour to be,

“ Right Reverend Sir,

“ Your most obedient, and

“ Most humble Servant,

“ TEIGNMOUTH.”

Shortly after the date of their despatch to Scotland, and considerably before any accounts could have arrived of what was determined upon in London, Messrs. Paterson and Henderson were led to visit a small religious Society in the island of Fühnen; and in the course of communication with the Directors of it, upon a topic of mutual interest, the advancement of the Redeemer's Kingdom, they learnt, that this Society had also turned its attention to the state of religion in Iceland, and had elicited, by a correspondence with the Bishop, very important information, relative to the want and desire of the Holy Scriptures, as existing among the inhabitants of that island.

It appeared from the intelligence of which this Society had thus become possessed, that the common people in Iceland were not behind those of the same description in Denmark, in regard to religious information, owing chiefly to their great desire for reading, and knowledge in general, and the excellent religious exercises held in many houses from Michaelmas to Easter; that, among other devotional books, the Bible, and particularly the New Testament, was customarily read in every family which was able to obtain it; and that a copy was not then to be had for money, and when it happened that one appeared at an auction, it sold at an enormous price. “ Never,” (writes the Bishop of Iceland to the correspondent who had addressed him,) “ never will Iceland forget her dear Stistrup, who, at his own expense, bought and sent to this place a great number of Bibles and New Testaments, to be given away gratis. This has now ceased, however, for the space of sixty years and upwards, and most of these Bibles are now worn out. I remember frequently to have heard the best farmers in the parish, warmly contending which of them should have the loan of the Bible which was sent to their parish for themselves and their children. The older editions of the Scriptures are not to be had at all. The printing-press in the island is no longer in order: we therefore cannot do any thing to

supply this want; and the common people in Iceland will, within ten years, be entirely deprived of this blessed book, which is so dear and precious to them.

“You will see from this, my dear Sir, how infinitely obliged and thankful I and my countrymen shall be to the dear brethren who, of their benevolence, offer to favour us with the New Testament in the Icelandic. The number of copies I will not take upon me to determine. Your letter, however, gives me occasion to mention, that there are 305 parishes, and about 47,000 inhabitants.”

In consequence of information so calculated to inspire both compassion and encouragement, the Fühnen Society had determined, antecedently to the interview with Messrs. Paterson and Henderson, to print an edition of the Icelandic Testament to the amount of 2,000 copies.

As the subject had occupied the attention of the latter while residing at Copenhagen, and the statements made by the Fühnen Society were corroborated in all material points by the different articles of intelligence which they had previously received, they felt a strong disposition to see the proposed relief of these interesting islanders placed upon a scale commensurate with their necessities. With this view, they turned their eyes to the British and Foreign Bible Society, (of which, at that time, they knew little more than the name;) and, considering this to be a case in which its funds might be very opportunely and advantageously employed, and being profoundly ignorant of the steps which it had already taken, they transmitted, for its information, the particulars which have just been detailed. The Committee were prepared by what had before taken place, to sympathize with their new correspondents, in a desire to afford effectual assistance to Iceland. Struck with the undesigned coincidence of the determination on the part of the Fühnen Society, with their own vote by way of inducement, they resolved on the 6th of October, the day on which the proposition from Fühnen was brought before them, to co-operate with that Society in this most seasonable measure; and, by an amendment of their former grant, to authorize the enlargement of the projected impression of the Icelandic Testament, from 2,000 to 5,000 copies.

Such were the circumstances to which we are to ascribe the introduction of the Rev. Messrs. Paterson and Henderson to the notice and the employment of the British and Foreign Bible Society; and the origin of those exertions which, promoted by the wisdom and activity of these diligent labourers, and fostered by the paternal care of a benign and gracious Providence, have terminated in measures so dig-

nified and comprehensive, on the part of the Northern Powers of Europe, for circulating the Holy Scriptures among the inhabitants of their respective dominions.

Some advances were also made this year towards a communication with Russia ; and indications were given, which, though faint and indistinct, were eagerly cherished, that light was beginning to dawn on the skirts of that vast empire. The points to which this statement refers, were situated respectively in the vicinities of the Baltic and the Caspian seas ; and as it may be satisfactory to the reader to know, the author will briefly relate what was done, or rather attempted, with a view to improve these favourable openings, and to bring the British and Foreign Bible Society into contact with the only accessible parts of the Russian population.

In the month of March, 1806, an application was received from a respectable Superintendent of the Lutheran church in Esthonia, on the Baltic, in behalf of " fifty parishes, containing at least 15,000 families." This Ecclesiastic petitioned, with considerable earnestness, that the Society would " remember them, and assist them with a pecuniary aid ; in order that the whole Bible, or at least a part of it, might be gratuitously or cheaply distributed to the many indigent persons, who" (he added) " are at present destitute of this treasure." To this application attention was immediately paid ; and a grant to a respectable amount was tendered, on condition of a Bible Society being formed for the province of Esthonia. Thus incidently was an overture made for an establishment, which, though not effected till several years afterwards, may trace its commencement to the promptitude and kindness with which the Society acted on this occasion. The sequel will show, how much the Society reaped from the favourable reception given to the prayer of this patriotic Minister, that the Institution would " communicate blessings to thousands of his countrymen, by affording them the means of access to the best of all knowledge, and by inspiring their minds with the purest motives of all genuine virtue and solid consolation."

A second point within the territories of Russia, from which a line of communication was drawn to the British and Foreign Bible Society, was Karass, a missionary settlement, to the north of the Caspian sea.* Here, under the patronage of the Edinburgh Missionary So-

* The Missionaries who first embarked in this service were, the Rev. Henry Brunton, and Alexander Paterson. They were despatched in April, 1802 ; and being reinforced in the ensuing summer to the number of fifteen persons, they formed the settlement at Karass, a village situated near the source of the river Cubane.

ciety, the late Rev. Henry Brunton, and his associates, one of whom, the Rev. Robert Pinkerton, will hereafter make so conspicuous a figure in the pages of this History, were labouring against many impediments, both from the unhealthiness of the climate, and the prejudices of the natives, to propagate the knowledge and influence of Christianity among a Mahomedan and Heathen population, extending from the banks of the Wolga to the shores of the Euxine.

On this mission, His Imperial Majesty, influenced by the favourable representation of the Secretary of State, Count Novassiloff, was graciously pleased to confer extraordinary privileges: many services were also rendered to it by other individuals of high rank and exemplary piety, and who possessed considerable weight in the political councils of St. Petersburg.*

In consequence of the distribution of certain religious tracts in the Tartar dialect of the Turkish language, and the conversation and discourses of the missionaries and their converts, many, not only of the people, but also of the Molas and Effendis, expressed a desire to have the Bible in a language which they understood. Intelligence to this effect was conveyed to the British and Foreign Bible Society from Karass, through the Secretary of the Edinburgh Missionary Society; and there was added to it the assurance, that Mr. Brunton had made himself master of the Turkish and Tartar dialects; that reading was much cultivated through the activity of the Mahomedan Priests; that no version of the Old Testament had hitherto been printed in either of those dialects; and that Seaman's version of the New Testament, printed at Oxford in 1666, was little calculated for the purpose of general circulation. On this last ground, principally, Mr. Brunton and his associates had been induced to undertake a new version; and the object of transmitting these details to the British and Foreign Bible Society, was to obtain encouragement and aid towards the performance of so desirable an undertaking. This object was promptly and effectually obtained: the Committee, regarding the

After many vicissitudes of danger and suffering, the settlers removed in 1814, for safety and convenience, to Georgievsk, the capital of the Caucasian government; thirty-two wersts eastward of their former situation, and 400 northward of Tiflis. See an interesting account of this mission in Dr. Brown's History of the Propagation of Christianity, vol. ii. p. 583. Also Klaproth's Travels into Caucasus, &c.

* Among these should be mentioned with particular commendation and gratitude, His Excellency Count Kotschoubey, Minister of the Interior, to whose active and persevering attentions the mission has throughout been under the greatest obligations.

proposed work as pregnant with great and extensive advantages, determined to supply the Translators with a new fount of Arabic types, and a sufficient quantity of paper and ink to enable them to execute an impression of 5,000 copies. The course and completion of this work will furnish hereafter much interesting matter of narration; but it is here introduced to the notice of the reader, for the purpose of marking the era in which a connexion was formed between the British and Foreign Bible Society and this Asiatic Dependency of the Russian Imperial Crown.

A third step in this progress towards a connexion with the Russian Empire, was of a more decisive character. The circumstance which led to it, arose out of a correspondence with some intelligent individuals at Sarepta, near Astrachan. In the communications from that quarter, elicited by queries of a similar import to those which had been generally circulated, it was confidently stated, that the Scriptures were so extremely scarce in Russia, that, to use a strong expression employed by the writer, "it was generally known a hundred wersts off, when the treasure of a Bible was to be met with." To this account it was added, that, in the German colonies established on the Wolga since 1766, and which contained thirteen Protestant parishes, the circumstances of the pastors were too low to enable them to purchase a stock of Bibles for the purpose of selling them to the poor at reduced prices, and still less of giving them away."

For the want described in this last statement a remedy was suggested, of which the Committee of the British and Foreign Bible Society were not backward to avail themselves. The Bible Institution at Halle was provided with a stock, from which a supply might immediately be derived. An order was therefore given upon that depository, for 400 German Bibles, and 200 Testaments; and the Rev. Dr. Knapp undertook to have them forwarded to the settlement with all practicable despatch.

It appeared, however, from the whole of the intelligence above referred to, confirmed as it was by information from other respectable sources, that the population of Russia, both native and foreign, was in such a condition, with respect to the want of the Holy Scriptures, and the deficiency of practical resources for supplying it, as to render the stimulating exertions of the Bible Society throughout that vast Empire peculiarly desirable. The duty of proceeding in such a manner as to evince a proper regard to the constituted authorities of the Empire, was felt on this as on every similar occasion; and it was therefore resolved to address the Metropolitan of the Greek Church, Archbishop Plato; and to endeavour to interest that emi-

ment and learned Prelate in measures for promoting the circulation of the Scriptures in Russia. The events which have since occurred in the establishment of the Russian Bible Society at St. Petersburg, and of an affiliated Institution in Moscow, the residence of the Metropolitan himself, give to the President's letter a peculiar interest, and will therefore suggest a sufficient reason for its insertion.

To the Most Rev. the Archbishop and Metropolitan Plato, &c.

“ Most Rev. Sir,

“ The importance of the subject of this Letter will, I trust, apologize for an address from a person who has not the honour to be known to you.

“ Permit me, in the first place, to inform you, Most Reverend Sir, that I am President of a Society which has been established in London more than two years, under the denomination of ‘ The British and Foreign Bible Society.’ This Institution (which was first proposed by a few individuals, who take an interest in the eternal welfare of their fellow-creatures,) is now supported by numerous Christians, of all classes and denominations; the object of it is pure and simple, being solely and expressly to encourage and promote a wider circulation of the Holy Scriptures; and it embraces in its operation not only the Empire of Great Britain, but all countries and nations, whether Christian, Pagan, or Mahommedan, as far as the means and opportunities of the Society admit.

“ The British and Foreign Bible Society has had the satisfaction to find that the object of its establishment has been most cordially approved in Germany, Switzerland, and other parts of Europe; that its example has become an object of zealous imitation; and that, by the blessing of God, it has proved, either directly or indirectly, the instrument of circulating the Holy Scriptures to a very great extent upon the Continent.

“ I am persuaded, Most Reverend Sir, that this information will not be uninteresting to you, who are so well qualified to feel the importance and appreciate the utility of the Institution which I have described.

“ It is equally the duty and desire of the Members of the British and Foreign Bible Society to extend the benefits of their Institution as far as possible; and, under the influence of these motives, they have entered into correspondence with religious and well-disposed persons, in various parts of Europe, for the purpose of soliciting

their assistance and influence in promoting the object of the Society, and information as to the most practicable means of doing it.

“In many instances, the information obtained by those means, has led to the most pleasing consequences; it has afforded to the Society the gratification of aiding with their funds (which are derived from voluntary contributions) the printing of versions of the Holy Scriptures in foreign languages, and of conveying this invaluable treasure to numbers who were destitute of it, and wanted the means of obtaining it.

“The same motives have induced me, Most Reverend Sir, to trouble you with this address, under an assurance, that the British and Foreign Bible Society will consider itself highly gratified by any notice which you may think proper to take of it.

“Information has been communicated to us, that copies of the Russian Bible are scarce, and difficult to be procured; and that many of our Christian brethren of the Greek Church, on this account, are in want of them: of the accuracy of this information you are best qualified to judge, as well as whether the assistance of the British and Foreign Bible Society towards printing a cheap edition of the Russian Bible, for the purpose of supplying any existing wants, would be acceptable. It is on these points that I venture to solicit your opinion, in the confidence that it will be granted; and that, if the object of the Society should meet your approbation, your influence and co-operation in promoting its disinterested views, will not be withheld.

“I have the honour to be,

“Most Reverend Sir,

“With great respect,

“Your most Obedient,

“Humble Servant,

“TEIGNMOUTH.”

What effect this letter produced on the mind of Archbishop Plato has not been correctly ascertained, inasmuch as no direct reply was received from him. There is, however, reason to believe, by intelligence conveyed through circuitous channels, that the Metropolitan did not overlook an object, which, to an enlightened* mind like his,

* With what justice this epithet is applied to the late Archbishop Plato, may be learned from a perusal of that Prelate's “Summary of Christian Doctrine,” as it appears in the Rev. Mr. Pinkerton's very seasonable and intelligent work, entitled, “The Present State of the Greek Church.” The writer of these pages cannot

could not have been indifferent. Certain it is, that this overture on the part of the President of the British and Foreign Bible Society, excited a lively interest in its eventual success among the German Settlers at Sarepta, whose sentiments may be considered as expressed by Mr. Hiemer, one of their Ministers, when thus feelingly expressing his own.

“May the Lord give his blessing to the design of the honoured Society, by the extended diffusion of the Scriptures given by inspiration of God, to oppose a barrier to the overwhelming torrent of infidelity, and to procure for poor benighted souls access to the life-giving knowledge of Jesus Christ! This is the sincere wish of my heart, and I therefore take also the warmest interest in the negotiation which the Noble President of the Society has opened with the Archbishop Plato.”

While the Society, intent upon extending and perpetuating the means of dispersing the Holy Scriptures, was thus preparing the ground on which the foundations were in due time to be laid of establishments, similar to its own, for the northern sovereignties of Europe, it was not less actively employed in disseminating copies for temporary and immediate uses in other parts of the world, where circumstances forbade, for the present at least, the expectation of more general and permanent operations. Among the number of those who participated in the benefit of those exertions, were, the French at St. Domingo, the Spaniards at Buenos Ayres, and the British Settlers, Soldiers, and Colonists, in North America, the Cape of Good Hope, New South Wales, and Van Diemen's Land. It may elucidate what has been generally said of the activity and vigilance of the Committee, to observe, that their attention to the Spaniards of Buenos Ayres, was excited by the intelligence of that place having come into the possession of the British arms; and that the investment of Spanish Testaments for the benefit of its inhabitants, was sent out with the earliest cargoes which were shipped in the Port of London upon commercial speculation. With what effect this act of British philanthropy was attended, will be hereafter seen.

refer to that publication without concurring with its excellent author, in expressing a hope, that, “by affording a more accurate idea of the doctrines and present state of the Russian church than has hitherto been given, it will have the effect of exciting in the British nation a lively feeling of Christian regard for the inhabitants of that extensive empire, and will suggest additional motives to unwearied exertion, and fervent prayer, in behalf of its numerous tribes, that the fundamental object of the St. Petersburg Bible Society may soon be obtained, and ‘each tribe put in possession of the word of God, in its own language.’”

The impression made by the donation of Bibles and Testaments on the Governor of Van Diemen's Land, was honourably testified by an acknowledgment on his part, which did not reach England till after the writer's decease. In this letter, which it may not be amiss to anticipate, the reader will find a pleasing testimony, both of the solicitude of Governor Collins for the religious improvement of the Colony, and of the tendency which the Society's communication had to encourage that feeling, and to afford it an opportunity of immediate and useful employment.

Government House, Hobart Town,

"SIR,

Sept. 10, 1809.

"I take the earliest opportunity in my power, to acknowledge the receipt, on the 28th ult. of your letter of the 4th of June, 1807, communicating to me the benevolent design of the British and Foreign Bible Society in favour of the Settlement under my command, by furnishing it with the means of obtaining a knowledge of the sacred writings.

"Although we were not destitute of those means, having a regular clerical establishment in the place, yet it gave me sincere pleasure to find we were noticed by your Society; and I lost no time in placing the distribution of the Bibles and Testaments in the hands of our clergymen.

"Our Settlement is rather large and increasing, being composed of upwards of 1,000 souls, many of whom are extremely young, and upon whose minds, you, Sir, know, impressions are, perhaps, more easily made of wrong than of right. It is, however, my duty to endeavour to give them a right bias; and in that view, and encouraged by your request, to be informed in which way the intention of the Society might be further promoted in this Settlement, I beg leave to suggest the benefit that may result from the distribution of small religious tracts, and a church catechism, which I have lately seen, and which is highly spoken of. I know not whether a donation of this nature may come within the design of your Society, and therefore only hint this in the event of its extending so far.*

"Allow me, Sir, to offer you my respectful thanks, and sincere wishes that the labours of the British and Foreign Bible Society may

* The Committee were precluded, of course, from attending to that part of the Governor's letter which adverts to Tracts and Catechisms.

be crowned with that success and honour to which it is so eminently entitled in this world.

“I remain, with much respect, &c.

“DAVID COLLINS.”

Rev. J. Owen.

But it is time to return to the domestic scene of operations; and to describe the state of progress in the metropolis of Great Britain, and in those parts of the United Kingdom with which the Society stood more immediately connected. In doing this, occasion will be taken to specify the different objects which now engaged the actual attention of the Committee, and constituted the matter of their own particular employment.

A primary object of this description, and one to the accomplishment of which much care and perseverance had been directed, was, as is well known, the production of a correct and copious impression of the Welsh Scriptures for the accommodation of the Principality. This object, after having been retarded by various causes of interruption, some of which have been pretty fully laid open, was at length, to a certain degree, attained. In the month of July, 1806, the New Testament having been completed, copies of it were issued from the stereotype press, and put into distribution. It was a gratifying circumstance to find, that this Testament obtained a rapid sale;* and this gratification was heightened by the assurance given, on what was considered to be good authority, that “it surpassed in correctness any other which had yet been printed in the Welsh language.”

Similar exertions to produce a supply of English Scriptures from the stereotype press, were attended with correspondent success. To the two editions of the Testament, which had been announced as completed at the second Anniversary, was added, in the course of this year, a Testament in a large type, and of great beauty, together with two editions of the entire Bible. These circumstances, which it

* The following account of the manner in which these Testaments were received, is given on the authority of “an eye-witness.”

“When the arrival of the cart was announced, which carried the first sacred load, the Welsh peasants went out in crowds to meet it; welcomed it as the Israelites did the ark of old; drew it into the town; and eagerly bore off every copy, as rapidly as they could be dispersed. The young people were to be seen consuming the whole night in reading it. Labourers carried it with them to the fields, that they might enjoy it during the intervals of their labour, and lose no opportunity of becoming acquainted with its sacred truths.”

Christian Observer for July, 1810.

might otherwise appear unimportant to specify, are thus particularly stated, in order to show the fidelity of the Society to the domestic object of its appointment. It will thus be seen, that its conductors were not so attentive to strangers as to forget those of their own household; and that they did not lose sight of a due provision for their own country, amidst their various and captivating engagements with foreign parts.

There is also an additional reason for this specification; inasmuch as it evinces the good effect of the encouragement given by the Society to that useful and ingenious art of stereotype, which has proved so serviceable an instrument in the propagation of the Scriptures, and in the maintenance of their purity and correctness. The editions which have been mentioned, were severally the first fruits of those stereotype plates, which had been cast at the instance, and under the special encouragement, of the Society; and the appearance of each specimen was an evidence, that plates had been prepared, from which editions to the amount of more than 200,000 copies might be taken off with economy and despatch, as the exigencies of the country might require. In all these cases, it should be observed, the authorized text, without note or comment, was exclusively adopted. When this circumstance is duly considered, it will appear, that the British and Foreign Bible Society has promoted, in an eminent degree, the cause of orthodox Christianity, by pre-occupying that ground with the standard translation of the Holy Scriptures, which might otherwise have been seized by the industrious propagators of novel and deteriorated versions.

This last observation will be strengthened by remarking, that the care of the Committee to produce these impressions of the Scriptures, was not greater than their activity in promoting the circulation of them when produced. With a view to facilitate the attainment of this end, the prices to subscribers were reduced, in the case of the English copies, twenty per cent. from the original cost; with the privilege of purchasing to the amount of five guineas for every guinea annually subscribed: life members being considered on the footing of annual members, and life governors, of annual governors. And in the case of the Welsh, the reduction was undefined and discretionary, affording, for the most part, a still greater accommodation to the circumstances of the subscribers. There was added, besides, in the regulations for the disposal of the Welsh Scriptures, this special indulgence, that Welsh Ministers in general might be supplied with copies at the regulated prices, *whether subscribers or not*, for the use of their respective congregations. This gratuitous extension of

privilege to ministers of every religious denomination in Wales, was founded on a conviction, that the inhabitants of the Principality stood peculiarly in need of such accommodation ; and the universality with which it was granted to Ministers of the Establishment,* and to those of every other persuasion, comported with the catholic principle of the Institution, and evinced the disinterested wish of its conductors to effect the distribution of the sacred word through every accessible channel.

In the mean time, the doors were liberally thrown open for the admission of applications from societies and benevolent individuals, whose object was in any measure identified with that of the British and Foreign Bible Society, and whose exertions were directed to the dissemination of the Holy Scriptures in any part of the British empire. On this principle, copies were furnished at cost prices to the Dublin " Association," and the Dublin " Bible Society," in order to assist their means of doing good in their several departments ; while to individuals in that kingdom, who had been accredited as zealously and disinterestedly employed in promoting the education of children, and the moral improvement of the poor, accommodation was afforded, according to the circumstances of the applicants, and the nature and extent of the services in which they were respectively engaged.

It ought also to be added, that no ordinary pains were bestowed upon the examination of the copies ; with a view to determine the degree of correctness with which they were printed, and particularly to ascertain their exact conformity to the authoritative standard. In this work of laborious and minute investigation, several members of the Committee voluntarily participated ; and no one embarked in it with more promptitude, or executed his engagement with more acuteness and perseverance, than a member of the Society of Friends, the late Wilson Birkbeck, Esq. This able and truly excellent individual read the first stereotyped Testament carefully through, collated it with an edition of established reputation, and presented, as the result of his researches, a string of passages, (amounting to thirty-six,) in which he had found the stereotyped edition to differ from those in ordinary use. On the subject of this report, and the measures taken in consequence of it, the following Minute appears upon the Society's Records, under date, February 3, 1806.

" Mr. Owen stated, that having received from Mr. Birkbeck a list of various readings in the New Testament, he had drawn out into

* The reader will see how completely this refutes the insinuation, that the Society showed particular favour to the Dissenters in the distribution of the Welsh Scriptures.

separate columns such variations as occurred in the stereotype, an Oxford octavo, a copy of Blaney's edition, and King James's Black-Letter Bible; which sheet he had laid before the Syndics, who will exercise their judgment upon it. Mr. Owen had, however, found, that the stereotype reading was supported by that of King James's Bible, which Mr. Watts had been instructed to make his ultimate standard, with the exception of three or four instances, and these he apprehends will be corrected."

To those who know in what a variety of ways the Society has been attacked, and that, among them, one was the imputation of a design, and even more than a design, to pervert the text of Scripture, the mention of this circumstance, so demonstrative of an opposite conduct, will not appear indifferent. The fact which it contains was of material service to the author, in defending the Institution against the second attempt which was made to ruin it in the Spring of 1806; and in the Memorial* presented to the Bishop of London on that occasion, was inserted an observation in reference to this topic, which, as it has lost no part of its truth or its application by the lapse of more than nine years, it may not be amiss to extract.

"It should be observed" (referring to the Minute before cited,) "that these variations were extremely minute: and this shows at once the correctness of the Cambridge Press, and the jealousy of a Dissenting Member of the Bible Society. Indeed, I am more than ever convinced, by the experience I have had in the Society's proceedings, that if it had been wished to provide an expedient for securing the integrity and correctness of the authorized version, such a wish could not have been better accomplished than by a Committee constituted as that is which sits at the New London Tavern."

With the measures which have been described for effecting the general distribution of the copies thus prepared, was combined a diligent attention to the supply of those wants which existed, in prisons and other places, removed from ordinary observation and concern.

Through the compassionate exertions of Thomas Furley Foster, Esq. who, as well as the other members of his family, is seen among the foremost in every public enterprise of humanity and mercy, the good offices of the Society were first solicited on behalf of the felons and other prisoners in Newgate; and 200 Testaments were placed under his care, to be distributed at his discretion.

The case of criminals, thus incidently brought forward, opened to the view of the Committee new scenes of spiritual wretchedness, and

* Chap. iii. p. 117.

suggested to their minds a new and important department of benevolent labour. It was characteristic of the whole tenor of their proceedings, to avail themselves of every opening which might lead to the production of good; to resolve each case that came before them into the class to which it might be considered to belong; and to make the supply of a particular want the ground-work of some plan of comprehensive and general relief. Such was the course pursued in the business now under consideration.

The first resolution on behalf of the felons and other prisoners, took place on the 4th of August, 1806. This resolution was, on a renewed application, four months after, extended to *all* the prisons in the metropolis; and the views of the Committee enlarging with the progress of the information, they resolved to give wider scope to the exercise of their sympathy. For this end, they associated with the subjects of guilt the scarcely less pitiable victims of poverty and sickness; and appointed a Sub-Committee, whose office it should be to ascertain and supply the wants of the Holy Scriptures, in the several Workhouses, Hospitals, and Gaols, throughout the kingdom. That Sub-Committee entered into an active correspondence with the high sheriffs, chaplains, gaolers, and superintendents of the sick and the poor; and the judgment and perseverance with which they discharged the duties of their appointment, were attended with the best effects.*

In this department of service, and particularly in that division of it which afforded the least promise of advantage, the supply of felons, the Committee experienced, in the very outset, a degree of encouragement, which stimulated them to proceed with increased liberality and exertion. It appeared that the first donation of Testaments to the convicts at Woolwich-Reach, amounting at that time to 800, found a very cordial reception among them. The officers on board the several ships judiciously allotted a Testament to each mess, accompanied with an order, that it should be forthcoming in good condition, whenever it might be called for; and Lieutenant Coxe, Commander of His Majesty's Brig Woolwich, on whose application the Testaments had been furnished, declared, "that he never was witness to books given or received with more apparent satisfaction." This testimony, so grateful to the feelings of the conductors of the Society, and affording such evidence of the utility of their proceed-

* It is pleasing to observe, that among the evidences of augmented exertion in the venerable Society for Promoting Christian Knowledge, chiefly through the influence of its newly-formed Auxiliary Societies, is specified "*a more wakeful attention to the spiritual necessities of the indigent and afflicted; to Schools and Hospitals, and other public charitable Institutions.*" *Annual Report for 1814.*

ings, was afterwards confirmed by the statement of an officer aboard the largest of the ships ; who asserted, that having frequent occasion to go below deck, he seldom went down at the time when the convicts were at leisure, but he found some of them reading in the Testaments with which they had been supplied.

It will doubtless have occurred to the reader to remark, while perusing this account, how materially the designs of the Society were forwarded by the ready and discreet co-operation of the officers commanding these convict-ships. It is scarcely possible to say too much in commendation of their conduct. They assured Lieutenant Coxe, on his first visit, "that they were much obliged to any individual, or any body of men, that felt themselves interested on behalf of those wretched men ; and they would employ their influence to enforce a proper attention to any books which might be sent for the use of the convicts." The prudent regulations for distributing the books, and the satisfactory reports of their reception and use, sufficiently demonstrate, that this assurance was not given without a sincere intention to carry it into the completest effect.

The fact now stated affords occasion for repeating an observation which has already been made, in reference to the triumph of genuine principle over the difficulties attending situations of particular trial. It is, indeed, a delightful task to notice the bright traits of religion and humanity in the conduct of those who have been enabled to rise above the temptations connected with the duties of their professional employment. The peculiar service in which the several commanders of the convict-ships were engaged, had not so familiarized them to the contemplation of depravity and suffering, as to make them indifferent to the cure of the one, and the alleviation of the other. On the contrary, they showed themselves alive to the calls of the truest compassion ; and evinced, by the encouragement they gave to the introduction of the Scriptures among the unhappy subjects of their authority, how justly they appreciated the influence of religion, as a source of genuine comfort, and a mean of radical and effectual reformation.

Nor were the exertions, of which the commencement has been recorded, for supplying the scriptural wants of the Prisoners of War, pursued with less vigour, or attended with inferior success. Copies of the Spanish Testament having been largely distributed among the prisoners of that nation, steps were taken without delay for preparing a second and more numerous impression. Inquiries had also been promoted into the state of the Prisoners of War generally ; and the reader will see, with what discrimination and effect these inquiries

were prosecuted, from the following account which they elicited, of the state of the prison-ships, and Mill-Prison at Plymouth.

“Of 5178 French Prisoners,” (says the reporter, the late Captain Wynter, of Stonehouse,) “about 2820 can read, of whom about 2410 are desirous of having Testaments:” and “of 1700 Spanish prisoners, about 1200 can read, and 800 of them are desirous of having Testaments.”

This statistical account was obtained in August, 1806; and, in the month of November following, the correspondent who furnished it, having been put in possession of the means of supplying those wants which he had so judiciously contrived to ascertain, transmitted the following animated and affecting description of the manner in which his first distribution had been made, and the impression with which it was attended.

“It is impossible to give you an adequate description of the anxiety that was manifested by the poor Spaniards to get possession of a Testament; many sought them with tears and earnest entreaties; and, although I had nearly enough for them all, yet it was with difficulty that they were pacified, until they received from my hand the word of eternal life. Since which I have witnessed the most pleasing sight that ever my eyes beheld—nearly a thousand poor Spanish prisoners, sitting round the prison walls, reading the word of God with an apparent eagerness that would have put many professing Christians to the blush!”

In consequence of this representation, confirmed by others of a similar tendency, it was determined to multiply copies both of the French and Spanish Scriptures, so as to have an adequate number ready for any emergency. A large edition of the Testament in the latter of these languages was, as has been already mentioned, immediately put to press; and as those in the former were likely, from many causes, to be still more in request, proceedings were adopted, in the month of November, 1806, for printing them by stereotype.

While these measures were going forward, in reference to the continent of Europe, and to the residents in the United Kingdom, both natives and strangers, the attention of the Society was forcibly solicited to the case of Mahomedans and Heathens, whose spiritual instruction, too long overlooked by the bulk of European Christians, had begun to awaken, in the breasts of a few, the emotions of sympathy and anxious consideration.

This feeling naturally turned, in the first instance, towards the numerous inhabitants of India and the East, who answered to that description: and it will be proper to see what was done, or medi-

tated, in reference to their spiritual welfare. Dr. Carey had introduced to the Society the scheme of Oriental Translations, so nobly projected by the Baptist Missionaries at Serampore. Dr. Buchanan's Memoir on "the Expediency of an Ecclesiastical Establishment for British India," had furnished the additional, and very important information, that, "under the auspices of the College of Fort William, the Scriptures were in a course of translation into almost all the languages of Oriental India." And both authorities agreed in stating, that assistance from Europe was indispensably necessary, in order to the accomplishment of these plans.

On these general grounds, it was determined to appropriate 1,000*l.* to an object, in all respects so deserving of encouragement and aid; and a grant to that amount was accordingly made, to be placed at the disposal of the Corresponding Committee at Calcutta. It is true, that Committee, though formally proposed,* had not actually been organized, at the time when the donation was voted. From many obstacles, some of which will be hereafter explained, the parties who were to constitute it, did not, and could not, come together for a considerable period after the proposition for associating them had been made. The presumption, however, of its existence had its use. It formed and preserved a rallying point for the zeal which was directed to the circulation of the Scriptures in India; gave an air of unity and order to the designs of the Society in that quarter; and kept alive the sentiment of concord among different Christians in this work of common interest, till circumstances afforded a favourable opportunity for bringing the parties into actual communication, and incorporating them at length in a system of harmonious, compact, and efficient co-operation.

The feeling thus kindled on behalf of the natives of India, was not a little cherished by a communication received from Dr. Buchanan in August, 1806. This consisted of "Proposals for translating the Scriptures into the Oriental languages" from the Missionaries at Serampore; and a letter from himself, recommending, that a sermon should be preached before the Society "on the subject of Oriental Translations:" and requesting, "that the Reverend Preacher would do him the honour to accept the sum of 50*l.* on delivery of a printed copy of the sermon to his agents in London, for the College of Fort William in Bengal."

In the proposals for translations, the Serampore Missionaries thus express themselves:

* Chap. ii. p. 53.

“The design of translating the Scriptures into the Oriental languages, *has received from home the highest sanction.* A resolution to that effect has been transmitted to us by the Secretary of a Society lately instituted, entitled the British and Foreign Bible Society.”

Then follows an account of the Society, and a copy of the resolution, proposing the formation of a Corresponding Committee in Bengal: after which the advertisers thus proceed:

“Our hope of success in this great undertaking depends chiefly on the patronage of the College of Fort William. To that Institution we are much indebted for the progress we have already made. Oriental translation has become comparatively easy, in consequence of our having the aid of those learned men from distant provinces of Asia, who have assembled, during the period of the last six years, at that great emporium of Eastern Letters. These intelligent strangers voluntarily engage with us in translating the Scriptures into their respective languages; and they do not conceal their admiration of the sublime doctrine, pure precept, and divine eloquence, of the word of God. The plan of these translations was sanctioned, at an early period, by the Most Noble the Marquis Wellesley, that great Patron of useful learning. To give the Christian Scriptures to the inhabitants of Asia, is indeed a work which every man who believes those Scriptures to be from God, will approve. In Hindoostan alone, there is a great variety of religions; and there are some tribes which have no certain cast or religion at all. To render the revealed religion accessible to men who desire it; to open its eternal sanctions and display its pure morals to those who seek a religion, is to fulfil the sacred duty of a Christian people; and accords well with the humane and generous spirit of the English nation.”

The statements contained in this printed document were considered of importance, not only as they publicly developed a plan for Oriental translations; but also because they recognized the fact of deriving aid and patronage from the College of Fort William, and announced the formation and the friendship of the British and Foreign Bible Society, as furnishing material encouragement to the proposed undertaking.

It may not be out of place to observe, that the printed document thus transmitted by Dr. Buchanan, “was composed by himself, partly from materials furnished by the Missionaries.”* Copies were despatched to almost the whole of the principal civil officers, and to

* See Apology for Christianity in India, p. 67.

many of the military officers in the Honourable Company's Service, throughout Hindoostan, from Delhi to Travancore : and Dr. Buchanan obtained permission, at the same time, to send the "Proposals" in his official character, as the Vice-Provost of the College, free of expense ; which he did, accompanying them in most instances with a letter. The design received encouragement from every quarter : a sum of 1600*l.* was soon raised for translations, to which the late Rev. David Brown contributed 250*l.** These circumstances, so honourable to Dr. Buchanan, were not made publicly known till the year 1813 ; and they are mentioned in connexion with his communication of 1806, to show, that neither on the part of Dr. Buchanan, nor of the British and Foreign Bible Society, did there exist any disposition to supersede the Serampore Missionaries ; and to confirm what has appeared from the admission of the latter, that the Missionaries were indebted for not a little of their success to the countenance and good offices of both.

The proposition for a sermon, which formed the other part of Dr. Buchanan's communication, was at first acceded to ; and the author of this History was requested to become the preacher. It was, however, upon re-consideration, unanimously agreed, that, as the measure did not fall strictly within the professed object of the Society, and might open a door to practical irregularities, it would not be expedient to sanction its adoption. The generous offer of Dr. Buchanan was, in consequence of this decision, respectfully declined.

To what has been advanced on the subject of India, it may be added, that shortly before the close of the third year, a still more express and encouraging communication was received from Calcutta. The particulars conveyed through it will be hereafter considered. It may be sufficient, therefore, for the present, to say, that the tenor of it was deemed so satisfactory as to justify the contribution of still further assistance ; and a second grant of 1,000*l.* was accordingly voted, on the terms and for the purposes specified in the record of the first.

With this solicitude for the encouragement of Oriental translations abroad, was connected a not less anxious concern for attempting something of a similar description, through the means which offered themselves at home. The Arabic presented a medium through which the light of divine revelation might be widely diffused among the inhabitants of Africa and the East ; and a resolution was formed

* See Apology for Christianity in India, p. 68.

to take the propriety and practicability of printing some portion at least of the Scriptures in that language, into immediate and serious consideration.

It is due to the memory of Bishop Porteus to observe, that the design originated in a proposition, made by the author at the Bishop's express recommendation. The proceedings adopted in pursuit of the object were stimulated by his Lordship's earnest appeals, in his own name, and that of his friend, the Bishop of Durham, on behalf of "Heathen and Mahomedan nations." "It is a measure" (says the Bishop)* "which both myself and the Bishop of Durham (with whom I have lately corresponded on the subject) have exceedingly at heart, and we are anxious that it should be entered upon without delay. It would, I am confident, do great credit to the Society, and might be of infinite service in sowing the seeds of Christianity over the whole continent of Africa."

The cordiality with which his Lordship's recommendation was received, and the alacrity manifested in the arrangements for ascertaining the best mode of giving it effect, appear (from a subsequent letter,)[†] to have afforded the Bishop very high satisfaction, and to have warmed his bosom with a prospect which the course of events encourages us to hope, will, in due time, be literally realized. "Heathen and Mahomedan nations" (exclaims the Bishop, striking again his favourite chord) "ought certainly to be our first and principal object; and I cannot help flattering myself with the hope, that, by the exertions of the Bengal Society in the East," (meaning the Corresponding Committee,) "and those of the Bible Society in the West, the seeds of the Christian religion will, in less than half a century, be sown in every unenlightened country throughout the world—a consummation most devoutly to be wished."

So multifarious and important were the occupations and engagements of the Society, when the approach of the third Anniversary admonished the Committee to prepare for another appearance before their constituents, and, through them, before the whole Christian community. The extension of the Society's connexions on the continent of Europe; the actual attainment of some important objects, and the reasonable anticipation of others; the steady support of its *annual*, and the encouraging liberality of its *occasional*[‡] contributors;

* In a private letter from Sundridge, dated September 29, 1806.

† Oct. 11, 1806.

‡ The late Countess of Bath had presented the Institution with a donation of 1,000*l*. For this munificent addition to its funds, the Society was particularly in-

and above all, the approved excellence of the cause itself, the evidence of the good which it had done, and the prospect of that which, in its advancement to maturity, it might justly be expected to accomplish:—these, and kindred topics, furnished materials for another luminous report, to that distinguished individual, who, though debilitated by sickness, and more than usually occupied at this crisis by domestic avocations, would not refuse to employ his pen again in the service of a Society which his Lordship declared he “conscientiously believed to be no less useful than zealous and active.”

The Anniversary day at length arrived: the chamber was crowded with guests, and the festival was celebrated in a manner becoming the sacred and benevolent object to which it was dedicated. The Noble President recounted, from the chair, the great things which God had wrought through the ministry of the Society; and encouraged the members, while rejoicing in these, to attempt and anticipate the achievement of still greater.

A severe indisposition prevented the Rev. Mr. Steinkopff from taking a share in the proceedings of the day. A letter, despatched from his sick chamber, compensated, in some measure, for the loss of those accents, which, as the organ of foreign gratitude, were always listened to with affectionate admiration. After expressing his acknowledgments, in the name of his countrymen, for what had been done for the Bible Societies in Germany, and enumerating certain facts illustrative of the progress of the British and Foreign Bible Society, Mr. Steinkopff thus proceeds:

“Are not these important foreign operations? Is there not abundant cause to congratulate the Society on the success already obtained? And may we not reasonably anticipate a still more glorious and triumphant progress of the word of God in all directions? Permit me to add, that I feel myself so great a debtor to the Society, and to the British public at large, for their handing out so richly, not only the bread that perisheth, for the relief of my distressed German countrymen, but likewise the heavenly manna, that I feel myself called upon, in the most forcible manner, not only to wish them in return the richest blessings of heaven, but also to exert the small share of talent that God has given me, for the promotion of the noble purpose of the Society; and esteem it my glory and happiness to render it every service in my power. Finally; may that God, under whose supreme di-

debted to the zealous intervention of Christopher Sandius, Esq. and the Committee testified their sense of that gentleman's services on this, and on other occasions, by appointing him an honorary life governor of the Institution.

rection, I trust, this Society has been established, and its labours evidently owned and blessed, crown all its further operations with a rich measure of His divine wisdom, energy, and success : so that His word may run and be glorified, to the praise of His excellent name, and the salvation of many immortal souls."

A temporary gloom, thrown over the assembly by the absence of the Bishop of Durham, was happily removed by the unexpected appearance of another Episcopal Patron, the Bishop of Exeter, (now Salisbury,) whose countenance, at that time new to the members of the Society, has since been rendered familiar, by the regularity of his Lordship's attendance at the Anniversary Meetings.

Thus consentaneously did the Members of the British and Foreign Bible Society rally, for the third time, round the standard of the Institution. Renewing their pledges of mutual co-operation, and gathering encouragement for the future from a reflection upon the past, they seemed to breathe one common resolution ; of which the following language might perhaps have served as no unfit interpretation.

"If it has pleased Divine Providence, that Great Britain should be the almoner of His bounty to a needy world ; if it is His will that she should hold up the torch of revelation to the bewildered nations, and guide their feet to truth and happiness ; it must be ours to obey this high dispensation, to rise with the rising exigencies of our condition, and to proportion our zeal and our exertions to the vast sphere of duty in which it is our privilege to be employed. Let us then prosecute those measures on which we have entered, with increasing alacrity and steadfastness : let us co-operate with each other in upholding that Institution which projects the universal melioration of the world ; nor let us ever desist from our labour, or relax in our diligence, till, through its instrumentality, the Bible shall have accomplished its office, and sealed its triumph, in the union of Christians, and the happiness of mankind."*

* Speech of the author at the formation of the **Kentish Auxiliary Bible Society.**

CHAPTER V.

1807—8.

THE facts and observations contained in the Third Report, as recited by the President at the Anniversary Meeting, appeared to the Bishop of Exeter to carry so much conviction in favour of the Society, that, with a laudable anxiety to communicate to others an impression similar to that which he had himself received, his Lordship, upon retiring from the assembly, requested to be furnished with a number of copies, as soon as they should be ready for delivery from the press. This request was complied with; and the Bishop availed himself of the opportunity afforded by a Visitation which he performed, as the representative of the Bishop of London, at that time indisposed, to circulate the Report, through the hands of the Officiating Chaplain, the Rev. Mr. Potchett,* among the clergy who attended on that public occasion. With what effect this distribution was followed, it would not be easy to determine. The probability is, that it contributed materially to promote the Society's interests. Had it failed in producing any other benefit, it would have been highly advantageous, as evincing the sincerity of the Bishop's attachment to the Institution, and giving a solemn contradiction to the charge of its incompatibility with a strict regard to the interest and the honour of the Established Church.

The termination of the Society's third year had been enlivened by a communication from Calcutta,† expressly directed to the object for which a Corresponding Committee had been proposed in that place. The writer was the Rev. D. Brown, Senior Chaplain at Fort William, to whom the proposition for a Corresponding Committee had been originally directed, and in whom the reader

* Now Rector of Fairstead, Essex; at that time Domestic Chaplain to Bishop Porteus.

† Chap. iv. p. 146.

may recognize the future Secretary, both of that Committee, and of the Calcutta Auxiliary Bible Society.

The communication from this zealous agent was dated September 13, 1806, and it was valuable not more on account of its favourable representation of the state of Oriental translations, than of its concurrence with the letter of Dr. Buchanan, and the printed proposals from Serampore, in evincing the impression made at Calcutta, by the British and Foreign Bible Society, and the good effect of the encouragement which it held out, on the spirits and the labours of the translators. "I believe" (says Mr. Brown) "no plan for the diffusion of true religion was ever formed, from the beginning of the world, that embraced so wide a scope, or met with such general approbation."

A regular intercourse now commenced between the conductors of the British and Foreign Bible Society, and the leading friends of Christianity in the heart of British India; and it appeared to the former in a high degree desirable to take all practicable steps in order to cherish and improve the connexion. With this view, the second grant of 1,000*l.* was made on the 4th of May, 1807, as has been before observed; and on the 15th of June, it was further determined to send 500 English Bibles and 1,000 Testaments, from the London Depository, and 250 German Bibles, and 500 Testaments, from the Institution at Halle, for the use of the army and navy, and other poor Europeans in India. The former were despatched to the Rev. D. Brown, as the organ of the presumed Corresponding Committee; the latter to the German Missionaries, wherever they might be stationed: and the copies were directed to be disposed of, either by sale or gratuitous distribution, at the discretion of the parties to whom they were respectively consigned.

This measure, which originated in the spontaneous attention of the Society to the spiritual improvement of India, was afterwards proved to have been peculiarly seasonable, and to have furnished in some instances the means of supplying those wants, which, but for such assistance, must have remained altogether without remedy or relief. This was particularly the case in respect to the English Scriptures transmitted to Calcutta. They were described, in a letter from Mr. Brown, dated April 28, 1808, (which it may not be improper here to anticipate,) as constituting "a most needful supply." Several Chaplains had expended large sums from their private incomes to meet the exigencies of the people under their care. "The Bibles and Testaments" (continues this correspondent) "will be distributed among them; and as the people are willing to pay a moderate price,

the sums received shall be accounted for to the Society." To this statement, Mr. Brown, in the fulness of his heart, annexes the following animated prayer for the success of the Institution. "May that God whose word you honour, and who has put it into your heart to send it forth into all lands, bless and prosper your Society, and make it the joy of the whole earth!"

It must not, however, be dissembled, that, with the pleasing and auspicious intelligence respecting the progress of the Society's cause in India, was mingled information of a very painful and discouraging nature. As the communication was altogether confidential, and the particulars were of a description to involve the character of the British Government in Bengal, their publication was suppressed. The improvement which has taken place in the system of Oriental Administration, renders such reserve no longer necessary; and as the Reporter is placed beyond the reach of injury, or of censure, the author will extract so much from his communication as may be sufficient to acquaint the reader with this critical portion of the Society's History.

In the letter of the Rev. D. Brown, dated September 13, 1806, a part of which, as furnishing very satisfactory intelligence, was laid before the public, an explicit account was given of the causes of that delay which had prevented the formation of the Corresponding Committee, and the adoption of a systematical plan for translating and printing the Sacred Scriptures. The substance of this account will be found in the following extract:

"You will justly wonder why we have been so slow in replying to your letter, inviting us to co-operate with you. I answer in one word. We have lost Lord Wellesley, the friend of religion, and the patron of learning; and succeeding governors have opposed all attempts to evangelize the Hindoos; have opposed the translation of the Holy Scriptures; have opposed the formation of a Society for carrying into effect, here, the objects of your invaluable Institution. Persons holding official situations were requested not to act, except in their private capacity. We have, therefore, been obliged to commit the work, for the present, to the Society of Missionaries at Serampore, and afford them such aid and protection as we can give without offending Government."

The tidings contained in this statement, the fidelity of which has since been established by the late Dr. Buchanan, in his *Apology for Christianity in India*, filled the hearts of those to whom they were, in confidence, communicated, with unfeigned sorrow and dejection. They could not look upon this dark cloud which intercepted their prospects of usefulness in the East, without dismay; and, though de-

terminated to persevere, they were almost tempted to despair of seeing the cause of the British and Foreign Bible Society espoused by the public Authorities in India. Nothing remained to support their resolution under this depressing intelligence, but the testimony of that approbation with which the plan of the Society had been generally received, and the exercise of that faith in the promised universality of Christian truth, which to every believing mind gives the substance of things hoped for, and the evidence of things not seen.

The lively interest which Bishop Porteus took in all the vicissitudes of the Institution, appeared to require that he should not remain uninformed of the opposition which was made to its progress in that quarter from which he had been led to entertain such sanguine expectations. In this opinion Mr. Brown, to whom his Lordship's character, and particularly his solicitude for the propagation of Christianity in the East, were thoroughly known, perfectly coincided. Under these circumstances, the author considered it his duty to lay the whole correspondence before the Bishop; and the following communication from his Lordship will show what were his sentiments and feelings on this trying occasion.

"I am extremely concerned to see the hostility of the Bengal Government, both to the translation and dispersion of the Sacred Scriptures in the Oriental languages, and to the exertions of the Bible Society in *foreign* countries. From what cause does this sudden change arise? Whatever be the cause, I hope Lord Teignmouth and Mr. Grant, who are now both in office in the Indian Department, and have considerable influence with the India Directors, the Board of Control, and the Bengal Government, will exert themselves speedily and vigorously to remove that cause, and the gross misrepresentations which must have operated on the minds of the governing powers in Bengal; and endeavour to render them, as soon as possible, friendly and favourable to the Oriental and the British Bible Societies: as I think the future conversion and salvation of the natives of that vast continent do in a great degree depend on the successful progress of those two Societies."

The author has thus exhibited a compendious statement of the real causes which defeated, for a season, the accomplishment of the Society's favourite design in British India—the incorporation of Christians throughout the Peninsula in one common scheme for diffusing the light of Holy Scripture among the inhabitants of the East. This explanation was due to the character of the Society. It will account to the reader for the limited and dubious nature of its operations in that quarter during the early years of its existence; pre-

pare him for better understanding the true ground of that conflict in which he is ere long to find it involved; and enable him to discern with more exactness the track by which it was conducted, through discouragement and opposition, to triumph and success.

Among the plans connected with foreign parts, which were resumed by the Committee, upon the renovation of their functions, after the third anniversary, may be enumerated, as deserving particular attention, those which regarded the printing of the Scriptures in the Calmuc, the Tartar, the Arabic, and the Icelandic languages.

Certain queries addressed by the Rev. Mr. Steinkopff to the Head of the Moravian Mission at Sarepta, together with a letter from the author to the Head of the Scotch Mission at Karass, succeeded in eliciting information upon the number, language, and general habits of the Calmucs, which threw considerable light on the first of those objects, and assisted materially the conductors of the Society in forming their judgment upon the importance and the practicability of its attainment.

From the intelligence thus supplied, it appeared that the number of Calmucs in the Steppe, viz. from Sarepta to the Caucasus, amounted to nearly 20,000 souls. These were Pagans: besides which, in a separate district upon the banks of the Wolga, were, baptized Calmucs, who, for more than 100 years, in consequence of the labours of the Russian Clergy, had professed Christianity, and had regular church-service according to the rites of the National Church. The mode of life adopted by the Calmucs, was represented to be vagrant and nomadic; and their customs and manners, both in temporal and spiritual affairs, with scarcely any alteration, such as they had been 1000 years ago. All their clergy, and the higher orders of the community, were able to read and write; but no great encouragement could be offered to hope that they would read the Bible. Little effect had yet been produced by the missionary labours of the Moravian Brethren among the Calmucs. A few had given a cold assent to the doctrine of the Gospel; but most of them, especially their clergy, who form a particular body, were found to reject, or even deride, this doctrine, as an innovation prejudicial to their system. Some detached portions both of the Old and the New Testament had been translated by persons, who, without possessing the advantages "of a literary education, had a good understanding of the sense of the Scriptures, felt an impulse of the heart to the task, and had already acquired a pretty complete knowledge of the Calmuc language." No part, however, of the translations hitherto made, had been printed, as there was no printing-press at Sarepta, or indeed in the whole country; but if

types were furnished from England, or from St. Petersburg, the work might be executed correctly at the latter place. To these particulars it should be added, that the number of Calmuc characters, written specimens of which were transmitted, amounted to one hundred and fifty-two.

Such was the substance of the information derived from these respectable sources; and although the general effect of it was calculated rather to discourage, than to invite, exertion, yet the object was considered of too great moment to be hastily relinquished: it was therefore determined to pursue it. A sum of money was accordingly granted for the purchase of a set of types at St. Petersburg; (it being understood that they could be procured in that capital, at a moderate price;) and this grant was accompanied with a strong recommendation to the translators to proceed in their labours, and to expect, as they advanced, a proportionate degree of aid and encouragement.

What has here been stated, describes the humble commencement of a work which has since acquired a very interesting character, and promises eventually to rank with the most creditable and important of the Society's productions. Subsequent information evinced, that the sphere to which this object related, is of surprising extent; and numerous particulars of a very interesting nature have been added to those which first determined the conductors of the Society to the adoption of the measure. Among other things, it has been ascertained, that the Calmucs in the Steppe, instead of being, as before computed, 20,000 souls, consist of at least 20,000 tents, and of a population exceeding 60,000 souls. Besides these, it is estimated that there are 10,000 without these limits, who have embraced Christianity. The Calmucs are represented as constituting only one division of the Mongols; who are distributed into the *Mongols proper*, the *Burgats*, and the *Calmucs*. The language of the last is a dialect of the Mongolian: but the written language is nearly the same in all. Add to which, that 65,000 families, speaking the Calmuc language, migrated from Russia in 1771, and now live under the protection of China. In this view of the subject, a translation of the Scriptures into the Calmuc dialect, though attended with many obstacles, both as to its accomplishment, and its distribution, was justly regarded as an object of great importance.*

* The language in which Mr. Hiemer expresses himself upon hearing (which he did "with much interest") of the resolution in regard to the Calmuc translation, may be considered as describing pretty accurately the views of the London Committee in reference to this undertaking.

On the version encouraged by the Society there will be occasion to speak more particularly hereafter. It may be proper, however, to add to what has been stated, that the obstacles referred to were progressively removed : and that there appeared at length a strong probability, that the translation would be faithfully executed ; and, when completed, would circulate among a population, extending from the banks of the Wolga to the regions of Thibet and China.

The preparation of types for the Tartar New Testament was diligently followed up by the Rev. Dr. Adam Clarke, to whose learned and judicious superintendence this concern had been implicitly confided. A scale of types constructed by himself, and executed with singular beauty, was submitted to the consideration of the Committee ; and a fount was cast agreeably to the model recommended by Dr. Clarke, and sanctioned by the approbation of the President and other competent judges of Oriental literature. The types thus produced, together with paper and ink for 5000 copies, were despatched early in this year ; and though conveyed through the seat of war, arrived, without experiencing either injury or delay, at the place of their destination.

A third object of attention was the consideration of printing and publishing the Scriptures in the Arabic language. This business, which had been commenced in the preceding year, was, in this, resumed and prosecuted, with a degree of earnest and careful investigation, becoming the importance of the undertaking, and the many difficulties of a literary nature in which the execution of it was involved. In order to explain the course which was pursued, and the measures in which it terminated, it will be necessary to advert to the steps taken by the late Professor Carlyle, with a view to the attainment of a similar object.

In the year 1803, the Rev. J. D. Carlyle, B. D. Chancellor of the Diocese of Carlisle, and Professor of Arabic in the University of Cambridge, desirous of exciting the public attention to the dispersion of the Scriptures in the Arabic language, issued a prospectus of a plan for printing by subscription an edition of the Arabic Bible, under the patronage of the Lord Bishop of Durham ; urging, in its recommendation a variety of encouraging circumstances, and particularly

“ Great as the obstacles are to the propagation of the Gospel among this heathenish tribe, yet I think attempts made in reliance on the command and promise of the Lord, for the extension of His kingdom, will never remain quite without a blessing ; and, *even should they not succeed*, a double blessing will return on those who make the attempt from love to their Divine Master.”

the prevalence of the Arabic language in Africa ; and both the qualification and the fondness of the Africans for reading Arabic books, as attested by the Sierra Leone Company, the celebrated Mungo Park, Browne, and other respectable authorities.

The following extracts from the Professor's Prospectus, will show the general grounds on which he recommended the undertaking, and the zeal and disinterestedness with which he engaged to superintend its execution.

“ Mr. Park thinks that, in the western part of the Continent, the knowledge of Arabic reaches to the 11th or even 10th degree of North latitude. He agrees with several of the travellers from Sierra Leone, in representing the Negro inhabitants as having arrived at a very considerable degree of civilization. They can almost all read and write the Arabic language, in which they are regularly instructed ; the poorer sort, by public masters at village schools, the richer, by private tutors at their parents' houses. The native under whose hospitable roof he resided for several months, maintained a master to teach Arabic to his own children, and permitted sixteen others, the children of his poorer neighbours, to learn at the same time.

“ According to Mr. Park, the negroes are proud of their literature, and seldom travel without a book slung by their side. Amongst their books he has perceived the Pentateuch, the Book of Psalms, and the Prophet Isaiah. All of these they prize very highly ; and such is the general eagerness to obtain them, that he believes no articles would be more saleable in Africa than copies of the Scriptures in Arabic. He has seen a copy of the Pentateuch alone, sold at the price of one prime slave, *i. e.* about 20 guineas.*

* The following is one among the passages to which the Professor alludes.—“ On interrogating the schoolmaster at Kamalia, I discovered that the Negroes are in possession (among other MSS.) of an Arabic version of the Pentateuch of Moses, which they call *Taureta la Moosa*. This is so highly esteemed, that it is often sold for the value of one prime slave. They have likewise a version of the Psalms of David ; (*Zabora Davidi*;) and lastly, the book of Isaiah, which they call *Lingeeli la Isa*, and it is in very high esteem.

“ By these means many of the Negroes that are converted from being *Kafirs* (Pagans) to the religion of Mahomed, have acquired an acquaintance with some of the remarkable events recorded in the Old Testament—the account of our First Parents ; the Death of Abel ; the Deluge ; the Lives of Abraham, Isaac, and Jacob ; the Story of Joseph and his Brethren ; the History of Moses, David, Solomon, &c. All these have been related to me, in the *Mandingo* language, with tolerable exactness by different people : and my surprise was not greater, on hearing these accounts from the lips of the Negroes, than theirs was on finding that I was already acquainted with them. For, although the Negroes in general have a very great

"Their MSS. however, were not elegantly written; and they greatly preferred the printed characters which he showed them in Richardson's Grammar, to any writing of their own. This grammar many of them were extremely solicitous to purchase, and he was offered for it above three pounds sterling: he was at last obliged to leave the book behind him, as too valuable a treasure to be taken out of the country.

"Such is the present situation of the most populous part of Africa. The inhabitants have acquired some knowledge of Scripture—they seem desirous of acquiring more; and surely it is a consideration well worthy attention, that the religious knowledge already imparted has been owing, not to Christian, but to Mahomedan exertions. The light, however, which they have kindled, we may cherish and increase: the Koran, we see, has led on to the reception of the historical parts of Scripture, with which, indeed, it is in various places intimately connected. The historical books have introduced some of the most essential of the prophetic—Why then should we despair, that these, when united in the same volume with the Gospel, referring to the same objects as it does, interwoven with every part of its texture, may not be a means of inducing the Africans to consider the foundation of Christianity, and to embrace its doctrines?"

"The work," (adds the Professor,) "it is conceived, can scarcely be completed in less than a year and a half, or two years; but such is the high sense the writer entertains of the benefits likely to result from it, that he will gladly allot to it whatever time and labour it may require. At the same time, he wishes it to be explicitly understood, that he has no view whatever to personal emolument; and he suggests it as the most satisfactory mode of conducting the business, that a Committee be appointed, to which he should be at liberty to state the accounts, and which should finally settle the price necessary to be put upon the work, in order to reimburse the actual expenditure."

The unexpected death of Professor Carlyle, while engaged in preparing the copy for the press, and some difficulties arising out of the

idea of the wealth and power of the Europeans, I am afraid that the Mahomedan converts among them, think but very lightly of our religious knowledge. The white traders, in the maritime districts, take no pains to counteract this unhappy prejudice. To me, therefore, it was not so much the subject of wonder as of regret, to observe, that, while the superstition of Mahomed has in this manner scattered a few beams of learning among these poor people, the precious light of Christianity is altogether withheld. I could not but lament, that, although the coast of Africa has now been known and frequented by the Europeans for more than 200 years, yet the Negroes still remain entire strangers to the doctrines of our holy religion."—*Travels in 1799.*

contract for the types, occasioned a considerable embarrassment, and put a stop, for a period, to the projected undertaking.

It was during this interval that the British and Foreign Bible Society conceived the design,* of promoting a correct and acceptable impression of the Arabic Scriptures. The subject underwent very serious and repeated examination; and an extended correspondence was carried on with the Bishops of London and Durham, the Professors of Arabic in both our Universities, and other persons of competent information, with a view to the ascertainment of a standard text, and such other points as required to be accurately known previously to a formal and conclusive determination.

In the course of this inquiry, the Committee derived very material assistance both from the Rev. Mr. Usko, and the Rev. Dr. Adam Clarke.† These Gentlemen severally delivered their respective opinions on the quality of the existing versions, the peculiarities of Oriental typography, and other matters of learned detail. Each regarded the text of the Polyglott as requiring correction: and both agreed in the absolute expediency of printing the Scriptures in the Arabic language: as “the very great importance of an Arabic Bible” (said Mr. Usko) “must strike every unprejudiced mind; considering that the Arabic language is one of the most extensive that exists perhaps on the surface of our globe.” Dr. Clarke expressed himself to the same effect, with great earnestness and decision, at the close of one of his communications to the President of the Society.

“A pure edition of the Arabic Scriptures is still a desideratum in Biblical literature. The time, I hope, is at hand, in which it shall cease to be so. Under the auspices and direction of your Lordship, and the British and Foreign Bible Society, I am led confidently to expect an edition of the Arabic Bible, which shall be worthy of the subject, a credit to your Lordship and the Society, and an honour to the British Nation.”

The caution with which the conductors of the Society felt it their duty to proceed, in a case wherein so little appeared to have been correctly done, and such a diversity of opinions continued to prevail on the best mode of doing any thing, protracted the investigation till

* Chap. iv. p. 146.

† Among those who offered to co-operate in producing a new edition of the Arabic Bible, was the Rev. George Renouard, Fellow of Sidney College, Cambridge, successively Chaplain at Constantinople and at Smyrna. This Gentleman very kindly tendered his services to correct the press, if it were determined that the edition should be printed at Cambridge.

the obstacles which impeded the late Professor Carlyle's undertaking had been completely removed, and that work was announced as in train for immediate execution. The Committee of the British and Foreign Bible Society, finding their own plans altogether immature, and unwilling to sacrifice any further to delay, determined to subscribe for 300 copies, as a temporary expedient, and accompanied that determination with an express resolution to defer printing an edition on their own account, till by an extension of their inquiries they should have obtained more exact and satisfactory information.

It has since appeared, that the hesitation of the Committee to embark in an impression, with the limited and insufficient materials which they at that time possessed, was not greater than the occasion demanded. The text of the Polyglott, adopted in Professor Carlyle's edition, which (as it has appeared) both Mr. Usko and Dr. A. Clarke had pronounced to be incorrect, has been declared by the late learned, pious, and enterprising Martyn, to be defective in printing and elegance: and the new Arabic version of Sabat, by which it is to be superseded in India, promises, upon the same high authority, corroborated by many other testimonies, to supply, most effectually, this great desideratum in Biblical literature.*

While, however, so much is said in depreciation of the current text, it ought in justice to be observed, that the strictures are founded chiefly upon a critical reference to the language as vernacular in Arabia; and do not invalidate the claims of that text to respect, as, upon the whole, a faithful vehicle of the divine word, and an instru-

* In a letter of the Rev. H. Martyn's from Shiraz, dated June 4, 1811, there is the following passage:

"Of the Arabic version of the Polyglott, the late Professor Carlyle, in his copy of proposals for printing a new edition of it, speaks in the highest terms; and observes, that it was used both by Jews and Christians as a faithful and elegant representation of their respective books of faith. But even supposing that both Jews and Christians are satisfied with the translation, no one who has had an opportunity of observing the degraded state of these people in the East, would admit them as competent judges of the Arabic. The Professor has adduced, in favour of the version in question, the opinions of Erpenius, Gabriel Sionita, and Pocock, names of high consideration in Arabic learning, particularly the last, who, from his long residence at Aleppo and Constantinople, had great opportunities of judging. It is certain, however, that such of the Mahomedans as have seen this version, think very differently of it."

Mr. Martyn further states, that he had shown to a learned Arab at Bushire, Erpenius's Arabic Testament, the Bartlett's Buildings' edition, Sabat's, and the Polyglott. "After rejecting all but Sabat's," (observes Mr. Martyn,) "he said: 'This is good, very good:' and then read off the 5th chapter of St. Matthew in a fine style, giving it unqualified commendation as he went along."

ment of approved usefulness in the propagation of Christianity among Heathen nations.

Before dismissing this topic altogether, it may not be amiss to relate a circumstance, which, though considerably posterior in date, will be found to connect very properly with the decision of the Committee, as already recorded.

Of the 300 copies of the Arabic Bible, obtained through the medium of the above-mentioned subscription, twelve were put into circulation by an occurrence which deserves to be particularly noticed. A missionary, in the service of the Church Missionary Society, to whose care these copies had been assigned, was unfortunately wrecked on the coast of Africa. A portion of the cargo redeemed from the waves, was sold to the natives, and of it these Arabic Bibles formed a part. The missionary made every effort in his power to re-purchase them: but without success. As much as 8*l.* was offered for a copy, but refused: the Mahomedan natives persisting in their resolution not to part with them on any terms.

This event, which took place in the Spring of 1813, is introduced in this place as affording a confirmation of the intelligence upon which the proceedings of the Committee in this instance were founded—that Arabic Bibles would obtain a ready circulation among the Mahomedan natives of Africa.

As the assistance of Dr. Adam Clarke, in the Arabic business, has been referred to, it appears proper to state, that, with the expression of their thanks for this and other eminent services, which had cost him no ordinary sacrifice both of time and of labour, the Committee requested permission to present the Doctor with 50*l.* an offering which that learned and public-spirited individual respectfully but peremptorily declined to accept. Gratuitous exertions in the cause of the British and Foreign Bible Society, and refusals to accept pecuniary returns, have abounded so greatly in every period of its history, that it is not intended, nor would it indeed be practicable, to specify the occasions on which they have been made. Dr. Clarke is, however, not to be classed with ordinary benefactors; and the circumstance has been mentioned principally with a view of introducing his reply to the Committee's address—a document, which the author of this History considers as too important to be sacrificed to the modesty of living merit.

To Messrs. Reyner and Mills.

" Gentlemen,

" With great respect and gratitude I return the *Fifty Pounds* which have been kindly sent me by the Committee of the British and Foreign Bible Society. To no principle whence my services proceeded, and to no feeling of my heart, can I reconcile the acceptance of the Society's bounty. What I have done, was for the sake of God and his truth; and I feel myself greatly honoured in having a part in this blessed work, and only regret, that I have, probably, but a short time to devote to so useful an employment. To have, in any measure, deserved the respectful attention with which my feeble services have been honoured by the Committee, is a subject of sufficient gratification to my mind, and brings with it the amplest remuneration.

" God forbid that I should receive any part of the Society's funds:—let this money therefore return to its source; and if it be the instrument of carrying but one additional Bible to any place or family, previously destitute of the words of eternal life, how much reason shall I have to thank God that it never became part of *my* property!

" Have the goodness to assure the Committee of my perfect readiness, whether present or absent, to promote, as far as my time and abilities may permit, the great objects of this most benevolent Association; which, like the Apocalyptic angel, is flying through the midst of heaven, having the everlasting Gospel to preach to every nation, and kindred, and tongue, and people.

" I am, Gentlemen,

" With best respects to the Committee,

" Your very affectionate fellow-labourer,

" In the British and Foreign Bible Society,

" A. CLARKE."

6 City Road, June 20, 1807.

It remains now to state what was done in furtherance of the last foreign object mentioned in the general enumeration—the printing of the Icelandic Scriptures.

The reader has been informed, that it was determined, on the 6th of October, 1806, to co-operate with the Danish Society in Fühnen, by bearing the expense of 3,000 copies of the Icelandic Testament, in addition to 2,000 which that Society had engaged to print at Copenhagen, on its own account. Of this resolution a communication was speedily made, both to the Fühnen Society, and to Mr. Paterson,

who, by desire of that Society, had consented to charge himself with the executive conduct of the business. The work having been finished, and the copies bound, 1,500 were despatched to different parts of Iceland by the ships which sailed for that island in the Spring of 1807. The war between England and Denmark prevented the transmission of the remaining copies ; and the bombardment of Copenhagen, which followed shortly after, threatened them with seemingly inevitable destruction. That destruction was, however, averted ; and this inflammable treasure preserved in the midst of a conflagration which laid almost every thing around it in ashes. Two bombs are stated to have entered the house where the unbound copies were lying : and the warehouse which contained the 500 bound copies, designed as a present to the Bishop of Iceland, was nearly burnt to the ground, *that part only having escaped the flames in which these copies were deposited.*

In the mean time, the copies despatched to Iceland reached in safety the places to which they had been consigned. The Fühnen Society, which had undertaken to transmit them, used the precaution to have them so judiciously distributed, that the benefit imparted through them might be extended to various parts of the island. From the disposition of the people, and the want to which they were reduced, it could not but be regretted, that a larger number had not been despatched before the commencement of hostilities ; yet it was matter of consolation to be assured, on the authority before quoted, that from the prudent disposition of the supply already furnished, every poor family, attached to the divine word, in the vicinity of the places where the distribution was made, would be able to get possession of a copy. What feeling mind, when reflecting on this most seasonable provision for a pious, but indigent, and almost forgotten portion of the Christian community, will not sympathize with the Fühnen Society in the following devout and benevolent prayer ? “ May our blessed Lord grant that this distribution of the divine word may be salutary to many, and that multitudes may be guided by this divine light, to life eternal ! ”

The acceptance with which the Testament was greeted by the inhabitants of Iceland, suggested the importance of taking a further step on behalf of these interesting people, and gratifying their eager desire for the word of God, by giving them the whole Bible. With this view, the sum of 300*l.* was appropriated to the purpose of printing the Old Testament, and steps were taken to prepare the requisite materials, when it became necessary for Mr. Paterson, on whom the superintendence of the work devolved, to quit his post of labour

in the Danish capital, and seek a temporary asylum in some friendly or neutral territory. The removal, however, of Mr. Paterson did not take place, till he had put matters into as good a train at Copenhagen, as circumstances would allow; and it will hereafter appear, that to this change of place, dictated by a seemingly harsh necessity, may be traced the origin of those measures, which, cherished by the respective countries in which they were proposed, have terminated in the establishment of active, useful, and flourishing Bible Societies in the north, and north-eastern sovereignties of Europe.

While these proceedings were going on, and the wants of foreign nations were receiving their due measure of attention, no less diligence was employed in diffusing, or in preparing to diffuse, the benefits of the Institution among the inhabitants of the British dominions. Already the mountains of Wales had been partially illumined with the heavenly light; and the time was drawing near when the rocks of Scotland should be visited with the benefit of a similar illumination.

The course pursued in providing an impression of the Gaelic Bible, for the Scotch Highlanders, has been particularly described. The work was now considerably advanced, and in the prospect of its approaching completion, a printed circular, signed by the President, was, in the Summer of 1807, despatched to the parochial ministers generally, throughout the Highlands, announcing the edition as expected to be ready for delivery by the end of the ensuing October, and offering it for sale to subscribers, at 3s. 3d. for the Bible, and 10d. for the Testament; and on the same advantageous terms to ministers, whether they were subscribers or not.

The information of a Bible printed in their vernacular dialect, from a copy accredited by the first authorities in their church, and tendered to them at a price considerably below the standard at which they had been accustomed to procure it, whenever they were able to procure it at all, was an article of very acceptable intelligence to the inhabitants of the Highlands, and excited the liveliest emotions of joy and gratitude, both in ministers and people. The former proclaimed from their pulpits the agreeable tidings, and the latter emulated the zeal of their pastors, by eagerly subscribing for copies, according to their respective wants and means of pecuniary contribution.

Numerous letters were received, in consequence of the circular notice, and the measures adopted to give it publicity, all which corroborated what had been reported and believed, with regard to the scarcity of Gaelic Bibles, and the great anxiety of the Highlanders to possess them.

“ I gladly embraced” (says one correspondent)* “ the earliest opportunity of acquainting my people with the important contents ; and they have, with heartfelt gratitude to the worthy Society, and I trust with unfeigned thanks to the God of all grace, subscribed, &c.” “ I do not suppose,” (adds this correspondent) “ that, among 4,000 souls under my pastoral care, there were a dozen Gaelic Bibles.” “ I request,” (says another correspondent)† “ if possible, that the honourable Society will not disappoint us of any of the number subscribed for : as all the people are most anxious to get the books ; and exceedingly grateful for the kind dispensation of Providence towards them, in affording them, at last, an opportunity of providing themselves with the Holy Scriptures in their native mother-language—a thing long wished for over all the Highlands of Scotland.”

“ Many of the poor Highlanders of Glasgow,” (writes a third)‡ “ upon hearing of the Scriptures in our native language, expressed their heartfelt gratitude with tears of joy in their eyes, considering, that hitherto they could not be purchased under 25s. sterling at least.”

The consequence of a feeling at once so warm and so generally diffused, was, a speedy application for nearly half the entire impression ; and both the Bibles and Testaments, when delivered from the press, obtained a rapid and extensive circulation.

Such was the event of this effort to furnish a cheap and abundant supply of the Gaelic Scriptures. Few undertakings in which the British and Foreign Bible Society have embarked with a view to benefit their British fellow-subjects, have been attended throughout, and recompensed at last, with more pure and unclouded satisfaction. The interesting nature of the service, the liberal co-operation of the Society in Scotland for Propagating Christian Knowledge, and the warm and overflowing gratitude of the ingenuous receivers themselves, made the task of the Society a source of unqualified pleasure, and ultimately ensured to their labours and their cares a full and an honourable reward. Though much has already been cited from the documents transmitted by the Highland ministers, the author cannot forbear adding another extract to the number ; and with that will conclude his account of the subject.

“ The Bible Society’s letter, offering a supply of Gaelic copies of the Sacred Scriptures, I have had the great satisfaction of receiving.

* Rev. James Macintosh, Mansefield, Isle of Islay.

† Rev. John Mac Keith, Southend in Campbeltown, Argyleshire.

‡ Rev. John MacLaurin, Gaelic Chapel, Glasgow.

I have endeavoured to impress the minds of my people with a just sense of the benevolence of the Society, and of the inestimable benefit of having the Scriptures, it may be said, without money and without price, in their native tongue ; and I have the pleasure to offer the Society their warmest thanks for the truly Christian donation intended for them. While war is spreading desolation and misery over the face of the earth, and unrelenting ambition wades through blood and carnage to attain its object ; let charity, which rejoiceth not in iniquity, but rejoiceth in the truth, apply the balm of consolation, hold up to human folly and wickedness the mirror of truth, and, through the medium of the Scriptures, convince the world that godliness has the promise of this life, and of that which is to come. Does history stain her page with the sanguinary achievements of the enemies of mankind, and will she forget to record the name of that wise and benevolent Christian, who projected the plan of the Bible Society, and contributed his labour of love towards promoting its excellent design ? While the voice of prophecy is silent, and the power of miracles has ceased among men, let the amiable exertions of charity attract the attention, and excite the admiration of the world. And let this prove an era in which truth shall prevail over error, and in which the Holy Oracles of God shall carry light and saving health into these remote and far-extended regions, which have been long under the power of darkness and the delusion of error."

Amidst these operations, in which, regardless of every thing but the simple prosecution of its object, the Society continued to evince extraordinary diligence and growing activity, exertions were not wanting on the part of its friends to obtain for it an increase of that patronage which might augment its influence, and thereby enlarge its means of doing good. Foremost in the rank of these zealous benefactors, was the venerable Bishop Porteus. By his Lordship's desire, the author drew up an Abstract of the Society's Constitution and Proceedings ; printed copies of which the Bishop distributed through many respectable channels.

But the reader will form a still better idea of the Bishop's vigilance, and anxiety to acquire for the Institution the esteem it deserved, from his Lordship's conduct on a great public occasion.

On the anniversary of the King's birth-day, it is customary for the Archbishops and Bishops, or of so many of them as may happen to be in the metropolis and its vicinity, to be entertained at the palace of the Bishop of London. In the contemplation of this festival, (which was to take place on the 4th of June, 1806) the Bishop desired to be furnished with copies of the Third Report, that he might have an

opportunity of recommending the Society to his Episcopal Brethren, particularly to those who were on the Irish Bench. His Lordship's request was duly complied with; and to copies of the Report were added some specimens of Oriental Translations, and Abstracts of the Society's Proceedings. The following extract from a note written the day after the meeting of the Prelates, will show how attentively the Bishop had studied to improve this opportunity to the Society's advantage.

"I return your specimens with many thanks, and am obliged to you for the other pamphlets; which I shall endeavour to dispose of properly. I gave copies of the *complete* Reports to the four Irish Bishops, and recommended them strongly to their notice. Your short statement of facts will be very useful."

Shortly after this period, the declining health of the Bishop having induced the Faculty to prescribe a removal to Clifton, his Lordship, while residing there as a valetudinarian, found an agreeable employment for the energies of his active and benevolent mind, in distributing papers recommendatory of the Society, and in doing his utmost to introduce it to the favour and the patronage of his friends of every condition.

Among the communications transmitted by the Bishop while sequestered at Clifton, was a printed paper, entitled, "Literary Intelligence from India." This intelligence respected the journey of the late Rev. Dr. Buchanan from Calcutta to Travancore, and those interesting discoveries respecting the Syrian Christians which were afterwards incorporated by the Doctor himself with other accounts, and published under the general title of "Christian Researches in India."

To the information contained in this printed paper the Bishop attached considerable importance; and the reader who reflects upon the Bishop's anxiety to have the Scriptures translated and circulated in India, will not be surprised at his Lordship's zealous distribution of a sheet, in which, among other interesting articles, the following information was contained.

"It ought to be mentioned to the praise of the present Bishop of the Romish church on the coast of Malabar, that he has consented to the circulation of the Scriptures throughout his diocese. The Malayalam Translation acquires from this circumstance an increased importance: since there will be now upwards of 200,000 Christians in Malayala, who are ready to receive it. The translation of the New Testament (which it is proposed to print first) has already commenced, under the superintendence of the Syrian Bishop. The true cause of

the low state of religion among the Romish churches on the sea-coast, and in Ceylon, is their want of the Bible. It is doubtful whether some of the priests know that such a book exists. It is injurious to Christianity in India, to call men Christians, who know not the Scriptures of their religion; they might as well be called by any other name. Oral instruction they have none, even from their European priests. The best effects may, therefore, be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives know, that instruction by *books* is best suited to them. They are in general a contemplative people, and patient in their inquiries; anxious also to know what it can be, that is of importance enough to be *written*; at the same time that they regard written precepts with respect. If they possess a book in a language which they understand, it will not be left long unread. In Tanjore, and other places where the Bible is freely given, the Protestant religion flourishes; and produces the happiest effects on the character of the people. In Tanjore, the Christian virtues will be found in exercise by the feeble-minded Hindoo, in a vigour and purity which will surprise those who have never known the native character, but under the greatest disadvantages. On the Sunday, the people, habited in their best apparel, repair to the parish church, when the solemnity of their devotion in accompanying the public prayers, is truly impressive. They sing the old psalm tunes well; and the voice of the full congregation may be heard at a distance. Prayers being ended, they listen to the sermon, evidently, with deep attention; nor have they any difficulty in understanding it, for they almost all, both men and women, can read their Bible. Many of them take down the discourse on *ollas*, that they may read it afterwards to their families at home.* As soon as the minister has pronounced his text, the sound of the *iron style* on the palm-leaf, is heard throughout the congregation. Even the boys of the schools have their *ollas* in their hands, and may be seen, after divine service, reading them to their mothers, as they pass over their fields homewards. This aptitude of the people to receive and record the words of the preacher, renders it peculiarly necessary that 'the priests' lips should keep knowledge.' Upon the whole, the moral conduct, upright dealing, decorous manners, and decent dress, of the native Protestants of Tanjore, demonstrate the powerful influence and peculiar excellence of

* It is well known that natives of Tanjore, and Travancore, can write down what is spoken deliberately, without losing one word. They seldom look at their *ollas* while writing; and can write in the dark with fluency.

the Christian religion. It ought, however, to be observed, that the Bible, when the reading of it becomes general, has nearly the same effect on the poor of every place."

To these particulars it may be sufficient to add, that, during a period of several months, the Bishop's letters from Clifton, which were both frequent and animated, turned for the most part on his favourite topic, the British and Foreign Bible Society; and either recounted the efforts he had made to promote its interests, by conversation, or recommendatory publications; or suggested useful hints for the direction of its affairs, the extension of its operations, or the advancement of its success.

The author has dwelt longer on the personal exertions of Bishop Porteus in favour of the Society, than to some readers may perhaps appear expedient: but when it is considered, against how many difficulties the Society had to struggle during the few first years of its establishment, it seems but just to make known, how much it was indebted, under God, for its progress, to the fostering care, and persevering friendship, of a Prelate, whose other honours will suffer no disparagement by an association with those which he has derived from the patronage of an Institution for disseminating the Christian Scriptures through every part of the world.

Things were proceeding in this prosperous manner, when on a sudden the horizon of the Society was darkened, and a storm arose, which frowned defiance upon its Eastern labours, and seemed to portend the annihilation of its plans for disseminating the invaluable blessings of divine revelation through the regions of Hindoostan. Of this formidable trial, and the issue to which it was brought, the author will lay before the reader an authentic and circumstantial narration.

In the month of October, 1807, a pamphlet appeared, under the title of "A Letter to the Chairman of the East India Company, on the danger of interfering in the Religious Opinions of the Natives of India, and on the Views of the British and Foreign Bible Society, as directed to India." The letter was signed, "A Proprietor;" and was generally ascribed to Thomas Twining, Esq. a gentleman of great respectability, who had recently returned from Bengal. To a second edition of the letter, Mr. Twining affixed his name, with the designation of "Late Senior Merchant on the Bengal Establishment;" and added an advertisement, purporting, that, having been encouraged by many of his friends to proceed, he should bring the subject of his letter before the Court of Proprietors at their next quarterly meeting.

In order to put the reader in possession of the ground upon which the Society was attacked, and the extent of the danger with which it was threatened, it will be proper to extract a few passages from that portion of the letter which referred expressly to the views and conduct of the British and Foreign Bible Society, as directed to India.

“With infinite concern and alarm” (says Mr. Twining) “I have lately heard of proceedings which convey to my humble apprehension evidence of a strong disposition, in a quarter too, where, above all others, its existence is most to be dreaded, *to interfere in the religious opinions of the native inhabitants of India.*”

“I must then, Sir, observe, that *my fears of attempts to disturb the religious systems of India*, have been especially excited by my hearing that a Society exists in this country, the *chief* object of which is the *universal* dissemination of the Christian faith; particularly among those nations of the East to whom we possess a safe facility of access, and whose minds and doctrines are known to be most obscured by the darkness of infidelity. Upon this topic, so delicate and solemn, I shall, for the present, make but one observation. I shall only observe, that if a Society, having such objects in view, does exist; and if the leading Members of that Society are also leading Members of the East India Company; and not only of the East India Company, but of the Court of Directors; nay, Sir, not only of the Court of Directors, but of the Board of Control; if, I say, these alarming hypotheses are true; then, Sir, *are our possessions in the East already in a situation of most imminent and unprecedented peril; and no less a danger than the threatened extermination of our Eastern Sovereignty, commands us to step forth, and arrest the progress of such rash and unwarrantable proceedings.*”

The writer then states “the principal grounds of his suspicion and anxiety,” by exhibiting a series of “Extracts from the Reports, and from letters therein contained of the Committee of the British and Foreign Bible Society,” and also from “Dr. Buchanan’s Memoir,” referred to in the Society’s Report. It is proper to observe, that these Extracts are exhibited in a detached and insulated form: and they conclude with the following passage from Dr. Buchanan’s Memoir.

“No Christian nation ever possessed such an extensive field for the propagation of the Christian faith, as that afforded to us by our influence over the hundred million natives of Hindoostan. No other nation ever possessed such facilities for the extension of its faith, as we now have in the government of a passive people, who yield submissively to our mild sway, reverence our principles, and acknow-

ledge our dominion to be a blessing. Why should it be thought incredible that Providence hath been pleased, in a course of years, to subjugate this Eastern empire to the most civilized nation in the world, for this very purpose?

“The progressive civilization of the Hindoos will never injure the interests of the East India Company. But shall a Christian people, acknowledging a Providence in the rise and fall of empires, regulate the feeling of future times, and neglect a present duty; a solemn and imperious duty; exacted by their religion, by their public principles, and by the opinions of the Christian nations around them! Or can it be gratifying to the English nation to reflect, that they receive the riches of the East on the terms of chartering immoral superstition!

“No truth has been more clearly demonstrated than this, that the communication of Christian instruction to the natives of India, is easy; and that the benefits of that instruction, civil as well as moral, will be inestimable. Whether we consider the happiness diffused among so many millions, or their consequent attachment to our government, or the advantages resulting from the introduction of the civilized arts. Every thing that can brighten the hope, or animate the feeling of a virtuous people, organizing a new empire, and seeking the most rational means, under the favour of heaven, to ensure its perpetuity; every consideration we aver, would persuade us TO DIFFUSE THE BLESSINGS OF CHRISTIAN KNOWLEDGE AMONG OUR INDIAN SUBJECTS.”

“Having placed” (says Mr. Twining) “the foregoing circumstances—the grounds, as they appear to me, of seasonable suspicion, and just alarm—before you, Sir, the Chairman of the East India Company, I have, I believe, done all that a mere proprietor of stock has it in his power to do. With you, Sir, and the Gentlemen who are appointed, with you, to watch over and direct the affairs of the Company, rests the power of further inquiry into these serious matters, and the application of such measures as the issue of further inquiry may appear to demand.

“From a very early period of my life, my time has been spent among the natives of India; and I believe, I may say, it has in some degree been spent in promoting their happiness. I have been in various situations *with them*, and *over them*, from the Presidency of Fort William to the most distant parts of Hindoostan: and *this intercourse has led to an attachment, which will not permit me to remain a silent spectator of attempts to disturb their dearest rights and wound their tenderest feelings.* I should, indeed, feel myself entitled to the reproach of numerous and most respectable inhabitants of India. my personal

acquaintances and friends, if I could forget or forsake them on such an occasion."

Mr. Twining's conclusion is in the following words :

"As long as we continue to govern India in the mild and tolerant spirit of Christianity, we may govern it with ease: but if ever the fatal day shall arrive, when religious innovation shall set her foot in that country, indignation will spread from one end of Hindoostan to the other; and the arms of fifty millions of people will drive us from that portion of the globe, with as much ease as the sand of the desert is scattered by the wind. But I still hope, Sir, that a perseverance in the indiscreet measures I have described, will not be allowed to expose our countrymen in India to the horrors of that dreadful day: but that our native subjects in every part of the East, will be permitted to follow their own religious opinions, their own religious prejudices and absurdities, until it shall please the Omnipotent power of HEAVEN to lead them into the paths of LIGHT and TRUTH."

The changes which have taken place since the date of this publication, both in the religious state of India, and in the opinion entertained about the propagation of Christianity in the East, give to much of what has been cited from Mr. Twining's pages the air of irony and satire, rather than of grave complaint and serious expostulation. The reader may, however, be assured, that the writer was sincere in the expression of his alarm, and of his determination to use his utmost efforts to arrest the progress of that Institution by which it had been occasioned.

Scarcely had this pamphlet met the public eye, when a sensation was excited by its perusal, which promised to assist the designs of its author; and to strengthen that party on which he relied for bringing about a peremptory interdiction of the Society's operations within the limits of British India. Many causes contributed to the production of this impression in favour of Mr. Twining's appeal. Among them may be enumerated, the topics of alarm, so gravely and plausibly exhibited; the character of the author, his long residence in India, and recent return from that country; and above all, an extreme ignorance and misconception of the subject, united with a slavish attachment to worldly policy, and a morbid apprehension of every thing which was represented as likely to disturb the security of our Asiatic possessions.

It will naturally be concluded, that so serious an attack, conducted by a leader of such authority and influence, and supported by allies who seemed to consider their interest, their honour, and almost their

very existence, to depend upon its success, would neither escape the observation of the Officers of the Society, nor be regarded by them with inactivity or unconcern. The Noble President, ever watchful to discern the approach of danger, and prompt to devise the means of repelling it, among other steps which he judged it expedient to take, suggested to the author the propriety of giving the hostile letter a serious examination. In consequence of this suggestion, strengthened by the observation of the unfavourable effect produced by Mr. Twining's letter on the public mind, the author, though not a little embarrassed by his numerous avocations, both domestic and parochial, determined to prepare a reply.

This reply, which was published early in December, under the title of "An Address to the Chairman of the East India Company, occasioned by Mr. Twining's Letter to that Gentleman, &c." confined itself strictly to the defence of the British and Foreign Bible Society, and chose the narrowest ground on which it appeared to admit of being defended. The "Address" undertook to prove, that, neither in the *object*, the *patronage*, nor the *proceedings* of the Society, was there any thing to justify the charge of culpable interference with the religious systems of India, or to authorize the apprehension of those alarming consequences to our sovereignty in the East, which had been so confidently predicted."

It is denied in the "Address," that the *object* of the Society is correctly defined, when that object is stated to be "the dissemination of the Christian faith." On this part of the defence, the following remarks, as showing the distinct and insulated character of the Institution, may be not wholly unworthy of the reader's attention.

"Whatever may be the *end* which the Society contemplates, that only can be considered as its *object*, towards which its means are directed, and in which they all converge and terminate. That central, that ultimate point, in the case of the Society under consideration, is, as we have seen, Sir,—not 'the Dissemination of the Christian Faith,—but THE CIRCULATION OF THE SCRIPTURES.' In this respect, the Society possesses a characteristic feature, which discriminates it from every voluntary association on an extensive scale for religious purposes now in existence, and brings the question of its merits or demerits within very narrow and convenient bounds.

"There exists, Sir, in this country, as you very well know, a most venerable and useful Institution, 'The Society for Promoting Christian Knowledge.' This Society may be accurately enough represented within the limits prescribed by its charter, (and happy should I be

to see British India within those limits,)* as having for its *object*, the *Dissemination of the Christian Faith*. The latitude of its designation, and the generality with which its object is expressed, allow to this Society an unlimited choice of means. It may define, and systematize, and classify, the several points of Christian Theology: it may issue Tracts on all and any matters of doctrine and discipline, at its discretion: it may employ Missionaries and Catechists, erect Churches and Schools, and proceed *ad libitum*, for the accomplishment of its purposes. And why?—For the reason above given: because its designation is *general*, and its object *undefined*. Not so the British and Foreign Bible Society. It can do but *one* act for the propagation of Christianity; it can distribute but *one* Book; and that Book—the BIBLE. It can support no Missionaries, erect no Churches, endow no Schools, disseminate no Tracts; it cannot issue even a Dissertation to recommend the Bible, nor annex a single Note to explain it. Its designation and its object confine it to the circulation of the Scriptures: it can do nothing out of these limits; it can do nothing beyond them.

“Such being the case, I am really at a loss to imagine, on what grounds of even remote plausibility, any man can have reasoned himself into a belief, that a Society, whose line of operation is so precisely defined, whose measures of proceeding are drawn from vague and indefinite generalities to one sole, exclusive, and cognizable object, can be chargeable with the design of culpable interference in the religious opinions of those, to whose voluntary improvement its services are devoted.

“Does the *translation* of the Scriptures into the native languages of India imply such culpable interference? Putting out of the question in what degree literature, and arts, and polity, are concerned to cultivate those ancient and venerable languages; it cannot, I think, admit of a question, that we are bound, both in justice and gratitude, to impart to those nations over which Providence has given us a beneficial dominion, some portion at least of the light we enjoy, through the only channels by which they can receive it. Besides, if we de-

* This wish is now likely to be accomplished. The great object so early, zealously, and perseveringly recommended by the late Dr. Buchanan, that of establishing Episcopacy in India, having been attained, the venerable Society for Promoting Christian Knowledge granted to the Bishop of Calcutta, when proceeding to his station, “a vote of credit, to the extent of 1000*l.* to enable his Lordship to promote the objects of the Society in India, in such a way as he should deem most consonant to the Society’s designs.”

Report of Society for Promoting Christian Knowledge, for 1814.

rive into our own language the spurious morality of India,* it is but just that we should pour back into theirs the genuine morality of Christendom. If we acquaint ourselves, through the medium of translation, with their mythological absurdities and amatory trifles, it is but fair that we should afford them an opportunity of becoming acquainted, through the same innocent medium, with the august mysteries of human redemption, and the solid realities of the Gospel. There is, at all events, nothing rude, or offensive, or unjust, in such a commerce. It is, to say the least, giving gold for brass. Heathens have, certainly, no reason to complain of the exchange.

“But if the translation of the Scriptures be innocent, the *circulation* of them may possibly be construed into an act of aggression upon the systems of India. I cannot pretend to say what answer a Brahmin might give, if consulted, whether the Sooder might receive a copy of that Shaster in which God is represented to be no *respecter of persons*. But, whatever way his answer might incline, it would, in my judgment, determine nothing. The Scriptures, as a revelation from heaven, have at least as good a claim to a free circulation, in whatever language they may happen to appear, as any treatises upon law, or morals, or polite literature. For the mode of distribution the Society makes no specific provision. That must depend upon local wants and facilities; and will be naturally regulated, and restrained, so far as restraint may be necessary, by the laws and usages of the several countries in which distribution is made. Persons in a situation to know the necessities and disposition of the people, will, it is presumed, either sell them as an article of commerce to purchasers, or gratuitously bestow them as a dole of charity upon petitioners. There is no room for apprehending that they will be forced upon any. They are messengers that speak not to the ear, but to the eye: they are oracles that remain silent, till they are consulted. In short, as they can do no one good who is not willing to search them, it is utterly impossible that they should be forced upon any one who is unwilling to receive them.

“Since therefore the object of the Society is not, as has been stated, “The dissemination of the Christian Faith,” but the *circulation of the Holy Scriptures*; an object, simple and determinate; and, at the same time, beneficial and inoffensive;—it follows, that the views of the Society, so far as their OBJECT is concerned, are not of a description to justify the charge of *interference*; nor, consequently,

* See the Code of Gentoo Laws, translated into English by Mr. Halhed

to occasion in the Governors of India, either at home or abroad, any reasonable ground of alarm."

The Patronage—against which so much is insinuated, as containing the names of "Mr. Thornton, the Director; Mr. Grant, the Deputy Chairman; and Lord Teignmouth, (late Governor-General of India, and now a Member of the Board of Control,)"—is shown to be in no *peculiar* sense East Indian; and to contain within it, so far as it is such, nothing that could authorize the remotest suspicion of a design "to disturb" (by violent interference) "the religious systems of India."

The *Proceedings* of the Society were contended to have displayed, by the adversary's own showing, an undeflecting adherence to the fundamental principle of its constitution, and the professed object of all its operations—the circulation of the Holy Scriptures.

On these general grounds of defence, the Chairman is appealed to in the following terms:

"Let me now, Sir, be allowed to make my appeal to you, whether there be any thing in the Object, the Patronage, or the Proceedings, of the Society against which judgment is demanded, that can be construed into matter of offence to the native inhabitants of India. Could any object have been selected with more judgment? Any Patronage have been employed with more mildness? Any Proceedings have been conducted with more correctness? Has Mr. Twining showed, is he prepared to show, that the Society has aimed at any object but that which it professes; that the Patronage which it enjoys has been used for any purposes of intimidation or officious interference; that, in any one instance, it has been guilty of even an accidental aberration from the line of its profession? What then has Mr. Twining proved? I repeat, Sir, with confidence, what I have before declared,—He has proved NOTHING."

As the conclusion glances at topics, which, though they did not come necessarily within the line of defence, were too important to be wholly overlooked, the author trusts he shall be excused for giving it insertion.

"And now, Sir, having done what I conceived to be my duty, I have only to apologize to you for the length of this address. I might have saved much both of your time and my own, if I could have prevailed upon myself to throw the burden of proof, where in truth it ought to rest, on the shoulders of the accuser. I might have reasonably demurred to his gratuitous charges, and claimed an acquittal for the Society, from the defect of evidence to convict it; but I wished

to see it put fairly upon its trial: convinced that it would appear, upon a strict investigation, not merely innocent, but laudable; not only undeserving of blame, but entitled to commendation and support.

“But while I have entered into detail where detail appeared necessary, I have scrupulously avoided it wherever it could be spared. With this view, Sir, I have not justified the Society for adopting it as their opinion, that Christ will “bring from all nations and religions, languages and kingdoms* of this world, some, as trophies of his triumph on the cross:” because I supposed, that they who know the Scriptures, never doubted this position; and they who do not, would never be persuaded to believe it. In like manner, I have not apologized for the Society’s calling Mahomedanism “a bloody and degrading superstition,” because I did not conceive it deserved a better character; nor for its anticipating “the downfall” of that system of imposture, because I considered such an event to be a consummation which Christians of every description both expected and desired. For similar, reasons Sir, I have declined affirmatively proving, whatever did not seem absolutely to require it. I have not proved that it is the duty of the British Government, and therefore of the East India Company, to encourage Christianity among their Eastern subjects; because I thought a community of religion (so far as it could be effected) between the governors and governed, was recognized as a principle both of justice and of policy by all the states of Christendom: and because I found in Mr. Twining’s letter nothing which tended to prove the contrary.† I have not shown that the diffusion of Christianity among our Eastern fellow-subjects is *desirable*, because I thought such a position was distinctly comprehended in Mr. Twining’s own admission;‡ nor have I argued, that it is *practicable*, because, if the opposite opinions of Dr. Buchanan and Mr. Twining be considered as destroying one another, there still remains the recent, decided, and official testimony of Dr. Ker§ in favour of such a conclusion.

* This passage (extracted from the Letter of a Roman Catholic Priest in Swabia, to the Secretary of the Society) is *italicised* by Mr. Twining, which is his typographical way of displaying the grounds of his “suspicion and anxiety.”

† The Portuguese, the Spaniards, and the French, have propagated the Romish faith in all their foreign settlements; and the Danes have not been indifferent to the promotion of the Protestant faith in theirs. How have the English acted in this respect?

‡ “Whose minds and doctrines are known to be obscured by the darkness of infidelity.” *Letter*, p. 4.

§ Dr. Ker, one of the Company’s Chaplains at Madras, in a Report made to the Governor and Council, *by their Order*, speaks to this point as follows:

“I have not pointed out the comparative indifference, upon Mr. Twining’s principles, between one religion and another, to the welfare of a people; nor the impossibility, on those principles, of India being christianized by any human means, so long as it shall remain under the dominion of the Company; nor the alternative to which Providence is by consequence reduced, of either giving up that country to everlasting superstition, or of working some miracle* in order to accomplish its conversion;—because I considered such inferences as too obvious to be overlooked, and too shocking to be endured. Finally, Sir, I have ventured to take for granted, considering who would be my judges, and in what an awful crisis I write, that the Bible is the only book which contains the revealed will of God; that the sooner it supersedes the Shaster and the Koran, the sooner will the happiness of India be consummated; and that the more we contribute, as a nation and as individuals, to promote this end by lawful means,—the greater blessings we shall draw down upon our commerce and our arms, upon ourselves and our posterity.”

To this defence were appended the following letters, addressed by His Majesty, George the First, to the Danish Missionaries at Tranquebar: documents which reflect the greatest honour on the character of their royal author, and must endear his memory to every friend to the propagation of Christianity in the East.

LETTER I. Dated 1717.

“GEORGE, by the Grace of God, King, &c.

“REVEREND AND BELOVED,

“Your letters, dated the 20th of January of the present year, were most welcome to us; not only because the work undertaken by you, of converting the heathen to the Christian faith, doth, by the

“Pure Christianity is far from being a religion for which the highest cast of Hindoos have any disrespect,” and again, “I do not mention this as an experiment, the result of which might be considered as problematical: the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain.”

* “I shall hope, Sir, that our native subjects in every part of the East will be permitted quietly to follow their own religious prejudices and absurdities, until it shall please the Omnipotent Power of HEAVEN to lead them into the paths of LIGHT and TRUTH.” LETTER, p. 31.

grace of God, prosper, but also because that *in this, our kingdom, such a laudable zeal for the promotion of the Gospel prevails.*

“We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to promote your work, and to excite your zeal. We assure you of the continuance of our royal favour.

“GEORGE, R.

“HATTORF.”

LETTER II. Dated 1727.

“REVEREND AND BELOVED,

“From your letters, dated Tranquebar, the 12th of September, 1725, which some time since came to hand, we received much pleasure; since by them we are informed, not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

“We return you thanks for these accounts, and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your mission.

“In the mean time, we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God, and the promotion of Christianity among the heathen, *that its perpetuity may not fail in generations to come.*

“GEORGE, R.”

Among the writers who appeared on the side of Mr. Twining, the most distinguished for zeal, activity, and influence, was Major Scott Waring. Of this Gentleman, whose friendship the author has experienced, subsequently to the controversy in which they were mutually engaged, he desires to speak with becoming respect. The cause of truth requires some sacrifice of personal feeling: but the author hopes, in this, and every similar case, to do justice to the claims of the one, without forgetting what is due to those of the other.

The publication in which Major Scott Waring delivered his sentiments, was a pamphlet of considerable bulk, entitled, “Observations on the Present State of the East India Company, &c.” and the

remarks directed against the British and Foreign Bible Society, and the propagation of Christianity in India, were contained in a preface of nearly seventy pages. The pamphlet was anonymous; but Major Scott Waring having in the course of the controversy acknowledged himself to be the author of it, there can be neither error nor impropriety in speaking of it as his production.

It would be trifling with the reader to lay before him the charges and forebodings accumulated in this publication: they were of the same family with those which have been already referred to in considering the letter of Mr. Twining. With him, this writer, viewing the British and Foreign Bible Society through the medium of confused information and political alarm, saw in its tendency nothing but danger to the British empire in India; and prognosticated, as the direct and inevitable result of its operations in that quarter, the almost immediate and utter downfall of our sovereignty in the East.

Thus far the two writers were agreed: but while the former contented himself with recommending an authoritative interference in general terms, the latter went considerably farther, and prescribed both the way and the extent in which that interference should be exercised. The author of the "Observations" "humbly submitted a plan" for arresting the evil, "to the consideration of His Majesty's Ministers, the East India Company, and the Legislature:" and the substance of that plan was contained in the following explicit and sweeping proposition.

"The most, and indeed the only efficacious measures, are the immediate recall of every English Missionary, and a prohibition to all persons dependent on the Company, from giving assistance to the translation or circulation of our Holy Scriptures."

The crisis in which this publication made its appearance, and the countenance which it gave to the letter of Mr. Twining,* added not a little to the apprehensions entertained by the friends to Christianity and to the circulation of the Scriptures in the East; and stimulated them to provide more vigorous and effective measures of counteraction and defence.

The subject of Missions was ably taken up by the late Rev. Andrew Fuller, who canvassed particularly the charges brought by Major Scott Waring against the Baptist Missionaries in India; and justified both the principle of Missions, and the conduct of the parties impugned, in a very complete and satisfactory vindication. To so much of

* I have just read the Second edition of Mr. Twining's most excellent *Letter*."

P. S. to Preface to Observations, &c.

Major Scott Waring's Observations as applied to the British and Foreign Bible Society, a brief reply was furnished in a postscript to the third edition of "The Address to the Chairman," and issued in sufficient time to get into circulation before the day appointed by Mr. Twining for bringing his motion under the consideration of the Court. The postscript (which from the pressure of the occasion was written and printed within a few hours) animadverted cursorily on the groundless charges with which the Society had been assailed; pointed out the injustice, severity, and impolicy of the proposed interdiction of it; and concluded with the following appeal:

"Will there then, Sir, be found a man bold enough to propose to your assembly a measure so repugnant to justice and to policy: a measure exemplifying with such fatal severity that coercion against which the parties who recommend it, so loudly and insidiously exclaim; a measure which may brand our Government with impiety, and seal up our Indian subjects under everlasting superstition and imposture:—if there should, will there be found a majority in your assembly to sanction such a measure? I trust there will be found neither the one nor the other. The eyes of Christians will be fixed upon your ensuing deliberations, and much will be inferred to our prejudice or advantage in this eventful crisis, from the conclusions at which you arrive. We are engaged in a doubtful conflict, and our human resources are few and low. I hope we shall not make our little less, by disunion in matters of eternal moment; nor aggravate the dangers of our warfare, BY MAKING GOD OUR ENEMY."

On the 23d of December, the Court of Proprietors met at the India House; but the subject having excited extraordinary attention among religious persons of different persuasions, Mr. Twining found so little encouragement to expect a favourable issue to his motion, that he declined proposing it; and the Court accordingly adjourned.*

* The following is the account given of the Meeting, and its event, as it appeared in the Christian Observer for December, 1807.

"At the Court of Proprietors of the East India Company, held on the 23d instant, Mr. Thomas Twining, the author of a pamphlet reviewed in our present number, rose to say, that, being aware of the disadvantages which would attend the public agitation of the question discussed in that pamphlet, relative to the attempts now making to propagate Christianity in Hindoostan, he should be willing to withdraw the notice he had given of a motion upon it, provided he received satisfactory assurances from the Chairman, that the attention of the Directors had been turned to the subject, and that it was their purpose to prevent the evils which would necessarily be produced by an interference with the religious prejudices of the natives. The Chairman stated, that the subject had certainly occupied the attention of the Board of Directors. They were anxious to discharge their duty in this and every

Thus terminated this formidable attempt to exclude the Society from the whole of British India, and to extinguish, in its very dawn, that light, which has since diffused its rays over so large a portion of the East; and which appears designed by its Heavenly Author to shine more and more unto the perfect day.

It is due to Major Scott Waring to say, that, upon becoming better acquainted with the plan and proceedings of the British and Foreign Bible Society, his sentiments respecting its operations in India experienced a considerable change; and there is reason for presuming, that a similar effect from the same cause may have been produced in the minds of other gentlemen, who had been led, by a misapprehension of its nature and its tendency, to give it their determined opposition. In fact, the obligation to propagate Christianity is so palpable, and the circulation of the Scriptures is so obviously adapted to accomplish that end, that nothing more seems required than time and reflection to render such a conviction universal.

Even those to whom other modes of propagating Christianity among the natives of India appear liable to objection, have, in many instances, expressed their concurrence in the dissemination of the Holy Scriptures to the widest extent. An example has just been produced in the case of Major Scott Waring. To this may be added another, in that of Warren Hastings, Esq. formerly Governor-General of Bengal; who, though differing from many whom he respects, and by whom he is equally respected, on the general question of Missions, is a pecuniary contributor, and a warm friend, to the British and Foreign Bible Society. With respect to the fitness and efficiency of the Scriptures as an instrument for enlightening India and the East, there seems room but for one opinion. "If" (to use the language of the late Rev. D. Brown) "you would give the Gentiles light, give them the word of God in their own language. When the word is once given, great will be the multitude of the preachers. Let them read, and they will begin to preach."

But it will now be proper to introduce two personages, who, at different stages of this controversy, took a decided part in repelling the attack, both upon the circulation of the Scriptures, and the general propagation of Christianity, in India. These were the Bi-

other respect, and the worthy member had no right to assume that they had neglected it in this particular instance. He trusted the Court would not withhold from the Directors on this occasion the confidence which they had been accustomed to repose in them. Mr. Prinsep was proceeding to express his dissatisfaction with this reply, when the Chairman stopped him, by observing, that there was no question before the Court: the question of adjournment was then put and carried."

shop of London and Lord Teignmouth. Their pamphlets were anonymous; but worthy, in every respect, of the talents which produced them, and of the cause in support of which they were written.

Bishop Porteus's production, with the publication of which the author of this History was confidentially entrusted, appeared under the title of "A few Cursory remarks on Mr. Twining's Letter to the Chairman of the East India Company, by a Member of the British and Foreign Bible Society;" and exhibited a happy specimen of lively, pertinent, and well-applied irony. The following passages will enable the reader to form some judgment of this spirited performance; the writer of which, it should be remembered, was at that time in his seventy-seventh year.

"Mr. Twining has struck out a very ingenious way of becoming an author. It is by transcribing from the publication of those whom he attacks, one half of what they have written, and tacking to it two or three pages of his own *truly original* remarks. This, it must be owned, is a very easy and compendious method of making a book. I congratulate him on the discovery, and, for one, rejoice that he has adopted it. The large and copious extracts he has made from the Reports of the Committee of the British and Foreign Bible Society, and Dr. Buchanan's invaluable Memoir on an Ecclesiastical Establishment in India, are highly gratifying to me. As a Member of that most respectable and truly Christian Society, I return Mr. Twining my most cordial thanks, for thus producing the records of their proceedings to the world. His intention, evidently, was to excite the indignation of the public against that Society, for daring to commit the unpardonable crime (for that is their sole offence) of sending 2000*l.* to India, to assist the great work going on there, of translating the Scriptures into the various languages of that vast country. But I am inclined to think that he will be disappointed in his aim, and that the indignation he meant to excite, will recoil upon himself. The truth is, that the extracts he has made from the Society's Reports, do them infinite honour. They show that they have but one great object in view, *the circulation of the Scriptures in foreign languages and foreign countries*; that they have adhered invariably to this main purpose of their Institution; and that they have pursued it with a degree of activity, vigour, indefatigable perseverance, and proportionable success, of which there are few, if any instances to be found.

“ Mr. Twining speaks with so much feeling and so much tenderness of the *dearest rights and privileges of the Hindoos*, and is so extremely anxious that they should not be disturbed in the enjoyment of them, but should be permitted *quietly to follow their own religious prejudices*, that the reader may possibly be a little curious to know, what these said rights and privileges, and religious opinions and prejudices, are, for which Mr. Twining entertains so strong a predilection, and so earnest a desire to preserve them inviolate, for the comfort and happiness of the poor natives of India.

“ I will therefore recite a few of them as stated in Dr. Buchanan’s Memoir; but my nerves will not suffer me to *cut open the leaves*,* to transcribe the whole.

“ It is then, (as Dr. Buchanan, who has resided many years at Calcutta, and travelled over a large part of India, informs us,) *one of the religious opinions and religious prejudices of the Hindoos*, that it is their duty to show their reverence for their gods by immolating human victims on the banks of the Ganges; by drowning them in that river, or exposing them to be devoured by sharks; by hanging up female infants in baskets in the open air, and leaving them to starve; by devoting themselves to death, by falling designedly under the wheels of the machines which carry their gods; and by encouraging widows to burn themselves on the funeral pile of their deceased husbands. This last most horrible custom is still so prevalent even in the most populous and civilized part of India, that, in the year 1803, the number of women thus sacrificed, *within 30 miles round Calcutta*, amounted to 275. The average number is about 20 *per month*; and the late learned Mr. William Chambers calculated, that the number of women who perish by a self-devotement in the northern provinces of Hindoostan, is not less than 10,000 *annually*.

“ These are a few of the *religious opinions, prejudices, and absurdities*, (as Mr. Twining calls them,) which he cherishes with so much tenderness, and for the sake of which he wishes to interdict the introduction of Christianity or the Scriptures into India. He knows that such introduction would be a death-blow to these *rights and privileges* of the Hindoos, and therefore is exerting all his power to avert the horrors of that dreadful day when any such attempt shall be made.

“ Mr. Twining seems to be possessed of a very amiable disposition, great sensibility of mind, and great tenderness of nerves; but these

* Mr. Twining, speaking of Dr. Buchanan’s Memoir, says: “ Here, Sir, my extracts from his work must terminate, for *I really cannot cut open the leaves* which contain the sequel of such sanguinary doctrine.”

excellent qualities of his display themselves rather in a peculiar way. Of the chances of war, of any partial disaffection to our Government, of a civil or political nature, he says he has no very serious dread. The usual objects of alarm in these tremendous times, the overwhelming power of France, the probable loss of our commerce, our total separation from the Continent, and the menaces of invasion;—all these seem to inspire him with no terror or apprehension. But when any mention is made of that shocking and unpardonable crime of *introducing Christianity, or even circulating the Scriptures*, over India, all his feelings are up in arms against so wicked a measure; his mind, he tells us, is *oppressed with dread and astonishment*; and he deprecates, in the most moving terms, the *horrors of that dreadful day*. Dreadful, however, as that day appears to Mr. Twining, it will, I trust, be viewed by a very large majority of India Proprietors in a very different light; as a day of joy and gladness and exultation; a day that will confer on the natives of India the greatest blessing that Heaven in its bounty ever conferred upon mankind.

“In a word, the question now to be discussed at the India House is one of the most important that ever came under consideration, either there, or even in the Legislature of this kingdom. It is nothing less than this; Whether fifty millions of people shall have the words of Eternal Life laid open to them, all the blessings and all the virtues of Christianity diffused among them, and all the glories of Heaven brought within their reach,—or whether they shall be for ever doomed to drown themselves in the Ganges, to throw themselves to the sharks, or under the carriages of their gods, to hang their children up in baskets to be starved, and suffer 10,000 widows to be burnt to death every year. Whoever votes for Mr. Twining’s question, votes for the continuance of those diabolical practices to the end of time, by interdicting *the only possible remedy there is for them*; and after giving *such a vote*, let him lay his head quietly down on his pillow at night if he can.”

The publication of Lord Teignmouth, was entitled, “Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India the Knowledge of Christianity: with Observations on the Prefatory Remarks to a Pamphlet published by Major Scott Waring. By a late Resident in Bengal.” Of this production it would be difficult to speak in terms proportioned to its merits, without incurring the suspicion of a design to write its panegyric. The unanswerable manner in which, both from argument and fact, it refuted the objections by which the measures of the Bible Society and the propagation of Christianity in India had been assailed, constituted

its lowest praise. It was, in fact, a temperate and enlightened apology for Christian principles, as affording the only security for sound legislation and permanent obedience ; and it united most happily the wisdom of the Statesman with the piety of the Christian. Had this pamphlet appeared in an earlier stage of the controversy, it would undoubtedly have superseded every other. But it did not come before the public, till the question had been agitated almost to satiety, and the professed objects of the opponents had been avowedly renounced.

The subject, however, as taken up by Lord Teignmouth, was more than temporary ; and the " Considerations," suggested by his Lordship, were adapted to throw light upon the question, whenever it should again be brought into discussion. The recent agitation of it, both in the Parliament and the country, redeemed this pamphlet from the comparative oblivion into which it had fallen ; and it seems impossible that it should ever be read in a spirit of candour, without imparting fresh conviction upon a subject of the deepest interest to the civil and religious welfare of mankind.

The following extract, which forms the conclusion of the pamphlet, will amply justify what has been said in its commendation.

" Happily, however, these are truths not to be found only in the writings of Prelates, or in the speculations of the closet : we may appeal to the records of Parliament for the sense of one branch of the Legislature on this head. For when the East India Company's charter was last renewed, it was formally resolved, in a Committee of the whole house, ' That it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India ; and that for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.'

" The above resolution plainly declares, that it is our duty to endeavour to promote the happiness of our Eastern fellow-subjects ; while it clearly implies, that, in acquitting ourselves of this obligation, it ought to be one of the primary objects of our care, to impart to them the blessings of our superior attainments in religion and morality. It would be strange indeed, if so enlightened an assembly as the House of Commons, could have entertained a different opinion. In what new school of morals are we to be taught, that the ordinary principles which enforce on us the duty of lessening to the utmost of our power the misery, and of promoting the happiness, of our fel-

low-creatures, do not comprehend that branch of services which must be acknowledged by every considerate mind to be beyond all others effectual for remedying the one and increasing the other? Such an exception, if it exist at all, ought at least to be established by an undisputed authority. But we are not called upon at present to argue this question.

“In opposition to this resolution of the House of Commons, a most extraordinary proposition has been advanced, not only denying that it is the duty of the Government of the parent state to endeavour, by safe and prudent and gradual means, such as sound discretion would suggest, and experience warrant, to communicate to our East Indian Empire the blessings of our superior light and knowledge; but even maintaining that Government ought to interpose its authority, professedly and expressly for the purpose of obstructing and putting a stop to all such attempts, whether made by the missions of our venerable chartered Societies for the promotion of Christian knowledge, or by any others: and more particularly for preventing the circulation, or even translation, of the Holy Scriptures into the Oriental languages.

“Thus, while every other religion in India is left undisturbed; while the doctrines of the Koran are freely circulated, and those of the Vedas and Shasters, left unmolested; the Government of a country, professing the Christian religion, is called upon to exert its power for barring out every scattered ray of that religious and moral light, which, through the endeavours of any charitable individuals among us, might otherwise shine upon the inhabitants of that benighted land. It goes, in effect, to annihilate all that has been done for more than a hundred years, by the exertions of Missionaries, and the circulation of the Scriptures; and to cast back into the darkness of paganism those who had emerged from it: for such must unavoidably be the consequences of banishing Missionaries from India, and prohibiting the circulation of the Scriptures among the natives.

“Professing, with my countrymen in general, my belief in the divine authority of the Scriptures, and in the doctrine of a superintending Providence, so explicitly inculcated, and so fully illustrated by innumerable examples in the word of God; and still more that the decline and fall of states are the judicial inflictions of a divine hand, the punishments of guilty nations; I see, with the deepest concern, recommended, for the first time, the adoption of a system of conduct, by which we should take idolatry, with all its guilt, under our special patronage, and endeavour to shut out all knowledge of. I had almost said, all access to, the Almighty.

“I am far from meaning to impute to those who have recommended such measures, any views or motives which they do not profess, or which they have disavowed; but the recommendation itself is fairly chargeable with all the consequences which I have assigned to it, although they may not have been considered by the authors or supporters of it.

“But I think it my duty to make a solemn appeal to all who still retain the fear of God, and who admit that religion, and the course of conduct which it prescribes, are not to be banished from the affairs of nations, now when the political sky, so long overcast, has become more lowering and black than ever;—whether this is a period for augmenting the weight of our national sins and provocations, by an exclusive toleration of idolatry: a crime which, unless the Bible be a forgery, has actually drawn forth the heaviest denunciations of vengeance, and the most fearful inflictions of the divine displeasure.

“Anxious as I am that the natives of India should become Christians, from a regard for their temporal happiness, and eternal welfare, I know that this is not to be effected by violence, nor by undue influence: and although I consider this country bound by the strongest obligations of duty and interest, (which will ever be found inseparable,) to afford them the means of moral and religious instruction, I have no wish to limit that toleration which has been hitherto observed with respect to their religion, laws, and customs. On the contrary, I hold a perseverance in the system of toleration, not only as just in itself, but as essentially necessary to facilitate the means used for their conversion; and those means should be conciliatory, under the guidance of prudence and discretion. But I should consider a prohibition of the translation and circulation of our Holy Scriptures, and the recall of the Missionaries, most fatal prognostics with respect to the permanency of the British dominion in India.”

It deserves attention, that while the friends of the British and Foreign Bible Society in England, were thus exerting themselves to protect it against an edict of expulsion from British India, its friends in that country, harassed by an equally vexatious opposition, were recurring to similar measures of remonstrance and defence. The discouragement and restraint to which the translation and distribution of the Scriptures had been subjected, after the removal of Marquis Wellesley from the Government of Bengal, were deservedly condemned both by Mr. Brown and Dr. Buchanan; and, upon Lord Minto's arrival, and assumption of the supreme authority, Dr. Bu-

chanan addressed a memorial to his Lordship, founded on certain public acts of the Bengal Government, antecedent to the period of his Lordship's administration, which Dr. Buchanan "considered to be dishonourable and injurious to Christianity." Among these acts were distinctly specified,

First, "The withdrawing of the patronage of Government from the translation of the Holy Scriptures into the Oriental tongues:" second, "attempting to suppress the translation of the Scriptures entirely."

This Memorial is dated at Calcutta, November 7, 1807; and it evinces the temperate firmness of a man, who, knowing that the Gospel is the power of God unto salvation, is neither ashamed to profess, nor afraid to defend it.

Thus does it appear, that in Calcutta, and in London, were attempts simultaneously made to arrest the stream of divine truth, just as it was issuing from its hallowed source to fertilize the moral deserts of Hindoostan. But He who gave the spring, had graciously decreed that the channels should not be obstructed. In pity to millions in existence, and to generations yet unborn, He raised up advocates in either hemisphere to bear their testimony against this anti-christian policy, and to prepare the way for those triumphs which the Bible was destined to obtain, in the fulness of time, among the nations of the East.

But it will now be proper to resume our narrative of the practical business of the Institution. The Society itself, in its collective capacity, took no share whatever in the controversy which engaged so much of the public attention. In that spirit of dignified moderation which has ever marked its character, it pursued its course with unruffled calmness through all the vicissitudes of this painful trial; manifesting neither disquietude during the conflict, nor exultation in the event.

Among the objects of a miscellaneous nature which occupied the Committee towards the close of the fourth year, were, grants of the Holy Scriptures in different languages, to a variety of stations, both foreign and domestic. In this manner, Goree, Sierra Leone, New South Wales, Gibraltar, Nova Scotia, New Brunswick, and Canada, were supplied with copies in English, Spanish, and Gaelic, according to their respective necessities, and their presumed disposition to profit by the bounty of the Institution. In some of the cases here specified, the gift was improved in a manner greatly surpassing the warmest expectation, and the kindness which conferred it, has since been repaid by liberal and successive contributions.

Similar grants were also made to schools of gratuitous education, to charitable Institutions, and to such other petitioners as could prefer reasonable claims to consideration and relief. These issues drew largely upon the Society's resources: the supply of the French prisoners alone, absorbed 7,000 copies of the Testament in that language; and not a little was expended in accommodating the schools in Ireland, as well Roman Catholic as Protestant, with the privilege of purchasing the English Scriptures at very reduced prices.

The last was a case in which the feelings of the Committee very warmly accompanied every grant which emanated from their Board. Ireland was at all times a subject of affectionate solicitude; and every opportunity was eagerly seized to draw forth the native energies of its inhabitants, and assist them in their progress towards the acquisition of Scriptural knowledge. In the autumn of 1807, a Bible Committee was instituted by the Synod of Ulster; and, in the ensuing December, a Bible Society was established for the city and county of Cork, under the patronage of the Bishop of the diocese. Connecting these events with the recent accession of the highly respectable Archbishop of Cashel to the number of their Vice-Presidents, the conductors of the British and Foreign Bible Society felt encouraged to hope that the period was not distant, when Ireland would be seen arrayed in all her national strength, under the banners of the Bible, and taking her full share in the great work of promoting the dissemination of its sacred contents in every portion of the world.

The cares and fatigues incidental to the business of the Society, were much less relieved this year than they had been in the preceding stages of its history, by interesting accounts from foreign parts. The war which raged through so large a portion of Europe had sealed up most of the channels through which such accounts must regularly pass; and the edict which forbade the countries in alliance with France (and which, by the success of its arms or its intrigues, constituted the principal nations on the Continent) to maintain a correspondence with England, not only restrained the friends of the Society from all direct intercourse with its conductors in London, but discouraged them from transmitting intelligence, with any degree of frequency, through channels of circuitous and indirect communication.

Scanty, however, as was the stock of information thus obtained, it was still sufficient to counteract the depressing influence of present interruption: and to afford a satisfactory assurance, that, amidst all the difficulties with which it was beset, on every hand, the cause of

the British and Foreign Bible Society was neither retrograde nor stationary. Its conductors reflected, that they were engaged in promoting the distribution of a book which "has God for its author, salvation for its end, and truth without any mixture of error for its matter."* In such an undertaking, they felt emboldened to expect a prosperous issue; and when they saw how steadily it advanced against a current of almost unexampled discouragement, their faith in the event was greatly strengthened, and they seemed already to experience the fulfilment of the divine declaration: I WILL WORK, AND WHO SHALL LET IT.†

The German Society at Bâsle contrived to transmit a compendious report, from which it appeared, that they continued to labour with undiminished assiduity; the printing of the New Testament had actually commenced, and the Old Testament was on the point of being committed to the press.

Even the Berlin Bible Society were enabled, by some unsuspected medium of correspondence, to give expression to their feelings, both of gratitude and of sorrow. Embarrassed, but not discouraged, by the circumstances of their condition, they present "the fifty-sixth sheet of their Bohemian Bible," with an affecting mixture of anguish and exultation. While they acknowledge that their "distress is very great," and that "thousands groan under the pressure of extreme poverty;" and "recommend themselves to the continued sympathy and intercession" of the British and Foreign Bible Society, they glorify the Lord in the fires, and exclaim, through their Secretary; "Hallelujah! Blessed be the name of the Lord! In the midst of the convulsions of worldly kingdoms, His kingdom will increasingly prosper."

Such a strain as this, uttered amidst the lamentations of a despoiled and a subjugated people, illustrates the power of real religion, and evinces how little "the man of the earth" can effect in disquieting the subjects, or impeding the operations, of that kingdom which is not of this world.

The intelligence received from other parts of the world, though, like that from Europe, containing but little matter, was yet by no means destitute of interest and encouragement. Of this the reader may judge by the two following articles from two opposite points of the American continent, with which the facts of this year shall be concluded.

* Locke.

† Isa. xliii. 12.

The Spanish Testaments which had been despatched to Monte Video, in the preceding year, were stated to have proved highly acceptable, and even to have obtained a rapid and extensive circulation. It was asserted by the correspondent to whom they had been consigned, that this was the first instance in which Testaments in the Spanish language had found their way to South America. Applications for purchasing them were numerous; and among those who applied, were Roman Catholic priests, who not only received them themselves, but also "recommended them to others, as good and fair copies."

It is not, however, to be dissembled, that, upon the expulsion of the British from that possession; an event which speedily followed, this act of kindness was superseded by measures of a very different description. Scarcely had the Spanish colours waved over this recovered settlement, when the Roman Catholic Bishop of Buenos Ayres, called in, under the severest ecclesiastical penalties, all copies of the New Testament, as well as of other religious publications distributed by the British during the period it remained in their occupation. Had this Prelate replaced the Testaments which he suppressed by others more congenial with the version accredited by his church, there could have been no just ground for complaining of his conduct. As it was, the people were forcibly deprived of the light which had been furnished them by the British and Foreign Bible Society; and nothing was given them as a substitute for its guidance, or an atonement for its loss. However, the act of the Society was good; and many of its effects were doubtless beyond the reach of inquisitorial exaction. To have propagated, under whatever disadvantages, the word of God, is always to have done something. That word, at one period or other, will have its operation. *It shall not* (says its Author) *return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*

With the intelligence just referred to from the South, was connected some pleasing information from the North; particularly from the Indian settlements on the lakes of Upper Canada. Here it was ascertained, that the Mohawk Gospel of St. John, printed by the Society, was considered an acceptable treasure. What added to the satisfaction imparted by this intelligence, was, that, to the thanks of the Indians who had received it, as transmitted by their Chief, Captain Norton, the translator, was annexed a petition for a farther supply of copies, "for the use of the Roman Catholic and other Indians inhabiting lower down the St. Lawrence."

The fourth Anniversary now brought the proceedings of the Society during another year, under the review of its assembled subscribers and friends. The meeting was held at the same time and place as the preceding anniversary had been; and, while the President reported, as usual, the transactions of the year, the Archbishop of Cashel, (who had recently accepted the office of Vice-President,) and the Bishop of Durham, united, with many other distinguished personages, in supporting his Lordship, and countenancing the proceedings of the Institution, by their presence and their approbation. The business of the day renewed those emotions of concord and transport which have been described as characteristic of the former anniversaries. The scene was full of animation and interest. The conflicts and trials through which the Institution had passed, were all forgotten in the celebration of its successes; or only remembered, to swell the predominant feelings of wonder, and gratitude, and joy.



CHAPTER VI.

1808—9.

THE year upon which we are now to enter, presented, at its opening, a gloomy and repulsive aspect. Clouds of unusual darkness overspread the political horizon. The distress and perplexity of the European nations were extreme: the powers of heaven appeared literally to be shaken; and “the hearts of men” were every where “failing them for fear, and for looking after those things which seemed to be coming upon the earth.”

A state of affairs so apparently unpropitious, might have been expected to check the ardour, and discourage the exertions, of the British and Foreign Bible Society. But its conductors felt that they had a duty to discharge, which allowed no place for despondency or dejection. Animated, therefore, by the spirit of their cause, they resumed with alacrity their intermitted services; and “went forth to

their work and to their labour" in the assured persuasion, that in due time they should reap, if they fainted not.

At home, it is true, partly from the defeat of its East Indian opponents, and partly from its own increasing reputation, the Institution was encouraged to bear up against the counteraction of the times, by the prospect of an effectual, though, perhaps, a silent and gradual extension. But abroad, particularly on the continent of Europe, (by much the largest section of its field of operations,) the scene exhibited, was such as to inspire very faint hopes of the Society's progress in any direction, and to threaten it, in some, with serious embarrassment, if not with absolute and remediless exclusion.

It must, indeed, be admitted, that neither the proceedings of the British and Foreign Bible Society, nor of its allied associations, had in any case, been subjected to direct and specific prohibition. But the systematic rigour with which English influence was opposed by the wide-spreading domination of France, rendered it increasingly difficult and dangerous for the inhabitants of the continent, those of Sweden alone excepted, to maintain any sort of intercourse, however innocent or honourable, with Great Britain, or any of its dependencies. In those countries, therefore, in which the councils or the arms of the common enemy prevailed, the utmost to which the Society, under present circumstances, could look, was, a silent and cautious advancement on the part of their continental correspondents; and a prosecution of the works already commenced, by that aid which might be occasionally administered to them, through channels of accidental and unobserved communication.

Such was the fact with respect to the Societies at Berlin, and at Bâle: accompanied, however, in each case, with indications of confidence, and efforts towards progress, which reflected the highest credit upon their zeal and perseverance. The truth of this statement will more particularly appear from what is now to be briefly narrated, as carrying on the history of both these Institutions.

At Berlin, the printing of the Bohemian Bible, which had been completed in September, 1807, was followed by so rapid a distribution of the copies, chiefly among the Protestant congregations using that language in Bohemia and Silesia, as to occasion regret that the impression had not been much more considerable. The success with which this work had been attended, and the information acquired by the correspondence to which it led, suggested to the conductors of the Society at Berlin, another and scarcely less important undertaking, an impression of the Polish Bible. Undismayed by the difficulties with which they were surrounded, and relying, under God,

on the expected support of the British and Foreign Bible Society, they resolved to make the arduous attempt. Their expectation from the British and Foreign Bible Society was not disappointed. Upon the first intelligence of their design, the Committee in London greeted it with cheering assurances of aid; and, by successive grants, amounting in the whole to 800*l.* induced its projectors to enlarge their edition from 5,000 Bibles (the number originally proposed) to 8,000 Bibles, and 2,000 additional Testaments.

The proceedings of the Society at Berlin have been uniformly characterized by a spirit of generous enterprise; but their conduct in the present instance, viewed in connexion with the state of their city, and of the circumjacent country, exhibits a display of Christian magnanimity, which deserves our highest admiration. At a time when they had to lament, through the organ of their Secretary, "that the wounds of Prussia were still bleeding," and that "the distress of multitudes was increasing, and hundreds of families were without employment, without bread,"—it was in this awful crisis of depression and impoverishment, that the members of the Berlin Society, few in number, and low in resources, conceived the design of printing 5,000 copies of the Bible, for the benefit of their Polish fellow-Christians. They could not indeed withhold the confession, that, "owing to the desolating judgments which had lately befallen them, as a well-deserved punishment for their awful departure from God and His holy word, they had, in union with their neighbours, been reduced to such circumstances, that they could expect but very small contributions;" yet, trusting with simplicity to the providence of God, and the promised co-operation of the British and Foreign Bible Society, they rose above the influence of every apprehension, and fearlessly embarked in their proposed undertaking.

A similar spirit of religious enterprise and perseverance actuated the members of the Bible Society at Basle, and carried them successfully through difficulties which would have overwhelmed men of weaker faith in the promises of God, and less ardent zeal for the propagation of His word. Amidst all the discouragements arising from the severe visitation of poverty and distress, and still more from "the melancholy effects of a prevailing spirit of luxury and ingratitude," they were enabled to issue their German Testament in the spring, and their complete Bible in the decline of 1808. On the performance of these works they had bestowed, as it appeared, extraordinary pains; and they were already rewarded by the testimony of approval with which they were received; and by the prospect of

such a circulation as would be likely to create a demand for repeated editions.

To these exertions on behalf of their German fellow-countrymen, the Bâsle Society added their strenuous and useful efforts to supply their Protestant neighbours in the South of France with a similar advantage. They had already succeeded, greatly beyond their expectation, in disposing of French Bibles, at reduced prices, to some excellent ministers of that persuasion in Languedoc.* This success had the effect of stimulating the Bâsle Society to undertake another edition of the French Testament; and caused them to express their regret, that their funds did not authorize them to take a further step, by printing an impression of the entire Bible in that language. Such an object had not escaped the notice of the British and Foreign Bible Society, as likely, at one period or other, to come under the consideration of their correspondents at Bâsle. Under this conviction, they had, in a contract for stereotype plates of the French Bible, designed for domestic use, expressly stipulated for duplicates, in order that they might have it in their power, by transmitting a set to that station, to expedite the accomplishment of so desirable an object, whenever it should be required.

It ought not to be overlooked, of how much importance the Bible Society at Bâsle had become, as a vehicle for conveying the Scriptures in their own language to the Protestants in the South of France. The observation will confirm what has before been stated, of the advantages which were likely to attend the transfer of the German Bible Society from Nurenberg to Bâsle. The advantage now alluded to, is one, the value of which cannot be too highly appreciated: inasmuch as the Society at Bâsle afforded the conductors of the British and Foreign Bible Society a neutral and unsuspected medium of intercourse with France, during the long continuance of those political circumstances which precluded them from all access to the inhabitants of that country, in every other direction.

In the facts above recorded, the admiration of the reader has been directed towards the local Societies at Berlin, and at Bâsle. It will not detract from the praise which has been deservedly bestowed on these excellent Establishments, to remark, that the Committee of the British and Foreign Bible Society were not deficient in affording them the means of struggling, with success, against the current of adversity. The interposition, by turns, of sympathizing counsel, and

* One hundred pounds had been contributed by the British and Foreign Bible Society for that purpose.

seasonable liberality, tended materially to cherish their hopes, strengthen their resources, and encourage them, through all the vicissitudes of impoverishment and vexation, not only to continue, but to augment, their operations.

An account has already been given of the favourable condition in which Sweden was supposed to be with respect to the possession of the Scriptures. In consequence of that representation, some years were suffered to elapse, without any attempt being made to promote, in that country, the work which, in a greater or less degree, was proceeding with effect in so many others. But the time was come, when Swedish inaction was to give place to an ardent zeal for disseminating the Holy Scriptures, and Stockholm was to add another Society to those already established for that purpose on the continent of Europe.

The history of the Institution erected at Stockholm will be found to connect with the event of Mr. Paterson's retirement from Copenhagen on account of the war, and the investigation which, during the suspension of his labours in Denmark, he was led to prosecute in Sweden. The result of this investigation, which had been made with diligence, and under circumstances favourable for ascertaining the truth, agreed with the report which had been previously received, in some particulars, but differed from it in others, and those too of considerable importance. With that report it strictly concurred, so far as regarded the state of respectable families, and the houses of farmers and inn-keepers; in all which a Bible was regularly found: but here the agreement ended. The account transmitted by Mr. Paterson described the families of inferior consideration, the inhabitants of cottages and cabins, as almost totally destitute of the word of God; and represented the possession of a Bible, as an article of property, in the case of a servant or a labourer, to be a thing unknown, and, from the high price which it bore, almost impossible.

The discrepancy between the two statements induced the Committee of the British and Foreign Bible Society to pause, before they should presume to determine what measures it might become them to take. Antecedently, therefore, to any decision upon the subject, they followed the line both of decorum and expediency, by referring the information of Mr. Paterson to the respectable Swedish authorities from which the more favourable intelligence had been derived. The event of this reference was an unequivocal confirmation of Mr. Paterson's statement, with respect to the wants of the lower classes in Sweden; and a consequent resolution of the British and Foreign Bible Society, to encourage the formation of an Establishment at

Stockholm, for administering to their effectual and permanent relief.

Animated by the assurance of liberal co-operation from London, and by promises of support from persons of great respectability in Stockholm, Mr. Paterson drew up a memorial on the want of the Scriptures among the lower classes in Sweden, the duty of relieving it, and the means by which that end might be attained. The effect of this memorial, combined with other exertions directed to the same object, was the establishment of an Institution at Stockholm, under the designation of "the Evangelical Society," and with the high sanction of the King and Privy Council. The desire of effecting certain other religious purposes, and the impracticability, at that period, of forming separate Institutions for each, rendered it expedient to incorporate the distribution of the Scriptures, and of Religious Tracts, &c. in one common establishment. With a view, however, to secure a strict conformity to the fundamental rule of the British and Foreign Bible Society, that of circulating the Scriptures alone, provision was made in the constitution of "the Evangelical Society," that each of these objects should form the business of a separate department; and both the income and expenditure attaching to each, be kept regularly and religiously distinct.

The Stockholm Evangelical Society, having thus completed the organization which was necessary to qualify it for a connexion with the British and Foreign Bible Society, announced its establishment, in a primary Address, dated the 20th of February, 1809. This Address breathes such a spirit of warm and generous piety, and describes, with so much clearness, the origin, design, and circumstances, of the new Institution, that our narrative will be both illustrated and enlivened by its insertion.

"The Evangelical Society in Stockholm wishes to the Committee of the British and Foreign Bible Society grace and peace from Jesus Christ, who is the faithful witness, and the Prince of the kings of the earth, that loved us, and washed us from our sins in his own blood.

"Honoured and beloved Brethren,

"It is for the first time that we seek access to your venerable Society. May it be granted to us, and accompanied with the witness of the Spirit, that we are your fellow-partakers of the inheritance of the saints in light. Thus we salute each other with an holy salutation.

"We regard you with reverence. You have undertaken a great work; and your exertions and sacrifices are worthy of the grand aim which you have in view.

“ You extend your operations over the remotest parts of the globe, and the islands of the sea. All that remains of the daughter of Zion in Christendom rejoices in your light. Dispersed, like solitary cottages in a vineyard ; concealed, as lonely lodges in a garden of cucumbers ; they feel their weary eyelids pressed down by dark, sultry, and tempestuous clouds : yet a glimpse of cheering light penetrates their huts : they perceive, in the firmament of the Church, some morning stars ; and among these your Society shines most conspicuous. This sight gladdens their hearts, and they wait with patient expectation for the approaching rise of the Sun of Righteousness. But even on the most distant nations, Mahomedan, as well as Heathen, who are sitting in darkness and in the shadow of death, this light now begins to dawn. With unexampled exertion—to each in his own language—you send the word of life. Oh, thou, our Father, who art in heaven, hallowed be thy name, thy kingdom come ; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

“ It is impossible for us to describe the feelings of admiration, which filled our minds, when we attentively perused the last Report of the British and Foreign Bible Society. These Reports cannot but excite esteem for all those men who labour in this cause, with such unwearied diligence, and consecrate all the powers of art and science to the service of God—and for a public which so generously aids these endeavours. Mr. Paterson, to whom we are indebted for the communication of the above Reports, has drawn our attention more than ever to the great want of Bibles which exists in various parts of our country, chiefly among the lower classes of people ; at the same time, reminding us of our duty to relieve this want, and recommending means for the attainment of this desirable object. This he did by an Address circulated in manuscript among the friends of religion in this metropolis ; which gave rise to the establishment of a Society, denominated ‘ the Evangelical Society,’ which we are happy to state has received the full approbation and sanction of our most gracious King.

“ After a mature deliberation, and having previously consulted several exalted Patrons, we found it most advisable not to form ourselves into a separate Bible Society, but to include in one Society the two-fold object, the circulation of the Sacred Scriptures, and the distribution of Religious Tracts. We therefore determined to entrust the execution of this design to one and the same Committee ; yet a fundamental rule was added, that each of the two branches should have its separate funds, and a distinct account of the income and ex-

penditure of each should be kept, and annually laid before the public. We hope this arrangement will meet with your approbation.

“ Our plan is to print (if possible) the Sacred Scriptures in the Swedish language on standing types, and to begin this work with the New Testament. We have already received some donations for this purpose ; and we trust to meet with as much support as the present pressure of the times, and the distressed state of our country, will admit. But should we be left to our own resources alone, we fear it will take a long time, before we shall be able to procure the needful fund of types for the printing of the New Testament. To say the truth, this will be impossible, in our circumstances, for a number of years.

“ But the generous assistance you have given to other countries, encourages us to direct our eyes to you. Kindly remember the poor of our land ; for surely there are numbers among us, who are poor in outward circumstances, but far more poor still in the saving knowledge of Jesus Christ. Lend them your helping hand ; and let your noble humanity induce you to favour our new-born Society with your support in its infancy, that it may grow up to a man in Christ. We shall consider ourselves responsible to God and to you for the application of those means which you may think proper to entrust to our care. Our ardent wish is to enter upon the execution of our plan without delay, and to be helped by your experience, advice, and support. Every communication from you will be highly acceptable to us. Some of us understand so much of the English language, that they can convey the sense of a letter to the rest. But none can write it ; you will therefore permit us to address you in German. Now, honoured brethren, we commend ourselves to your benevolence, friendship, and intercession. Farewell, and be happy in looking up to Jesus, the great Author and Finisher of our faith. May his divine blessing accompany all your efforts for the propagation of that mystery of godliness which the Father and Lord of heaven and earth has concealed from the wise and prudent of this world, and revealed unto babes. May all lands enjoy the blessings of the Gospel, and may the whole earth be filled with the knowledge and glory of God !”

The receipt of this communication was cordially welcomed by the conductors of the British and Foreign Bible Society. Projecting the spiritual instruction of the whole human race, they could not but view, with pleasure and thankfulness, successive Institutions, of a kindred nature to their own, rising into existence by their example,

and challenging their friendship, countenance, and co-operation. The present also was a case in which a peculiar interest was added to the event, by the antecedent improbability of its occurrence in the capital of a country, whose population was represented as having "no want of Bibles." The result was, on the part of the British and Foreign Bible Society, an immediate grant of 300*l.* together with a congratulatory address on the accomplishment of an object calculated immediately to benefit the Swedish population, and ultimately, as it was hoped, to assist in promoting the welfare of mankind.

Thus was a foundation laid in the capital of Sweden, upon which a National Bible Society was hereafter to be erected. The good produced in the meantime by this limited and temporary Establishment, exceeded any calculation which could have been made upon its probable means and exertions. Such was its activity, that it dispersed the sacred treasures of divine truth through an extensive range of country; and many parts of the kingdom participated in its attention, which might have appeared to be removed beyond the reach of its operations, and almost of its concern. The Stockholm Evangelical Society was, in fact, the first depôt in which the Scriptures were printed and accumulated for distribution in the North of Europe. It was in the bosom of this Society that the zeal for circulating the word of God, first kindled by the movements of the British and Foreign Bible Society, continued to burn, till it had warmed into life the Swedish Provinces, and propagated through them a kindred flame which reached at length the very heart of the Russian Empire.

Before taking our leave of the European continent, it will not be uninteresting to follow the 400 German Bibles, and 200 Testaments, designed for the German colonies on the banks of the Wolga,* to their destination; and to observe the transport of joy and gratitude with which they were received by the poor, but pious, inhabitants of that distant settlement. The scene is described by the Rev. Mr. Huber of Catharinenstadt, who assisted to distribute the books, as exceedingly impressive; and it will appear from the following statement, given by himself, that his own exertions contributed not a little to heighten the effect.

"The Bibles and Testaments which were sent by the English Bible Society, as a present to the German colonies near the Wolga, are safely arrived, and have been distributed among a number of poor people, by whom they were received with great joy and gratitude. To the distribution of them in four parishes I can speak myself.

* See p. 132.

having been employed as the honoured instrument of giving away 144 copies. These four Protestant parishes embrace no less than thirty-two villages, which are greatly dispersed, and at a very considerable distance from each other. But I made it a point to go to them all. Immediately after my arrival at a village, I assembled the elders, and the schoolmaster of the congregation; requested them to select the poorest young people who could read, and yet were entirely destitute of a Bible, and the means of procuring one; and gave them a short address, in which I endeavoured to impress their minds with the inestimable value of the Holy Scriptures: if it happened to be a Sunday, I preached in their church. I then told them of the generous gift of the English Bible Society; and called upon the rich to assist me by their contributions, that these Bibles might be given to the young people, free from any expense of conveyance: or if I could not succeed in this way, I went round in the village from house to house, begging as much as I wanted. The many thousand (English) miles which the Bibles and Testaments had to travel, before they could reach us, made them come to about 20 copecks a Testament, and a rouble a Bible; and exactly thus much I collected among the congregations themselves, that the Scriptures might be gratuitously distributed among their most necessitous members. My journey was attended with trouble and expense; but I felt myself amply repaid by the joyful sight I witnessed, and by the many tears of gratitude which I saw flow. Indeed, when I heard many an honest, godly man pronounce his blessing upon the remote benefactors, I felt so delighted, that I could have gladly made again this troublesome tour. Some very worthy people came on purpose to express to me their feelings on the occasion: ‘Pray’ (said they) ‘do not forget to return our most respectful thanks to this excellent Society; and tell them, that we feel quite constrained to implore a particular blessing on such active friends of Christ.’ ”

A similar account was afterwards transmitted from Lesnoi Karamisch, by the Rev. Mr. Hiemer, who confirmed the description given by his colleague of Catharinenstadt; and united with him in offering* the thanks of the colonists, and more especially the poor, who had been presented with Bibles or Testaments, for a donation so greatly esteemed.

*The following is given by Mr. Huber as the inscription which he placed on the title-page of each Bible: “This Bible is the precious gift of the English Bible Society; never to be sold, but to be made a good use of:—The Clergyman will not fail to make his inquiries hereafter.”

There is something peculiarly gratifying to a benevolent mind, in the contemplation of kindness, like that which has just been described, travelling to the relief of objects, at once so obscure and so remote as to have precluded the hope, and it should have seemed, almost the possibility, of their receiving it from the quarter from which it actually proceeded. Situated, as the Society was, in the metropolis of Great Britain, and embarrassed in its movements by a multitude of intervening obstacles, it forms a pleasing spectacle to behold it thus fetching up the waters of life from a town in Saxony, and dispersing them with such invigorating efficacy among the thirsty inhabitants of a secluded district on the borders of Tartary.

This consideration appears to have impressed very forcibly the mind of the Rev. Mr. Hiemer; and his reflection upon a review of the transaction, shall terminate this account.

“ I am indeed struck with admiration at the great work which God is carrying on in England, and at the zeal which the numerous Societies in that country, all animated by one spirit, display for the propagation of the Gospel throughout all parts of the globe. It appears to me, as if our blessed Saviour, in these days of general falling off and tribulation upon earth, were hastening to manifest himself to his people in his reappearing; and that, as his Gospel must first be preached throughout the whole world, he has produced these *extraordinary* efforts, through the influence of his Spirit, for the express purpose that he may himself the sooner appear.”

While the cause of the Society was thus advancing, though by slow degrees, in countries subject to the dominion, or intimidated by the policy of our inveterate enemy, and establishing itself with great promise of success in the only kingdom in Europe which afforded an open field for its free and undissembled operations, its exertions at home were continued with unabating alacrity, and unwearied perseverance. Large editions of the English and Welsh Scriptures were put to press; and to the impressions already executed in the foreign languages, were added, in the course of this year, editions in the Portuguese, the Italian, the Ancient and Modern Greek, the Dutch, and the Danish.

In printing the Portuguese Testament, the Society had respect to the numerous individuals of that nation, serving aboard British vessels; to the Portuguese islands and colonies, by the events of the war subjected to the British crown; and to the facilities presented, by a recent change of political circumstances, for distributing the Scriptures in Portugal.

The subject of the Italian and the Modern Greek Scriptures was taken up, under a persuasion, to which considerable encouragement had been given, that copies of them would be found very acceptable in different parts of the Mediterranean, and in the Levant. The attention of the Society had indeed been incidentally called* to the expediency of printing the Scriptures in Modern Greek at a very early period after its establishment. A record made of the suggestion; (for such was the form in which it purported to be given and received;) but it was not till the commencement of 1808, that any serious consideration was bestowed upon it.

Shortly previous to that time, the arrival of the Rev. J. F. Usko in this country from the Levant, a circumstance occasioned by the rupture between Great Britain and the Porte, had, through the intervention of Bishop Porteus, brought into communication with the conductors of the Society a man, who, in addition to the knowledge he was reputed to possess of the European and Oriental languages in general, had acquired, by a long residence at Smyrna, an intimate acquaintance with the dialect, the opinions, and the habits of the Modern Greeks.

To Mr. Usko were submitted the several particulars on which the question of printing a portion of the Scriptures in their own dialect, for the use of this people, principally turned; and the opinions he gave on them severally, led to an unanimous decision in favour of the experiment. The only point on which any serious doubt had been entertained, was, whether the projected edition would be generally, or at all, received by the Modern Greeks. To the query suggested by this doubt, Mr. Usko replied, that the Modern Greeks, having changed the ancient language of their ancestors into a new one, as the Italians had done the Latin, made use of the modern or new† language in all transactions of business, in conversation, and in correspondence; and that, although they employed the ancient in their churches for divine service, yet they preached in the vulgar tongue: that their Patriarch and themselves, when they addressed the people in the Church, did it always in the modern language, as he had himself had many opportunities of observing; and, finally, that translations of European books, and original compositions, both in prose and verse, were very current in this language, and read by the people (as being much more intelligible to them than the ancient Greek

* By the Rev. D. Bogue, of Gosport.

† For an excellent account of this new language, called the Neo-Greek, or *Romeika*, see Mr. Butler's *Horæ Biblicæ*, p. 155.

authors) with great readiness and delight. Mr. Usko's conclusion therefore was, that an edition of the New Testament in their own language would be very agreeable to the Modern Greeks; and this conclusion, as will hereafter appear, has been, and continues to be, increasingly confirmed.*

To the benefit derived on this occasion from Mr. Usko's knowledge and judgment, was added that of his personal services, voluntarily tendered, and thankfully accepted, in correcting the press. The work was printed from the edition at Halle in 1710; but (as was the case in the first translation printed at Geneva in 1638) with the Ancient and Modern Greek in parallel columns. This plan was recommended by Dr. Adam Clarke, and approved by Mr. Usko: to the latter were awarded, in return for his valuable labours, the thanks of the Committee; the only remuneration he would consent to receive for assistance which he was not more able than willing to impart.

To the printing of the Scriptures in the two last of the before-named languages, the Dutch and the Danish, the Society was first stimulated by affecting representations of the great want of Bibles and Testaments among the prisoners of war belonging to those nations, but particularly to the latter. The Rev. Dr. Werninck, Minister of the Dutch, and the Rev. U. F. Rosing, Minister of the Danish Churches in London, were the individuals, who, with a zeal and sympathy which reflected great honour on their pastoral functions, made known to the Society the spiritual wants of their captive countrymen, and earnestly pleaded for their relief. "If" (said Mr. Rosing) "the gift of the Bible be a valuable thing to every person, it must be peculiarly so to the man who is confined within the narrow walls of ^{an} prison. Without employment, with his time hanging heavy, and misery pressing hard upon him, he will be naturally excited to receive the instruction, to seek the comfort, and to follow the advice of religion; in proportion as he feels himself in want of her aid, and discovers in her his only resource and refuge." Mr. Rosing then goes on to state, that the number of Danish prisoners of war at the several depôts, amounted to 2,722; that among more than 1,300 whom he had visited

* The reception given to the first translation in 1638, was not very encouraging. "Si queras (says Largius in his Dissertation on this edition) in quo pretio hæc versio sit Græcis habita, omnino respondendum fuerit, pretium vix adeò magnum illam fuisse consecutam in Græcia." The edition in 1703, containing a preface offensive to the Greek Bishops, was burnt, by order of the Patriarch of Constantinople. (See *Horæ Biblicæ*, p. 160.) To these facts, the acceptance with which the Society's edition (without preface or notes) has been favoured, and the sanction which it has obtained from the Patriarch, form a very grateful and interesting contrast.

at Chatham, he had found but two Bibles; and that he had reason to believe, that the rest were not in a less destitute situation. "If, therefore," (adds Mr. Rosing) "through the generous efforts of your Society, Bibles could be procured for them, an actual want will unquestionably be supplied; and they will have to thank the Society for blessings *which could not have been derived from any other source.*"* The result of these pleadings, on the part of Dr. Werninck, and Mr. Rosing, was a determination to print both a Dutch and a Danish New Testament; and the extent of the editions in each case was calculated by a reference to the prospect of their being circulated with acceptance in the Dutch and Danish colonies, both in the East and West Indies, which in the course of the war had universally fallen under the dominion of Great Britain.

In the mean time, those measures which had been adopted for supplying the hospitals, gaols, and workhouses, throughout the kingdom, were carried on with vigour and regularity; and every opportunity was embraced to distribute copies of the Scriptures, in those languages in which the Society possessed them, wherever a probability existed of their being thankfully received, and attentively perused. Whether the applications proceeded from those who were nigh, or from those who were afar off; whether they respected kindred or aliens, the destitute of our own, or of foreign countries; they found a Board always prepared to give them a kind reception, and to administer, to the full extent of its means, a prompt and effectual supply.

It is scarcely possible to estimate the good which may have been effected through the instrumentality of an Institution at once so vigilant, and so active. Unfettered by ceremonious formality, exclusive attachment, or minute calculation, it felt simply and capaciously for the spiritual wants of mankind; and, in the contemplation of their relief, made no distinction of nation or communion; and declined no sacrifice, either of exertion or expenditure. Aware that, on a sudden, demands might be made, and opportunities of distribution might offer, and unwilling that any should be suffered to pass away without a suitable degree of attention and improvement, the Society was careful to provide against surprise, by keeping in hand a competent stock of the Scriptures, in the languages to which such exigencies were thought most likely to apply. It resulted from this policy, that

* When the depôt at Greenlaw was visited by a deputation from the Edinburgh Bible Society, in 1809, between five and six hundred Danish prisoners were found, and only one *Danish Bible among them*, which the owner said he had saved out of many things which he had lost.

when the British Government allowed the Spanish prisoners of war to join the patriotic standard which their countrymen had unexpectedly erected against the invader and enslaver of their nation, the agents of the British and Foreign Bible Society were prepared to accompany this generous act of release, with the gift of a Spanish New Testament. Seven hundred and seventy-five of these captives received, each a copy, as they embarked for the land of their nativity; and, with tears of joy and thankfulness, they carried off the precious seed, to spread it over a soil in which, perhaps, it has been less sparingly sown than in almost any other portion of Christendom.

In like manner, when, in the month of January, 1809, part of Junot's army were driven into Penzance by foul weather, the Society, informed of this occurrence, despatched, without delay, a supply of French Testaments, which were immediately distributed among this band of enemies; and the person who applied for, and distributed them, W. H. Hoare, Esq. an active and benevolent member of the committee, reported, that they were received with gratitude, and that on the following morning he found two French officers reading them with attention. In this, and in all similar cases, the Society appeared, it should be observed, on ground which no Institution before had undertaken to occupy; and the receiver of its gifts had (in the just language of Mr. Rosing) "to thank it for blessings which they could not have derived from any other source."

It was while thus employed in prosecuting the general concerns of the Society, dispensing copies of the Scriptures to some, preparing them for others, and projecting their dispersion among all, that the Committee received the important intelligence of the establishment of a Bible Society in the city of Philadelphia.* This event, which took place on the 12th of December, 1808, gave to the British and Foreign Bible Society an auspicious entrance on the western continent; and opened to its conductors prospects of usefulness in the

* The following tribute of respect to the memory of a leading promoter of this Society, will be read with sympathy by every friend to the general cause.

"While the managers of this Society offer their gratitude to Almighty God, for preserving their body, during past years, from vacancies produced by death, they are, on this occasion, called to the mournful duty of paying a tribute of respect due to their late venerable associate, Dr. Benjamin Rush, of this city. It was with deep regret that they heard of his decease. He was not merely an honour to his profession and to his country, as a physician, but an ornament to religion, as a zealous friend of the Bible. Among the first to give existence and energy to this Society, he drafted its constitution; and ever since its establishment he was one of its Vice Presidents. A good Providence, it is hoped, will fill up those vacancies among the supporters of Bible Institutions, which death, time after time, may produce."—*Fifth Report of the Philadelphia Bible Society.*

new world, little inferior to those which it had enjoyed in the old. The intelligence was officially announced in terms which ascribed the formation of the Philadelphia Bible Society to the example and influence of the British and Foreign Bible Society, and respectfully and affectionately deferred to it as to a patroness and a parent. In an admirable address, the managers of this first American Society unfolded their views with regard to the origin and design of their Institution. Its origin (as has already been mentioned) they attribute "to the example offered, and the efforts made, by the British and Foreign Bible Society." "From the time" (they say) "that it was known in this city, it attracted the marked attention of several persons accustomed to take an interest in whatever is calculated to extend the influence of revealed truth. It was immediately seen, that the necessity for such an Institution was the same here as in Europe; and that there was every reason to believe, that, if suitable exertions were made, it could not fail of encouragement." After assigning their reasons for choosing their limited designation, they express a hope, "that the time is not distant when they shall see Institutions similar to their own, in the town of Boston, and in the cities of New-Haven, New-York, Baltimore, Richmond, and Savannah, and in the town of Lexington, in the state of Kentucky." And they assert, that they "will at all times be ready cordially to greet, as a sister-Institution, every Bible Society, in whatever place or part of their country it shall appear."

In explaining their *design*, they state, that "it is to the poor chiefly they have it in expectation to send the inspired and authentic records of the gospel;" "to enable them to see for themselves the provision made by the Father of mercies, to sustain them under the privations and sufferings of time, by the hope of happiness in eternity."

But "while the poor, generally, will thus claim the peculiar notice of the Society, a still more especial regard" (they observe) "may be shown to those who suffer from confinement, or from crime, as well as from poverty. We cannot express it" (they add) "without emotion, that we hope the time is at hand, when the beams of the Sun of Righteousness, reflected from the Holy Scripture, will penetrate and cheer the gloom of every prison in the State of Pennsylvania."

From the poor, and the prisoner, they pass to families in confined circumstances; to soldiers and sailors, "who would, they are persuaded, often prize the gift of a Bible, and find in it the best support and solace of their hazardous and laborious occupations;" and to "the Indians on the frontiers, and the poor Africans, scattered through the States:" and, finally, they sum up the particulars of their design in this compendious declaration, "It is, indeed, not easy to foresee all

the cases which may occur, to demand the attention of the Society. As they arise, they will be distinctly considered, and the general rule of proceeding will be—WHEREVER THE BIBLE OUGHT TO BE POSSESSED, AND CANNOT, OR WILL NOT, OTHERWISE BE OBTAINED, THERE TO BESTOW IT FREELY.”

In this address (the whole of which is well worthy of perusal) may be seen the prototype of the numerous addresses, commendatory of Bible Societies, which have since done so much honour to the religious character of the Americans; and contributed so greatly to enlarge the stock, both of argument and exhortation, in favour of the distribution of the Scriptures. If to Great Britain belongs the honour of producing the Philadelphia Bible Society, Philadelphia may, on her part, claim equally the honour of having set the first example of a Bible Society in the United States of America; and of having, by her zeal, liberality, and discriminative wisdom, induced so extensive an imitation of her conduct, as not to leave a single State throughout the Union, unprovided with one or more of these excellent and most useful Establishments.

The British and Foreign Bible Society lost no time in expressing, according to its usual manner, its joy on receiving the interesting communication which has just been transcribed, and its desire to improve the event to which it referred, for the advantage of the general cause. The sum of 200*l.* was immediately voted to this Transatlantic auxiliary; and in the letter which conveyed intelligence of the grant, the conductors of the Philadelphia Society were admonished to “proceed in giving to their infant Institution every possible degree of latitude and efficacy:” “to hold out the Sacred Scriptures in their naked simplicity, as a rallying point to the several denominations of Christians in the American Union: and to reckon, in the prosecution of this glorious work, upon the blessing of God, the prayers of all good men, and the cordial co-operation of the British and Foreign Bible Society.”

The formation of the first Bible Society in the United States of America was soon after followed by another event, not less memorable in the History of the Institution, the establishment of the first Auxiliary Bible Society in Great Britain. Glasgow, London, and Birmingham, have been severally particularized, as giving existence, in the order now described, though on different scales of magnitude, to “Associations,” contributing in a collective form to the funds of the Institution: but it was reserved for the town of Reading to give to the country, and to the world, the first example of a regular “Auxiliary Bible Society.”

It had, for some time past, been an object with the Committee of the British and Foreign Bible Society, to promote the establishment of local Associations. With this view, they inserted in their Fourth Report the following passage, recommendatory of such establishments.

“The Association established in London for contributing to its funds have continued their active exertions with increased effect. And the funds of the Society have received an augmentation from Congregational Collections in England, as well as from the liberality of individuals. In their Appendix to their Second Report, your Committee published an extract from the resolution of the Birmingham Association, as affording an example of a plan of proceeding peculiarly adapted to aid the object of the British and Foreign Bible Society; and the benefit which has been derived from it, as well as from the Association in London, and a similar one in Glasgow, makes them anxious to point out these Associations, which have been established for the special purpose of aiding the funds of this Society, in the hopes that they will become objects of imitation, wherever such a measure is practicable, throughout the island.”

In what degree these hints contributed to the movement which took place at Reading, it is neither easy to ascertain, nor material to inquire. Our purpose will be sufficiently answered, by describing briefly the manner in which the formation of this Auxiliary Society was brought about, and specifying the agents who principally contributed to its establishment.

Previously, however, to entering into this detail, it will be proper to observe, that, in the year 1807, a Society had been formed at Greenock in Scotland, under the designation of “The Greenock and Port Glasgow Society,” for the professed object “of circulating the Holy Scriptures in places where they are most wanted, and of assisting other Societies which have the same views.” This Society, though not tributary to the British and Foreign Bible Society exclusively, and, therefore, not claiming to be regarded as one of its professed Auxiliary Societies, contributed very liberally to its resources; and upon merging into the “Greenock and Port Glasgow West Renfrewshire Bible Society,” in 1813, transmitted, as a final contribution, the remainder of its funds, with a valedictory letter, in which the Secretary thus expresses the sentiments of the body.

“The dissolution of a Society which, during six years, has afforded to its Members so many delightful opportunities of cultivating the principles of mutual charity, as well as of contributing to improve the spiritual condition of many of their fellow-creatures, could not be contemplated without feelings of deep regret, which nothing could

have countervailed but the confident expectation, that, by the change, the same object will be carried forward on a scale greatly enlarged, and with a vigour and success proportioned to the number and influence of the persons engaged.

“Permit me only, farther, in the name of the late Greenock and Port Glasgow Bible Society, to return to the Parent Society, through you, their grateful thanks for the attention with which they have all along been honoured, and to express their fervent wishes, that the great and benevolent plans which they have been led to form, may be crowned with success, and be the means of accelerating that happy period, when all nations shall read and hear in their own tongue the wonderful works of God.”

Having endeavoured to do some justice to an unassuming but meritorious Institution, the author will now return to the subject of the Reading Auxiliary Bible Society.

The Rev. Dr. Valpy, of Reading, whose erudition and philanthropy have conferred no ordinary reputation on that town which has for so many years been the seat of his scholastic labours, had distinguished his attachment to the British and Foreign Bible Society, by preaching on its behalf, both at Wallingford and at Wroughton, and by other unequivocal testimonies of a concern for its welfare. Through the persevering exertions of this gentleman, and others who participated in his sentiments and feelings, a Public Meeting was convened in the Town Hall at Reading, under the sanction of the Mayor, on the 28th of March, 1809; when an “Auxiliary Bible Society” was established for the town and vicinity of Reading, on the principles and “regulations of the Parent Society,” and with the professed design of “contributing to its laudable undertaking.” The business of the day was rendered particularly interesting by the presence of the venerable William Sharp, Esq.* at that time verging on his eighty-first year;

* May the author be permitted, when mentioning a name, so dear to himself, and so deserving of affectionate commemoration by every friend of religion and humanity, to trespass, by a brief extract from a Discourse delivered by him on occasion of the death of that excellent man, and referring expressly to his regard for the British and Foreign Bible Society?

“He loved affectionately all good men. The strictness of his Creed—for in this he never relaxed—in no degree interfered with the expansion of his heart. He honoured the image of God, wherever he seemed to discover it; and rejoiced in every measure which tended to bring within the bonds of brotherly love, the dissuited members of the Church of Christ. By this impulse of Christian charity he was led to hail the establishment of that Society which promised to facilitate, in a degree beyond all former precedent, the accomplishment of so desirable an end. He watched the progress of this Institution, while its line was going out through

and its object was materially promoted by the countenance given to it on the part of the Rev. Robert Nares, Archdeacon of Stafford, and Vicar of St. Mary's, Reading.

To Archdeacon Nares the author has personal obligations, which he is happy to find any opportunity of acknowledging: but he is only discharging a public duty, when he bears testimony to the decided attachment which the Archdeacon has manifested to the British and Foreign Bible Society, and to the constancy with which, through all the vicissitudes of public opinion, he has persevered to support and defend it.*

The Reading Auxiliary Bible Society very soon obtained the patronage of the Bishop of Salisbury, who cheerfully became its President: and of so great importance did this Institution appear to Bishop Porteus, that his Lordship reprinted, on a separate sheet, the report of the proceedings at its formation, as it appeared in the county papers; and distributed copies, with great zeal and earnestness, among several of his clergy, as well as more particular friends.

This event, together with the formation of "the Bible Society of Nottingham and its Vicinity," which took place on the 30th of the same month, was regarded by the Committee of the British and Foreign Bible Society, with a similar feeling to that which it had excited in the breast of the good Bishop of London. The sense they entertained of the value of these Institutions, and their desire of ex-

all the earth, and its words to the end of the world; promoted its interests by all the powers which remained to him, both of body and mind; and honoured its anniversaries by the countenance of his venerable presence, and by the applauding testimony of his tears. Five of these festivals he had witnessed; and it was the desire of his heart—were it consistent with that will to which he was always resigned—to witness a sixth. But he had another, and a better destination: for ere that era should arrive, he was to take his place in a higher region; and to celebrate the triumphs of Christian faith and love in a larger and more august assembly."

* It redounds to the credit of the Archdeacon, that "The British Critic," during the period that it continued under his management, was the faithful ally of the British and Foreign Bible Society; and, with the exception of one article, obtruded upon the editor from an opponent of *high rank*, now no more, it uniformly defended the Institution against the insinuations and the calumnies with which it was so perseveringly assailed. Perhaps, if it were publicly known into whose hands the property has passed since the Archdeacon resigned it, some account might be given of the cause which has led to the strange, and almost unexampled inconsistency, of making a publication of respectable name the instrument of stultifying itself, and of giving the lie to almost every thing it has advanced for a number of years in behalf of a great National Institution.

citing through them a spirit of emulation, were thus expressed in the Annual Report, which it may not be amiss to anticipate.

“It is with sentiments of the sincerest satisfaction that your Committee advert to an event, of which, from the notoriety given to it through the public papers, the Members of the Society can scarcely be ignorant: your Committee allude to the formation of an Auxiliary Bible Society at Reading, in aid of the British and Foreign Bible Society. The zealous and effectual manner in which the Reading Bible Society has been constituted, the distinguished patronage which it has obtained, (the Right Rev. the Lord Bishop of Salisbury, one of your Vice Presidents, having accepted the Presidency of it,) and finally, the liberality and union so unanimously manifested in its support, entitle its promoters and contributors to the respect and gratitude of the Parent Institution.

“Intelligence has also been very recently received of another Auxiliary Institution having been formed at Nottingham, under the designation of ‘The Bible Society of Nottingham and its Vicinity.’

“Your Committee are so deeply impressed with the advantage which must result to the interests and usefulness of the British and Foreign Bible Society from such Establishments in aid of their funds, that they earnestly recommend the precedents furnished by ‘the Birmingham Association,’ ‘the Reading Auxiliary Society,’ and ‘the Bible Society of Nottingham and its Vicinity,’ (the several regulations of which will be found in the Appendix to this Report,) to the consideration of such towns throughout the kingdom as may be disposed to promote the object of their Institution.”

The indications which the establishment of these Auxiliary Societies* was considered to give of the advancement of the Parent Institution in the public esteem, were strengthened by the unequivocal evidence of a growing disposition throughout the Empire to encourage its exertions, and improve its resources.

* The author might perhaps have been excused, had he treated the origin of Auxiliary Societies—an instrument of so great efficacy—as adding another to the many instances in which Providence appears to have favoured the British and Foreign Bible Society. Dr. Wordsworth professes to regard the adoption of a similar expedient in the year 1810 by the Society for Promoting Christian Knowledge, “as a merciful example of the fulfilment of his word, who has promised to be with his church unto the end of the world.”

Letter to Lord Teignmouth, p. 157.

The devout reader, who, with the author, is a sincere well-wisher to both Institutions, will probably be of opinion, that neither observation is altogether destitute of truth.

Ireland had indeed too many demands from her own population upon the slender funds of her two Bible Societies, at Dublin, and at Cork, to have any thing to spare for the promotion of the general cause. It was obvious that the connexion of these bodies with the Parent Society in London, must, from the circumstances of their situation, be, for a period at least, a connexion of dependence, or of mutual good will. The only way in which they could be expected to contribute to its interest, would be by occupying, with its aid, a field—and that a most important one too—from which its labours must otherwise be excluded; and by returning the pecuniary supplies which they occasionally received from its liberality, in the fruits of a vigorous and successful co-operation.

The following extracts from their respective Reports, while they communicate general information on the state of Ireland as to the Holy Scriptures, will show, that the hope of vigorous co-operation in that quarter with the British and Foreign Bible Society was not without reasonable foundation.

“During the time your Committee have been in office,” (say the Committee of the Hibernian Bible Society,)* “they have had re-

* The Report of the Hibernian Bible Society was read to the General Meeting at Dublin, November 14, 1808, in the presence of the Archbishop of Dublin, (the Earl of Normanton,) President of the Institution. The author had an opportunity, which he did not neglect, of introducing the subject of the British and Foreign Bible Society to the knowledge of the Archbishop, during his temporary residence at Fulham, in the Spring of 1807; and afterwards heard, with no little satisfaction, that his Grace had, in the December of that year, become the President of the Hibernian Bible Society; presided at its anniversary, as related, in November, 1808, and, on the termination of the meeting, presented it with a donation of 100*l*. In this manner the Archbishop redeemed the pledge which he was pleased to give the author in a letter, which, as it contains a record of His Grace's sentiments on the merits of the British and Foreign Bible Society, it may not be amiss to insert.

*Arundel House, Fulham,
May 27, 1807.*

“Rev. Sir,

“I have received and read, with great satisfaction, your account of the Bible Society here. And as soon as I return to Ireland, I will make myself acquainted with the state and circumstances of our Society there; in order to ascertain, what, upon the whole, had best be done, to promote the objects of these useful Institutions.

“I am, Reverend Sir,

“Your faithful humble servant;

“CHARLES DUBLIN.”

The Rev. John Owen

peated proofs of the necessity and usefulness of the Society. A very general desire to purchase and read the Bible prevails in Ireland; and yet in several parts of the country, the Bible cannot be obtained, at least by the lower classes. A letter from a clergyman, in a very populous district of the North of Ireland, stated to your Committee, that in his neighbourhood the Bible could not be procured *for any money*. From this circumstance the Society may judge what must be the case in those parts of the land where the people are less instructed, and where, of course, it might be expected that books would be very scarce."

"Of the usefulness of the Society," (they justly observe,) "the best proof is the following statement of the books circulated during the last year; viz.

Bibles 2,466

Testaments 2,452

Total 4,898

They conclude their Report "by urging on each Member of the Society the necessity of increased exertion in the best of all causes, the improvement of their country in civilization, morality, and religion." "Of all nations of the earth, we are" (they add) "the most favoured by Providence. While other lands are wasted by famine, or desolated by war, we are in the enjoyment of prosperity and domestic peace; and surely the least return we can make to the bountiful Author of these blessings, is, to diffuse among our countrymen the knowledge of his Gospel."

The extract from the Cork Report, to which the reader's attention is requested, is as follows:

"It was with astonishment and regret that your Committee noticed the marked opposition with which the Society was threatened at its formation; an opposition the more surprising, when the professed object of the Association is considered—that of the more general diffusion of *Divine Truth*, by the medium of God's sacred word among all classes of professing Christians—and that without any further design or prospect of proselytism, than as the sacred volume itself is calculated to produce such an effect.

"But as your Committee expected, so they had the happiness to find, that the gloom which overspread the dawn of the Institution was not of long continuance. The progress of Truth, though often slow, is uniform and steady. The outcry raised against the Bible Society,

as subservient to the interests of a party, and not to the general cause of religious knowledge, was seen to have originated in prejudice and misconception, those deadly foes to the emancipation of the human mind, which too often drown all candid inquiry in clamour, and cause the truth itself to be viewed through a distorted medium.

“A happy revolution of the public sentiments in its favour has been abundantly marked by the liberal and enlightened patronage it has received, and the highly respectable auspices under which it was formed: its supporters have evinced their zeal for the best interests of their fellow-creatures;—we are happy to observe, that their benevolent designs have been crowned with unlooked-for success.

“The amount of subscriptions and donations has been very considerable; among which is most thankfully acknowledged, the liberal grant of 100*l.* voted in aid of our funds by the British and Foreign Bible Society.

“Since the beginning of July last, your Committee have procured from the Repository in London, 618 Bibles, and 1,108 New Testaments—the whole of which, with the exception of about twenty Bibles and a small portion of Testaments, have been disseminated—these few continue undisposed of, and an ample supply of large Bibles and Testaments, for which there seems to be a great demand, has been ordered from London and Edinburgh. A number of Bibles and Testaments have been given, by a vote of the Committee, to the unhappy convicts who sailed in the last fleet for Botany Bay.

“Your Committee cannot conclude their Report, without congratulating the Subscribers on the increased spirit of inquiry and thirst for religious knowledge, which the most accurate observers notice among the lower orders. Education is becoming more general—the means of acquiring information are more happily diffused. We hail these encouraging appearances, as indicating the dawn of civilization—as the bright harbinger of happier times than we have yet witnessed—as giving the early promise of a rich harvest of *Glory to God in the highest; on earth, Peace, Good-will towards men.*”

Scotland added considerably this year to the number and copiousness of her tributary streams. The zeal of the Kirk was honourably distinguished in this strife of Christian love; and the Presbyteries of Lanark, Paisley, and Ayr, followed the example of those which had before shown their zeal for the Society, by general and productive contributions. The liberality displayed by the Presbytery of Glasgow in 1806, when a sum, amounting to 828*l.* 1*s.* 6*d.* was poured into the treasury of the Institution, was again roused into action; and the effect of the excitement was equally creditable to the donors,

and beneficial to the object towards which their bounty was directed. After a solemn deliberation on the facts relative to the proceedings and operations of the Society, the Presbytery unanimously appointed an ANNUAL collection to be made in its behalf, at all the churches and chapels within its bounds, on or before the last Sabbath of July each year, till otherwise altered—a measure for which, it is said, *there was no precedent*.

Contributions in England, also, both congregational and individual, were manifestly on the increase. A splendid part of their argumentation this year was formed by the aggregate of collections made through the several congregations in the connexion of the late Rev. John Wesley, amounting to 1300*l*. Of the Rev. Dr. Adam Clarke, through whom this munificent donation was transmitted, something has already been said in another place; but the introduction of a subject in which the liberality of that body of Christians with which he stands particularly connected, is mentioned, affords a convenient opportunity of bearing testimony to their friendly regard for the prosperity of the Institution. This disposition was particularly manifested in the year 1807, when, on an application from the British and Foreign Bible Society, their Conference permitted Dr. Clarke to remain in the Metropolis, from which, by their regulations, he must otherwise have been removed; and thereby continued to the Society those literary services, the loss of which would have been most severely and injuriously felt.

For the acquisition of these, and many similar advantages, the British and Foreign Bible Society is indebted to that constitution of its Committee, which, by the diversity of its component parts, furnishes links of connexion with almost every body of Christians throughout the Empire. In Joseph Butterworth, Esq.* the Society possessed, from the period of its formation, a medium of acceptable and advantageous communication with the congregations already referred to; and the mention of his name, together with that of Thomas Allan, Esq. who entered more recently into the service of the Institution, will remind those who are acquainted with its practical business, of the candour, good sense, and integrity, evinced by those gentlemen, in the part they have severally taken in the administration of its concerns.

Along this tide of unexpected prosperity, the Society was carried to the celebration of its Fifth Anniversary. The Noble President, though labouring under the effects of a severe and protracted indis-

* The present Member of Parliament for Coventry.

position, appeared at his station in the Chair. With his usual felicity of selection and combination, his Lordship recited, in a well-digested Report, the principal transactions which had taken place, and which described the success that had attended the Institution in the course of the year. At the close of this recital, his Lordship exhorted the Members of the Society, in the words of the Report, not to consider their "field for exertion exhausted, while the inhabitants of any part of the globe, who are able to read the things belonging to their peace, were in want of its assistance." The sequel of the Report, as read by the Noble President, was particularly impressive.

"The Gospel of Salvation was a free, unmerited boon to mankind; let us therefore rejoice, that, under Providence, we are become the honoured instruments of its dispersion. It must be most gratifying to the Members of the Society, to receive applications for its aid and support, dictated by a spirit of Christian confidence and unity, from their fellow-labourers in the same cause, dispersed through various parts of the world: but it is still more gratifying to possess the disposition to comply with them, and the means of indulging that disposition to the most liberal extent. Let us therefore hope that neither will ever be wanting. Five years only have elapsed since the British and Foreign Bible Society was established; and, during that period, the calamities of war, from which Providence has mercifully protected our country, have been more or less felt in every kingdom of the Continent. But these calamities, even when they have operated with the greatest pressure, have not been able to extinguish that zeal which your Society had either kindled, or promoted, for the circulation of the Holy Scriptures: insomuch that the institution of the British and Foreign Bible Society has become a central point of union for individuals and societies animated with the same spirit, however variously circumstanced, or widely dispersed. Like a city set on a hill, it has become conspicuous; and the rays of light which have flowed from it, have been reflected with undiminished lustre. What success may attend the operations of the British and Foreign Bible Society, for improving the religious and moral state of mankind, cannot be ascertained. But surely it may be permitted to hope, that the blessing of God will not be wanting to an Institution which has for its single object, to promote His glory by the circulation of the Holy Scriptures; nor its endeavours in this line of duty be unattended with correspondent success. At present, the Members of the Society may be allowed to enjoy the gratification of knowing, that it has been the instrument of communicating the words of eternal life to cottages and prisons, to kindred and aliens, to the poor and the afflicted, in our

own and foreign countries ; and that, through its means, the people which sat in darkness have seen a great light, and to them which sat in the shadow of death, light is sprung up.

“ Many tracts are yet unexplored ; and it may be necessary to re-trace some which have been already pursued : but, whatever the variety or extent of them may be, your Committee have the fullest reliance, that the zeal of the friends of religion will supply means adequate to increasing exigencies. Nor can any inducement be wanting to those who remember the words of the prophet, peculiarly styled evangelical :—‘ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion,—Thy God reigneth !’—Isaiah liii. 7.

The Bishop of Durham, in moving thanks to the President, added a brief, but highly energetic address, concluding it with a prayer for the increased prosperity of the Institution. The liberal terms in which this prayer was expressed, and the feeling manner in which it was delivered, had the singular effect of drawing from the great body of the Members, as if actuated by one common impulse, an audible and emphatical Amen.

Thus terminated the first lustrum of the British and Foreign Bible Society. Advancing from small and scarcely perceptible beginnings, it had now attained an extent, and reached an eminence, which could not fail to give it consideration in the eyes of mankind. The different portions of the United Kingdom had recognized it with approbation, and supported it with liberality. Establishments had arisen for the promotion of its object in three important stations on the European continent. Its excellence and utility had been proclaimed in India, and plans were forming there for bringing its operations to bear on the ignorance, superstition, and idolatry of the East. A footing had been obtained for it on the territories of the American States ; and its entrance on the western hemisphere had been marked by all the signs and presages of prosperity and triumph. Its resources were considerable, as its works had been numerous : and there was every thing in its condition, both as it respected its domestic and its foreign connexions, at the termination of its fifth year, to justify the assertion of the venerable Bishop Porteus, that “ it was rising uniformly in reputation and credit ; gaining new accessions of strength and revenue. and attaching to itself more and more the approbation and support of every real friend to the church, and to religion.”

PART II.



CHAPTER I.

1809—10.

THE period at which we are now arrived, may be regarded as fixing a new era in the History of the British and Foreign Bible Society.

Hitherto we have seen the Institution relying, principally, for its encouragement and its resources, upon the countenance and support of individuals. In certain parts of the British empire, Associations were indeed formed; and to the funds derived from solitary contributions were added the more ample supplies of congregational and collective liberality. These Associations were, however, but few, and the aids they furnished were limited and precarious: the merits of the Society were, on the whole, but partially acknowledged; and its means, though considerable, were as yet inadequate and unsettled.

But the time was now come, when this state of doubtful recognition and precarious subsistence was to expire. The Society had passed through five years of exercise and probation; and the claims which it had established to respect and attachment, began now to be strongly and extensively felt. We are henceforth to see that feeling display itself in the progressive formation of auxiliary Establishments; and to witness the rise and the growth of a system of measures, which has given to the Society a decided character, and laid a solid foundation for its effectual and permanent support.

The dawn of that year whose transactions we are now to describe, was clouded by an event, in which the Society had to regret the loss of a zealous Patron; the Church of England, an exemplary Prelate; and the cause of Christianity, a most active, vigilant, and liberal benefactor. The venerable Bishop Porteus, in whom these characters met, had, for some time past, given painful indications of a rapid tendency towards dissolution; and such was the debility to which his

frame was reduced, that those who loved him most, and had the deepest interest in his detention upon earth, could scarcely refrain from breathing a prayer that his release might not be long delayed. Under all the infirmities of an exhausted constitution, his mind was sufficiently vigorous to occupy itself in contemplating with delight the progress of the British and Foreign Bible Society,* and in projecting schemes for its further advancement. So strongly was the Bishop impressed by this latter consideration, that, within three weeks of his decease, he put himself to the exertion—and it was to him no ordinary exertion—of proceeding from London-House to Fulham, in order to suggest to the author the expediency of drawing up a summary of facts, with a view to make the nature and usefulness of the Society more extensively known.

* The following extract from a Pamphlet, published by the Bishop a short time previously to his decease, will confirm what is said of the vigour of his Lordship's mind, and also of his persevering attachment to the British and Foreign Bible Society.

Urging upon the governors and proprietors of plantations in the British West India Islands, the adoption of his plan for educating their Negroes, the Bishop thus feelingly and eloquently addresses them.

"You will have the immortal honour of founding a *new school for piety and virtue* in the bosom of the Atlantic Ocean, of erecting a noble structure of religion and morality in the Western world, of exhibiting to mankind the interesting spectacle of a very large community of truly *Christian Negroes*, and of leading the way to the salvation of more than 500,000 human beings, immersed before in the grossest ignorance, superstition, wickedness, and idolatry, with all their countless descendants, to the end of time.

"Looking forward then, as I do, with some confidence to the accomplishment of this great event, it does, I confess, in some degree console and sustain my mind, amidst those frightful scenes that are now passing on every side of us, and those tremendous commotions which are convulsing to its centre almost the whole habitable globe. It will be one proof more, added to many others, of the high and exalted character of the British nation, and of the extent and grandeur of its views, beyond those of any other nation on the earth. While an immense gigantic power is spreading ruin, devastation, and the most complicated misery, over the world, subverting kingdoms, empires, and long-established governments, and bursting asunder all the most sacred bonds of civil and political society; we see this small island, not only exerting itself with vigour in its own defence, and standing up single against the torrent that is overwhelming the whole continent of Europe, but at the same time silently and quietly providing for the future happiness of the human race, by diffusing every where the Holy Scriptures, and thereby sowing the seeds of Christianity over every quarter of the globe."

Letter to the Governors, Legislatures, and Proprietors of Plantations in the British West Indian Islands, p. 25.

On Saturday, the 6th of May, the author breakfasted with the Bishop, and had the mournful satisfaction of conversing with his Lordship for the last time. In this final interview, the author added to the account which he had transmitted to the Bishop, relative to the proceedings of the Fifth Anniversary, such further particulars as were calculated to interest and delight him.* The Bishop listened to the recital in an attitude of fixed attention; and then, with much earnestness, exclaimed: "Get the summary of facts completed as speedily as possible; and," (raising his voice,) "CIRCULATE IT WIDELY."

The Bishop afterwards adverted to the improved state of religion in our own country more particularly, and generally throughout the world; and dwelt much on the good effects produced by Dr. Buchanan's "Star in the East:" adding, with great emphasis, "The Star in the East has done wonders!" The author reminded his Lordship that the Bible Society, and the translations in India, had made considerable progress; "Oh, yes," (exclaimed the Bishop, lifting up his emaciated hands,) "the Bible Society, and the translations in the East, will bring about glorious days!" While he uttered these words, or words to this effect, his morbid frame seemed to undergo a sudden reanimation: the small remains of blood in his system appeared to have collected in that countenance, always the seat of benignity, and now rendered more benign than ever. The glow, the smile, the visible ecstasy, which accompanied the delivery of this oracular sentiment, (for such it has proved to have been,) were all characteristic of the dying saint; and portended the near approach of that event which on the ensuing Saturday terminated his conflict with mortality, and removed his spirit to that region where "the souls of the faithful, when delivered from the burden of flesh, are in joy and felicity."†

* It was at this interview that the Bishop expressed to the author his intention of presenting the Society with a donation of 50*l*. The death of the Bishop taking place speedily after, the author communicated the circumstance to his Lordship's executors, who, very honourably, gave effect to the Bishop's dying intention by a donation to that amount.

† The author trusts, he shall be excused for extracting a passage from his Speech at the first Anniversary of the Hackney Society; (Dec. 13, 1813,) as the above account will show the ground he had for the earnestness and decision with which he expressed himself on that occasion.

"I confess, for my own part, I feel a growing attachment to the cause, under all the circumstances of fatigue, perplexity, and sacrifice, to which it exposes me; and I am desirous to promote its interest, both locally and generally, by all the exertions which it is in my power to command. I owe this zeal and constancy, not more to the intrinsical excellence of the Institution itself, than to the solemn injunctions of that amiable Prelate, now counted with the spirits of just men made

The decease of an individual who united, in so eminent a degree, some of the best qualities of the Prelate, the Philanthropist, and the Christian, was deservedly regarded as a general calamity. In that calamity, no part of the Christian public bore a larger share than the conductors and the members of the British and Foreign Bible Society. The sense of their loss was very suitably expressed in the Report which detailed the transactions of the year; and with that official tribute the author will take his leave of this affecting subject.

“ On this occasion it is impossible to pass unnoticed an event which has filled your Committee with the deepest regret, the death of one of the Vice Presidents of the Society, the lamented and most respected late Bishop of London. They are persuaded that every Member of the Institution will cordially sympathize with them on this expression of their feelings, as a tribute no less due to the public and private virtues of that venerable Prelate, than to the station which he held in this Society.”*

The close of the last year had been distinguished, as the reader will recollect, by the formation at Reading of the first Auxiliary Bible Society, under the patronage of the Bishop of Salisbury, a Vice President of the Parent Institution, and Bishop of the diocese within which the new Establishment was situated. Two days subsequent to this event, (viz. on the 30th of March,) a similar Institution was established at Nottingham, under the designation of “ The Bible Society of Nottingham and its Vicinity.” The impulse was now given; and exertions were made by the friends of the Society in different parts of the country, to excite the towns and vicinities with which they were severally connected, to an imitation of the examples which Reading and Nottingham had so laudably set. The effect of this impulse, and of the active measures to which it led, very satisfactorily appear-

perfect; under whose auspices I entered, and for more than five years continued in its service. I will not presume to say, what would be the sentiments of the enlightened Prelate, were he now upon earth; but I very well know what his sentiments were while upon earth, and in the moments which nearly preceded his removal to heaven. With his dying accents, and, with a glow on his countenance which I shall never forget, he admonished me to give to the plans of the Society the widest possible circulation; and I should be unworthy of the confidence with which he honoured me while living, and of the satisfaction with which I cherish his image, now that he is no more, if I did not derive from such a memorial, an additional motive for adherence to a cause in which I have had the honour to labour for nearly ten years, and in the service of which, I hope, by the blessing of God, to be found faithful unto death.”

* Sixth Report.

ed in the addition of eleven Auxiliary Societies to the two which had been formed before the expiration of the preceding year. The order of their formation was as follows :

“ The Edinburgh Bible Society ” was instituted on the 31st of July, 1809 ; that of “ Newcastle-upon-Tyne ”* on the 30th of March : that of “ East Lothian ” followed on the 4th, and of “ Leeds ” on the 25th of October ; the latter commemorating, by the day of its formation, the Jubilee of our amiable but afflicted Monarch. “ Exeter ” stood forth on the 8th of December, and closed the list of Auxiliaries for the year 1809. “ Manchester ” took the lead in 1810 ; the Society for that town and its associate “ Salford,” having been formed on the 4th of January. “ Kendal ” followed on the 5th of the same month. The 1st of February was signalized by the institution of the “ Bristol ” Society, the 5th by that of the “ Sheffield,” and the 19th of the “ Leicester.” “ Hull,” on the 4th of April, added the eleventh Auxiliary Society, the last which was formed previously to the Sixth Anniversary of the Parent Institution.

From this numerical statement it will appear, that the British and Foreign Bible Society attained considerable growth in the course of that year which we are now recording, and that much must by consequence have been added to its general reputation, and to its active and financial resources. But in order to form a just estimate of the influence, the property, and the active co-operation which accrued to the Society from the Auxiliaries which have now been enumerated, it would be necessary to unfold the process by which they were severally formed ; and to analyze their composition with a degree of exactness, which obscurity in some cases, and delicacy in others, would render it equally difficult and imprudent to attempt. It may not, however, be amiss to mention a few particulars, in reference to some of these Establishments ; from which the reader may obtain a clearer apprehension of the manner in which they were brought about, and of the support which they lent, by the very circumstance of their formation, to the character and the interest of the Parent Institution.

The first five of the Auxiliary Societies which have been described, appear to have risen altogether from local and insulated exertion : they were not, at least, indebted for their production, so far as the author knows, or has been able to learn, to any efforts or communications issuing from the conductors of the Parent Society. Of the others, the Societies at Kendal, Leicester, and Hull, were, with some qualification, particularly as it respects the last, substantially of the

* This was formed under the immediate patronage of the Bishop of Durham.

same description. But in the formation of those at Manchester, Bristol, and Sheffield, there were circumstances which, through all their stages, from their origin to their completion, connected them with the Officers of the Parent Society, and especially with him on whom, both from professional and official obligations, it devolved more particularly to attend to the interest and the influence of the National Church.* In the measures which conduced to the establishment of the Societies under consideration, that Officer was called to take a part which involved no little anxiety, labour, and responsibility. The assistance of his colleagues was principally rendered at the meetings convened for the formation of each; and the services of all were uniformly attested by a public and recorded acknowledgment.

It has been observed in general, that the leading advantages derived to the British and Foreign Bible Society, from the accession of these Auxiliary Establishments, were public recognition and permanent support. The former was an advantage of the greatest importance, as it rescued the character of the Society from suspicion, and placed its claims, so far as the influence of that recognition extended, beyond the reach of impeachment or contradiction. The publicity of the meetings in which the Auxiliary Societies were formed, the consideration of the persons under whose direction or patronage those meetings were held, the recorded approval of the object, constitution, and proceedings of the Parent Society,† and the notification of the entire transaction, through channels of general communication, placed the Institution, in whose favour all these steps were taken, upon the highest ground; and gave to its merits the benefit of a most deliberate and unequivocal attestation.

The value of this recognition was also, in some of the instances already specified, considerably increased by the formal manner in which the Society was recommended to local support, and by the authority of the parties from whom the recommendation proceeded. Such was the case in the proceedings adopted at Manchester, for the establishment of an Auxiliary in that place. A week preceding the

* Vide Proceedings at Manchester, Bristol, and Sheffield.

† The following Rules, extracted from the Bristol Resolutions, were generally, either literally or substantially, adopted at the formation of every Auxiliary Bible Society:

“ I. That the object, the constitution, and the proceedings of the British and Foreign Bible Society, have the cordial approbation of this Meeting.

“ II. That a Society be formed in this city for the purpose of aiding and co-operating with the British and Foreign Bible Society, in the dissemination of the Holy Scriptures, both at home and abroad.”

day of meeting, (viz. Dec. 28, 1809,) an advertisement declaratory of the sentiments and intentions of those who subscribed it, was officially inserted in the Manchester Papers, and circulated besides in such other ways as might ensure it the greatest publicity.

This advertisement opened with the address from the Committee of the British and Foreign Bible Society, to which was annexed the following notice :

“ Whereas applications have come, addressed to several respectable Inhabitants of this Town and Neighbourhood, from the above Society, the design of which applications is to promote the extension of its noble and truly benevolent objects, by the formation of an Auxiliary Society in the Town of Manchester, after the example of Dublin, Edinburgh, Newcastle-on-Tyne, Birmingham, Leeds, and other principal towns in the United Kingdom.

“ We, the undersigned, being well persuaded that the designs of the above Society are eminently pure and universal, independent of all considerations of sect or party, and calculated to advance the true interest and eternal happiness of mankind—Do hereby request the notice of the Public to a proposal, promising to extend so great advantages and blessings to the people of this country, and to foreign lands ; and beg leave earnestly to invite all those who may be friendly to the cause, to meet at the Police-Office, on Thursday next, the 4th day of January, 1810, at eleven o'clock in the forenoon, for the purpose of taking the application from the British and Foreign Bible Society into consideration, and adopting such measures as shall appear most advisable in the judgment of the Meeting.”

Among the signatures to this instrument, which composed a numerous list of Clergy, Dissenting Ministers, &c. were the following :

Rev. Dr. Bluckburn, Warden of Manchester.

Rev. John Gatcliffe,

Rev. Charles Ethelston,

Rev. Croxton Johnston,

Rev. John Clowes,

Rev. H. V. Bayley, Sub-Dean of Lincoln.

Rev. E. Booth, Minister of St. Stephen's.

Rev. John Clowes, Minister of St. John's.

Rev. S. Hall, Minister of St. Peter's.

Rev. Jeremiah Smith, Head Master of the Free Grammar School.

Rev. Robert Tweddell, Minister of Ardwick.

Boroughreeve and Constables of Manchester.

Boroughreeve and Constables of Salford, &c. &c.

} Fellows of the
Collegiate Church.

Similar formalities were observed in the preparatory measures adopted for the establishment of the Bristol Society, but on a scale which rendered the influence of their testimony to the merits of the Parent Institution still more effectual and complete. The Bishop of the diocese appeared on this occasion, as the original mover and the leader of the business, by issuing, in his pastoral capacity, a circular letter to the Clergy, of which the following is a copy :

“ Reverend Sir,

“ Having been requested by the Committee of the British and Foreign Bible Society, to recommend the formation of an Auxiliary Society in the City of Bristol, similar to those which have been established in several great towns throughout the kingdom ; I beg leave to state, that such a measure has my hearty approbation, and that it will afford me the greatest pleasure to see it carried into execution.

I am,

Reverend Sir,

Yours faithfully,

W. BRISTOL.”

Trinity College, Cambridge,

Jan. 9, 1810.

The receipt of this circular was followed, as its immediate effect, by a requisition to the Mayor to convene a Public Meeting, signed by twenty-seven Clergymen, the greater number of whom were beneficed, and by the most respectable Dissenting Ministers and Laity of Bristol. These documents, together with the Mayor's acquiescence and appointment of a Meeting at the Guildhall, “ for the purpose of considering the best mode of promoting the great objects of the British and Foreign Bible Society,” were publicly advertised ; and formed the authority under which was constituted “ The Bristol Auxiliary Bible Society.” In the present instance, therefore, the highest ecclesiastical and civil functionaries were seen, for the first time, to concur, in accrediting the character of the British and Foreign Bible Society, and in affixing mutually their seal to its excellence and utility, by measures of the greatest deliberation, solemnity, and decision.

It is further to be observed, that, in the formation of these, and of other Auxiliary Societies, the progress from the commencement to the consummation frequently exhibited a transition from improbability and embarrassment to certainty and triumph. In not a few in-

stances which might be cited, the solitary individual, or the associated few, who had conceived the design of forming an Auxiliary Society, embarked in the enterprise, with little more to encourage them than the consciousness of the rectitude of their intentions, and the utility of their object. Though environed with difficulties, and counteracted by opposition, they maintained their course without yielding to despair, till, by a concurrence of circumstances, often as unexpected as it was advantageous, they were permitted to witness the fulfilment of their wishes and the answer to their prayers, in the complete success of their humble but persevering exertions.*

Nor is it immaterial to observe, that the honour of producing these Auxiliary Societies neither has been, nor, from a variety of circumstances, can be, distinctly awarded. In some cases, the original authors of the elementary movements were of a condition in life, in others, of a denomination in religion, which, had the parties appeared with any ostensible prominence, might have excited a prejudice, unreasonable indeed, but not the less injurious to the undertaking, and have thrown serious impediments in the way of its success. With a degree of forbearance, therefore, which cannot be too highly commended, they chose a station of unobserved, but effectual co-operation: and provided they might but touch in concealment the springs of action, and promote exertions in others, they resigned contentedly the honours of public distinction, to those who could wear them without prejudice, or, as it happened in most cases, with advantage, to the common cause.

Such a conduct, it is obvious, must have involved considerable sacrifices of personal feeling. It argued the preponderance of a generous concern for the welfare of the Institution over every consideration of selfishness or vanity; and evinced, how deeply an attachment to its interests was radicated in the sentiments and the affections of its promoters.

But it is time to return to the narrative.

While the Institution was thus advancing by the formation of Auxiliary Societies at home, its progress was marked by a very gratifying extension of its labours and its connexions abroad.

* In the number of those to whom these observations apply, the author cannot forbear particularizing the Rev. R. Tweddell, of Manchester, and Mr. Thomas Richardson, of Bristol. From a very early and frequent correspondence with these gentlemen, the author had opportunities, peculiar to himself, of knowing how much the formation of the Manchester and Bristol Societies was indebted to their judicious and patient exertions.

Commencing with Bâsle, we find the Bible Society established at that place, in full activity, and engaging successively in new and more extensive operations. By the aid which its conductors derived from the British and Foreign Bible Society, they proceeded to print a second, and a third, edition of the German Bible, and to stock their depository, by purchase, with large supplies of French Bibles and Testaments. Both the German and the French Scriptures were rapidly disposed of; and the latter obtained so ready an acceptance in the southern and south-east provinces of France, that while the Protestants, as was natural, received them with joy, many Roman Catholics voluntarily applied for copies, and were afterwards found to have perused them with eagerness and gratitude.

Under the auspices of this Society, and with proportional assistance from the Parent Institution in London, a company of active Christians at Bâsle had projected, in 1808, an edition of the New Testament in the Romanese language, for the benefit of the Mountaineers inhabiting the Grisons, among whom the Sacred Scriptures, (to which this people were religiously attached,) had become extremely scarce, and in some cases almost unattainable. Of the Romanese language, it appeared, there were two distinct dialects, denominated severally the Churwelsche and the Ladîniche. It was in the first of these dialects that the edition alluded to, was designed to be printed; and upon its completion, early in 1810, the poor Mountaineers, for whose use it was intended, expressed their satisfaction by strong demonstrations of gratitude and joy. The effect of this intelligence upon the other division of this interesting people was such, as to create further employment for the benevolent feelings in which this work of kindness had originated. For "when the poor Ladins, who border upon Italy, heard what a treasure their neighbours on the Tyrolese frontiers had got, they expressed a very strong desire to be favoured with a similar boon; and the result was a determination, both in Bâsle and in London, to gratify this desire, and to give to the whole Romanese nation the means of reading, in their own tongues, the wonderful works of God.

In connexion with the proceedings of the Bâsle Society, it may not be improper to advert to the progress of an Institution, excited by its example, previously to its transfer from Nuremberg to Bâsle—the Catholic Bible Society at Ratisbon. The spirit in which this Institution was founded, and the pious zeal with which it was promoted, gave early promise of those fruits which it has since so abundantly produced. Though projected only in July, 1808, so rapidly did its labours advance, that, by the month of October, 1809, notwithstand-

ing the great difficulty to which such an undertaking on the part of members of the Roman Catholic persuasion would be exposed, two large editions of the Testament, (a Testament approved by Protestants themselves) had been disposed of, and a third was nearly completed. These copies had been largely and most acceptably distributed in Austria, Bavaria, and Switzerland; many Catholic Clergymen publicly recommended the perusal of them from their pulpits; and Professor Sailer, an eminent scholar and divine, after pronouncing in a sermon delivered at Landshut, in Bavaria, a warm eulogium on this best of all books, added, "The Bible is now read by students, by the people, and even by children."

The Society at Berlin, under all the difficulties with which it had to struggle, continued to maintain its laudable exertions in preparing the large edition of the Scriptures, upon which it had entered in the preceding year, for the service of the Polish Christians. The British and Foreign Bible Society, with a parental solicitude, watched over the movements of this meritorious Society, while persevering in its works of benevolence under circumstances of almost unexampled embarrassment; and enabled it by a loan, most seasonably granted, to resume its suspended exertions, and to prosecute its arduous undertaking with renewed alacrity, and eventual success.

But it is to Sweden that we are to look for the brightest display of vigour and zeal during this and the succeeding year. Encouraged by the cheering address and pecuniary grants of the British and Foreign Bible Society, the Stockholm Evangelical Society embarked in its undertaking for printing the Swedish Scriptures on standing types, with a degree of spirit and of perseverance, which enabled it to issue, in little more than eighteen months from the commencement of its labours, a most interesting and satisfactory Report. The train of facts which succeeded each other, from the dawn of this Society's operations in the Summer of 1809, to the maturity which they had acquired at the close of 1810, will justify the author in anticipating in this place the substance of that valuable Report. Prompted by a desire to supply the lower orders in Sweden with the Holy Scriptures, and animated in their work by the spontaneous and liberal co-operation of the British and Foreign Bible Society, the Evangelical Society speedily produced their first edition of the Swedish New Testament. This was followed by two more editions in the course of the same year; insomuch, that by the close of 1810, more than 11,000 copies of the New Testament had been issued, and a resolution formed to print the Old Testament: and all this, it is to be observed, was done in a country, and for the benefit of a people, which

had been considered to be so generally furnished with the Bible, that "no want" was believed to exist among them "of that holy book."*

Another object which occupied the concern of the Stockholm Society, was the superintendence of an edition of the New Testament in the dialect of Lapland. To this interesting consideration the attention of the British and Foreign Bible Society had been directed, by their indefatigable correspondents, Messrs. Paterson and Henderson, in the Autumn of 1808; and the Society had been induced, on their representation, to appropriate the sum of 500*l.* to an edition of 5000 copies, for distribution in Norwegian, Russian, and Swedish Lapland. On the formation of the Evangelical Society at Stockholm, the execution of this work was consigned to their care: and the following extract from their Report, as above described, will show, how cheerfully they accepted the charge, and with what a lively interest they attended to its performance.

"Within the boundaries of Sweden, but far in the north, dwell a people called Laplanders; their language is totally distinct, and their mode of living, and advance in cultivation, very far behind that of the inhabitants of Sweden; nor did the light of the Gospel approach their frozen regions, for ages after it had illuminated our nation. Within the two last centuries, the Kings of Sweden have turned their thoughts for good towards that nation. Yet there is still a great want of Bibles, Common Prayer Books, Catechisms, and Religious Tracts, among them. A venerable man, Dr. Nordin, Bishop of Hernosand, to whose diocese Lapland belongs, purposely set up a printing-press at Hernosand, to remedy, as well as he could, this deficiency: but it must be noticed, to the honour of the British and Foreign Bible Society in London, that here again did their unbounded Christian love step in, to send forth, upon easy terms, light and knowledge to those who sit in darkness. They have undertaken to bear the cost of an edition of 5000 New Testaments, of which 25 sheets are already come from the press. Their directors prescribe, that these 5000 copies should be distributed under the superintendence of our Committee, and among the three nations of Laplanders, subject to Sweden, Russia, and Norway: which delightful task the Committee have undertaken with much pleasure."

As the proceedings of the Stockholm Society, down to the close of 1810, have been generally stated, it may not be amiss to advert more particularly to the tenor of that Report, already in part anticipated, in which those proceedings are more particularly detailed. It is not

compatible with the limits of this History, to cite largely from the numerous documents which enrich, as well as authenticate, the Annual Reports of the British and Foreign Bible Society. In general, it must suffice to glance at them cursorily, and refer the reader for more full information to the records in which they are contained. There is, however, in the First Report of the Stockholm Evangelical Society, so much simplicity, good sense, and genuine piety, as to give it a claim to special attention. The Report opens with happy abruptness, in these words of inspiration:

“O God, send out thy light and thy truth!” It then proceeds as follows;—“To make known more and more the truth here referred to, is, and shall continue to be, the grand aim of this Society. We do not wish to strip the arts and sciences, or the knowledge and wisdom of man, of their important value: no, we thank God for their usefulness, and we hail with delight every discovery that removes or softens in any degree the sorrows and sufferings of mortality; or which, in social life, comforts man, or endears him more and more to man as his brother. But we dare not forget, that all these advantages have the narrow circle of time drawn round them: they end with our lives.

“But the truth which comes from above, embraces eternity. It looks to Jehovah as its origin, and raises man from earth to heaven. This truth is revealed and explained in the Bible.

“An ardent desire to render Bibles plentiful, and easy to be obtained, in the dear land of our nativity, was coeval with the first idea of this Institution; and it is still our grand aim: but the difficulties of our commencement, and the want of means for an undertaking so expensive, left this patriotic desire as it were dormant, till the goodness of God, in his own time, opened a way for its gratification.”

“I will take upon myself to say, that the Committee could not have ventured upon this expensive undertaking, for some time at least, had it not been for the noble benevolence of a foreign nation.

“England exhibits to the world a delightful assembly of sincere and zealous friends to the Gospel of Christ, who notwithstanding their diversity of views upon the minor objects of religion, have found in the Bible a sure and harmonious centre, whence they are agreed conjointly to labour, in spreading far and near that light which shines more and more unto the perfect day. It is from principles like these, and from a love to the doctrine of Jesus, that a liberality arose, which, unsolicited, stretched forth a helping hand. A Society in London, called the British and Foreign Bible Society, made us a present of 300*l.* sterling, that our poor might know more of the doctrine

of Christ: and, finding that this went but a small way in a great work, trebled it; yes, trebled it, to their everlasting praise and honour.

“This gave life to our hopes of obtaining, what we so much required—cheap editions of the Word of God in Swedish. We could now, by advertisements, call on every lover of God in Sweden to come and do likewise. The call has been answered; and, as far as could be expected in these times of tribulation, the Swedish public have manifested an ardent desire to throw their mite into this heavenly treasury.

“The list of Swedish subscribers to this glorious book contains persons of all ranks, from the first noblemen and dignitaries in the land down to the poorest servants—persons who agree with us in thinking, that the highest act of benevolence which man can show to his fellow, is, to open to him an opportunity of reading the Bible; a book, which is a sure guide to endless happiness, an inexhaustible fountain of divine wisdom, an unerring touchstone whereby to determine—What is truth.”

After stating the manner, in which the funds have been expended, the number of copies of the Scriptures which have been printed in the Swedish language, and the distribution made, both of them and of certain Finnish Testaments purchased with part of their funds, the Report proceeds to detail what had been done by the British and Foreign Bible Society for the Laplanders, (as quoted above,) and then concludes in the following very pious and impressive manner:

“Finally, we bow our knees, under the deepest sense of gratitude to the Father of mercies, for his unspeakable goodness in bestowing upon our Society so many signal instances of favour, blessing, and success. We feel deeply humbled when we consider the demerit of the instruments made use of by his grace, and the splendour of the work committed to them—to spread abroad his light and his truth. But the cause is God’s; Jesus is our Master; who has said: ‘Behold, I am with you alway, even to the end of the world.’”

Among the advantages of anticipating a Report which properly belongs to the ensuing year, not the least is that which we derive from being thus made acquainted with the real character of the Stockholm Evangelical Society. It is scarcely possible to inspect this Report, without receiving a very favourable impression of the individuals from whom it proceeded, and regarding their Association as eminently calculated to advance the object for which it was formed. We see in its members a body of men, not exhibiting a show of exertion, or indolently reposing on the gratuitous aid of a foreign nation, but fully alive to the calls of duty, and sincerely intent upon employing

the liberality of others as a stimulus to awaken their own energies, and to promote among their countrymen a similar spirit of activity and zeal.

It were unjust to overlook what is due to Messrs. Paterson and Henderson, for their discreet and persevering exertions in aid of the Stockholm Society, during this first and most trying period of its labours. The spirit of these active and devoted correspondents may be learnt from their letter of acknowledgment in reply to a Resolution of Thanks transmitted to them in the summer of 1809. Their conduct and success since the date of that letter will give a particular interest to the following extract :

“ It is peculiarly valuable to us, as we consider it, as a pledge, that you will in future make use of our services in promoting your glorious design, wherever God may be pleased to cast our lot. We want words to express our gratitude ; but we hope you will give us new opportunities to testify it by our actions. Be assured, that nothing will be esteemed a greater favour by us, than that you would have the goodness to command our services. These you may consider as at your disposal ; and we beg of you freely to tell us, in what manner we can most effectually promote the views of the Society. In promoting your views, we consider ourselves as promoting the cause of God and of Christ, to whose service we have entirely dedicated ourselves. It now appears to us to be our Saviour’s will, that we should serve him on the continent of Europe ; and as soon as we have completed what we have begun in the North, we hope you will inform us where you think we could be of most use to the Society.”

The Roman Catholic Bible Society at Ratisbon appears also by this time to have attained considerable strength and celebrity. It will be recollected that the foundation of this Society was laid by Regens Wittman, in 1806. Through many difficulties the plan of printing by standing types was carried into execution ; and in 1808 appeared the first edition of the New Testament. The version adopted, though generally conformed to the Vulgate, was said to be on the whole a faithful translation from the original Greek, and in all essential and fundamental points strictly correct.

Such was the progress made by the cause of the British and Foreign Bible Society, on the continent of Europe, down to the period which terminated the sixth year of its establishment. The quantity of effect from the three Societies at Bâle, Berlin, and Stockholm, (not to mention the exertions in inferior stations,) must on the whole have been great ; and a large proportion of it was produced (it should be observed) under all the difficulties and discouragements of an extensive

and devastating war. This consideration, while it greatly enhances the value of what was accomplished, leaves the mind in doubt, whether more to regret the existence of the obstacles, or to admire the energy by which they were surmounted.

But it is time that we direct our attention to that field of usefulness which had been opened to the Society, in the preceding year, beyond the Atlantic, and which already exhibited such satisfactory evidences of an improved and still improving cultivation.

The Philadelphia Bible Society abundantly justified, by its zeal and success, the high expectations which its commencement had excited. In their First Report, (which was dated May 1, 1809,) the Managers state, that "the necessity for such an Institution had appeared much more evident to them, since, in the course of their duty, they had been led to make particular inquiries into the poorer class of people in Philadelphia, than it ever did before." "The deficiency of Bibles" (they say) "has been found to be much greater than was expected; and it is believed to be as great in many other places. The number of families and individuals who are destitute of a copy of the Scriptures, is so considerable, that the whole of the funds in the possession of the Society could be profitably expended in supplying the wants of this city alone; and the opportunities of distributing them in other places are so numerous, that, if these funds were tenfold as great as they are, they would be still inadequate to supply the demand."

The *direct* good produced by the Institution is asserted in confident terms. "Some hundreds of families" (say the Managers) "are now in possession of a Bible, by means of the Society, which never had one before: and it deserves to be mentioned, that the books have commonly been received with emotion, and strong indications of gratitude; and that the application for them is often earnest and pressing."

"But, besides the good resulting from the promotion of the chief and direct object of the Society," the Managers express it as their opinion, that "very important and desirable effects would be *indirectly* promoted by their Association." "The cordiality and harmony with which Christians of so many denominations have united in prosecuting this important object, cannot fail" (they observe) "of being attended with some good effect on all concerned. It is an approximation to that unity and brotherly love among Christians which all good men so ardently desire. At least, it will have a tendency to remove prejudices, by promoting mutual acquaintance between the members of different religious communities."

“The Managers” (they add) “do moreover believe, that the zeal discovered, and efforts made, by so many persons in this city, of different conditions and professions, to furnish the poor with Bibles gratuitously, will have a happy tendency to induce many to appreciate the Sacred Scriptures more highly than they have been wont to do; and may dispose those who possess Bibles, but have suffered them to lie neglected in their houses, to peruse them with serious attention.”

Such an example as that of the Philadelphia Bible Society could not fail to produce a salutary influence on the inhabitants of the surrounding States. The effect of that influence was speedily manifested in the appearance of kindred establishments: six were formed in the course of the present year, viz. the Connecticut Bible Society at Hartford, the Massachusetts at Boston, the New-Jersey at Princeton; and three at New-York, under the respective designations of “The New-York Bible Society,” “The Young Men’s Bible Society,” and “The New-York Bible and Common Prayer Book Society.”

The last of these, instituted under the auspices of the late Bishop Moore, and the Protestant Episcopal Clergy of New-York, was introduced to the notice of the British and Foreign Bible Society by a respectful letter from its Right Reverend President, accompanied with a request of such aid as the Society might see expedient to grant. The case was not without a precedent: the Stockholm Evangelical Society had another object, besides the circulation of the Scriptures: and the separation of the former from the latter, which characterized the Society at Stockholm, was found, on examination, to have been provided for in the constitution of the Bible and Common Prayer Book Society at New-York. A grant was therefore made to its funds upon the scale which had regulated the grants made to the other Trans-Atlantic Societies. In the present instance, however, the pecuniary donation was commuted for Bibles and Testaments to the stipulated amount; a distinction by which the conductors of the British and Foreign Bible Society considered themselves as unequivocally evincing a disposition to co-operate, as far as might be consistent, with religious Institutions of every kind, without dissembling their preference of Societies constituted on principles in all respects analogous to their own.

It may be satisfactory to add, that the Bibles and Testaments to which reference has been made, and which amounted in value to 100*l.* were regularly transmitted; and, though, from the indisposition and subsequent death of Bishop Moore, their acknowledgment was delayed, it was made, in the year 1814, by the Bishop’s successor

in the Presidency, the Right Reverend Dr. Hobart, with warm expressions of gratitude and respect.

The rapid increase of Bible Societies in the United States of America, their public recognition of the British and Foreign Bible Society, as their prototype and common parent, together with their grateful acceptance of its pecuniary aid, as well as of its friendship and general co-operation, proclaim, in the strongest manner, the growth of that interest in favour of the common object, which had been so happily excited in the regions beyond the Atlantic. Such distinguished success in a quarter with which a connexion had been so recently formed, was regarded by the conductors of the British and Foreign Bible Society as an event of no ordinary importance; and they received, from time to time, the intelligence of its progress, with emotions which indicated their joy in the present effects, and their anticipation of still greater and more satisfactory results.

In these feelings the Philadelphia Bible Society, to whose steady example and stimulating appeals so much of this success is to be ascribed, appeared most warmly to participate; and the sentiments expressed by its Managers, at the close of the Report before cited, coincide so perfectly with the view which has been taken of the Trans-Atlantic operations, and have been so completely justified by subsequent experience, that they deserve to be placed upon record.

“The institution of a Bible Society in this place, must be considered an auspicious event; and the Managers do not think that their hopes are too sanguine, when they persuade themselves, that, at no very distant period, this Society will be found in the foremost rank among those Institutions which piety or humanity has erected for the relief of the indigent on this continent. And they conclude this Report, by declaring it to be the object, not only of their prayers, but of their hopes, that before the present generation shall have passed away, the Holy Scriptures will be read by all the principal nations under heaven, and thus the way be opened for the fulfilment of the prediction of the prophet, ‘The earth shall be full of the knowledge of the Lord as the waters cover the seas.’”

So much may suffice to represent the condition of the Society’s affairs on the continents of Europe and America. Its proceedings in India may be advantageously reserved for the next chapter, when an opportunity will be afforded of exhibiting them in a more connected form, and in a state more nearly approaching to maturity and completion.

It will now be proper to return to the Domestic department, on which something has already been said; and to review more particu-

larly the transactions at home, during a year so prolific in exertions among confederated Christians abroad.

It will naturally be supposed, that the Committee of the British and Foreign Bible Society, while extending the most encouraging assurances of sympathy and aid to the inhabitants of other countries, would not remain indifferent to the wants and the petitions of their own. Impressed with a desire of gratifying the wish to possess the Scriptures, which appeared to be manifestly on the increase throughout the country, the Committee gave a cordial reception to every application which came within the provisions of their constitution, and the rules of their practice ; and afforded, as the circumstances of the case required, a proportional degree of accommodation and relief.

Among the various ways through which the distribution of the Scriptures for the native population of Great Britain was promoted, that of charitable Institutions, whether constituted for religious or temporal objects, formed a principal medium, at the period now under consideration. In some instances, the conductors of these Institutions were solicited to perform this service, but in the greater number they were themselves the suitors. However that may be, it is certain that, through these channels, a considerable stock of English and Welsh Bibles and Testaments were put into immediate, and, it is believed, judicious circulation.

It was also in the course of this year that a resolution was adopted to print a portion of the Scriptures in the native Irish language. On the expediency of this measure, which occupied the attention of the Society at an early stage of its establishment, great diversity of opinion was found to prevail on each side of the Channel ; and to this conflict of sentiment, and contrariety of information, it must be ascribed, that the language of the Society, in its Annual Reports, was at different periods so various, and, in some cases even contradictory. Not to detain the reader on a subject to which there may be occasion again to advert, it will be sufficient to observe, that, after a discussion, alternately suspended and renewed during a period of nearly five years, and a correspondence of considerable extent, with prelates, scholars, and public bodies, in Ireland, it was finally determined that the experiment should be tried ; and an order was accordingly given, that an edition of the New Testament, amounting to 2000 copies, conformably to the accredited version of Bishop Bedell,*

* The New Testament was first translated into the native Irish in 1602, by Dr. Daniel, afterwards Archbishop of Tuam. It was printed in 4to in the Irish character. The Old Testament was translated by Dr. Bedell, Bishop of Kilmore, and

should immediately be put to press. It may not be amiss to add, in general terms, that the experiment was found to answer, greatly beyond the hopes which had been formed of its success, and that the result of it encouraged the Society to repeat the trial on a much larger scale, and with more ample means of ascertaining its real effect.

While the Committee were prosecuting these labours, with particular reference to the native population of the United Kingdom, they were not less occupied in planning, and labouring for the spiritual benefit of foreigners, either resident among them, or inhabiting countries, near or remote, with whose wants they had been made incidentally acquainted.

An inspection of the Annual Reports will show with what promptitude and munificence the Society stretched out its hands to the east, and the west ; to the north, and the south ; and dispensed the sacred treasures which it had accumulated by indefatigable exertions, to the spiritually indigent in every part of the world.

Among the persons of this description to whom the Society obtained an introduction in the course of this year, were, the several congregations formed by the Moravian Brethren, (men of primitive simplicity, devotion, and perseverance,) in South Africa, the West Indies, and North America. For this introduction the Society was indebted to the Rev. C. J. Latrobe, Secretary to the Brethren's Missions ; whose interesting appeals on behalf of his charge, as published in the Appendix to the Society's Reports, supersede the necessity of any eulogium on his talents, his zeal, and his piety.

Among the first fruits of this connexion, was an edition of the Gospel of St. John in the Esquimaux language, at the Society's expense ; and an engagement to print that of St. Luke, when the translation should be completed, for the use of the converted Esquimaux on the coast of Labrador.

A difficulty occurred in the course of this undertaking, which gave the Committee of the British and Foreign Bible Society another opportunity of testifying their vigilant and zealous regard for the simple object of their Institution. By a practice, in general use among the Brethren's congregations, a translation had been made of

Provost of Trinity College, Dublin, as early as 1640 ; but from want of means to print it, or some other cause, it remained in MS. above forty years. The Hon. Robert Boyle, who had reprinted the Testament of Dr. Daniel, brought forward also this MS. translation of the Old by Bishop Bedell. Through his exertions an edition of it was printed, and 500 copies were distributed gratis. It ought to be added, that Mr. Boyle contributed to both these undertakings the sum of 700*l*.

a Harmony of the Scriptures, into the language of the Esquimaux ; and the petition of their Secretary was, that this Harmony might be printed, for their benefit, at the Society's expense. To this proposition the Committee objected ; considering any mode of printing the Scriptures, but that which exhibited them as they stood in the Canon, to be a deviation from the letter and the spirit of their Institution. In this view of the subject the Brethren acquiesced ; and accordingly engaged to conform their translation to the standard as generally received. A similar exception had been previously taken against the form of a Harmony, in the Calmuc version, when proposed by the Missionaries at Sarepta ; and it was attended with a similar result. These facts are mentioned, in order to show, with what scrupulous exactness the conductors of the British and Foreign Bible Society maintained the observance of their fundamental regulations ; and how carefully they abstained from any measures, however speciously recommended, which might be likely to betray them into deflection and error.

Another medium of distribution, which appears for the first time in the proceedings of this year, was that of a female correspondent, occupying a station of considerable rank and influence in a sea-port, and distinguished for her piety and her zeal in promoting the best interests of mankind. Through this important channel Bibles and Testaments in various languages were dispersed, as advantageous opportunities occurred, in a manner which reflected great credit on the judgment of the distributress, and afforded high satisfaction to those in whose name and behalf the distribution was made.

What has been stated with respect to the establishment and operations of Foreign Societies, will have prepared the reader for learning, that the pecuniary grants for their encouragement and aid, amounted, in the course of this year, to a very considerable sum. Nor was an inferior degree of generosity shown, in cases where the exercise of it appeared to be called for, towards Societies and charitable Associations within the boundaries of the United Kingdom. Five hundred pounds were presented to the Hibernian Bible Society, whose exertions, under the auspices of His Grace the Lord Primate,* and other Prelates and personages of distinction, seemed to promise

* In the course of the years 1809 and 1810, the Hibernian Bible Society very greatly increased its patronage. In the Report for the latter year, His Grace the Lord Primate appears as Patron, the Archbishop of Dublin, President ; and, among the Vice-Presidents, are the following Prelates and Dignitaries ; viz. His Grace the Lord Archbishop of Tuam, the Bishops of Kildare, Derry, Limerick, Cork, Down, Killalla ; and the Provost of Trinity College, &c.

very beneficial consequences.* Two hundred pounds were, for the second time, presented to the Cork Bible Society; and a similar donation was made to the Synod of Ulster, whose efforts in raising contributions for the purpose of distributing the Scriptures among the poor of their congregations had been laudably conspicuous.†

To this exercise of liberality, both at home and abroad, the Society was in a manner impelled by the ardour with which its cause was espoused, and the generosity with which its treasury was replenished by individuals, congregations, and Associations of various descriptions; but particularly by Auxiliary Societies.

Though recently formed, and very imperfectly organized, these valuable Associations discovered extraordinary vigour, and emulated each other, in fulfilling the engagement implied by their designation, as *Auxiliary* to the Parent Institution. A reference to the Annual Reports will show, that nearly 6000*l.* were added to its funds by the Contributions derived from those Auxiliary Societies which had been formed within the year; while the degree of influence created in its favour, by their exertions and their printed addresses, baffles every attempt at computation or conjecture.

It would gratify the feelings of the author, to particularize those circumstances of zeal and energy which he had personal opportuni-

To the 500*l.* contributed by the British and Foreign Bible Society were added 50*l.* from the East Lothian, and 300*l.* from the Edinburgh Bible Society.

How strongly the Hibernian Bible Society felt its obligations to the continued friendship of the British and Foreign Bible Society, may be inferred from the following declaration in its "Address to the People of Ireland" in 1810.

"The demands on the Committee for Bibles and Testaments during the last year were so great, that had it not been for the liberality of the British and Foreign Bible Society, they would have been compelled to put a stop to their operations."

* The Belfast Branch, in its Report, observes: "It is a grateful prospect, that the avidity of the people seems to keep pace with the means of gratifying it; and that the demand upon your Committee for the Scriptures, not only continues, but increases."

And the Hibernian Bible Society state, that they are not without positive information, that good has been done: and, by way of confirming this statement, they cite the following communication from one of their Branches.

"The Members are convinced, that the benefits by the circulation of the Scriptures in their vicinity, have been considerable, and they ardently hope for an increased extension."

† The Synod, in returning their thanks to the British and Foreign Bible Society for the donation, stated, that "the demand for the Scriptures" in their part of the kingdom was "increasing;" that they had received from different Congregations the sum of 1102*l.* 8*s.* 3*d.* and "had distributed 600 4to. Bibles, 130 8vo. 1222 in 12mo. 1423 in 24mo. and 2674 Testaments."

ties of observing in the early proceedings of the Bristol Society. To those who are acquainted with the character of that city, it will not be matter of surprise to learn, that the Society formed within its precincts, speedily took that rank, which, from its wealth, its population, and, above all, from its spirit of religious and benevolent enterprise, it might have been expected to claim in Establishments of so liberal, pious, and benevolent a description.*

Nor would the office be less gratifying, to bring under the notice of the reader the conduct of such other Auxiliary Societies, as, though circumscribed by narrower limits, or comprehending a smaller, and less wealthy population, exhibited, by the promptitude and greatness of their returns, very honourable proofs of liberality and zeal. To this praise the Kendal Society is peculiarly entitled; which, without the recommendation of exalted patronage, or the aid of other subsidiary advantages, effected its establishment with so great rapidity and success, as to be able to present, within three months from the date of its formation, a tribute of more than 330*l.* to the treasury of the Parent Institution.

It has been intimated, and may now be more particularly stated, that not only the exertions of Auxiliary Societies, but also the printed addresses issued and circulated by them in their several districts, contributed materially to promote the interest and extension of the general cause. Many of these addresses would be found, upon examination, to deserve an attentive perusal: as evincing the prevalence of Christian sentiment and Catholic feeling in the vicinities with which they were connected.

Without being suspected of undervaluing the rest, the author trusts he may be permitted to select, as entitled to more than ordinary consideration, the luminous and dignified address of the Leicester Auxiliary Bible Society. The following extracts from that masterly composition, which bears throughout the stamp of the great and liberal mind from which it proceeded,† will be read with pleasure; not only from its intrinsic excellence, but also from the confirmation which it adds, to the account already given of the general prosperity of the Parent Institution.

* The author has no apprehension of offending those whom he is reluctantly compelled to pass over in silence, by mentioning the venerable Richard Reynolds, Esq. as one of those individuals to whose liberal, active, and persevering philanthropy, the Auxiliary Bible Society, in that city, of which he is so great an ornament and a benefactor, owes its earliest and its latest obligations.

† That of the Rev. Robert Hall, M. A.

“Notwithstanding the diversity of sentiment which unhappily prevails among Christians, we may fairly presume on the concurrence of all parties and denominations in promoting a design so disinterested as that of diffusing the light of revelation. In the prosecution of this design, our party is the world; the only distinction we contemplate, is between the disciples of revelation and the unhappy victims of superstition and idolatry; and as we propose to circulate the Bible alone, without notes or comments, truth only can be a gainer by the measure. To those who confine their views to this country, the want of Bibles may not appear very urgent; but without insisting on the many thousands, even *here*, who are destitute of them, it is certain that in Pagan, Mahomedan, and Popish countries, they are extremely rare, and their number totally inadequate to supply, not merely the immense population in those parts, but even the increasing demand which a variety of circumstances have combined to produce. To supply this demand, to whatever extent it may be carried, is the aim of the Society in London, with which this is designed to co-operate. Their ambition, as far as it may please God in his providence to smile upon their efforts, is, by imparting the Holy Scriptures, to open the fountain of revelation to all nations. It was natural and necessary for the first movement in so great an enterprise, to commence at the heart of the empire; nor is it less so, that, having commenced there, it should propagate itself through the larger vessels and arteries to the remotest extremities of the body. We have the pleasure of perceiving that the example of the metropolis has already been followed in several of our principal towns and cities; and there is room to hope, that similar institutions will, ere long, be formed in every part of the kingdom.

“In whatever light we consider the British and Foreign Bible Society, it appears to us replete with utility. Its formation will, we trust, constitute a new era in the history of religion, which may be styled the era of unanimity. It affords a rallying point for the piety of the age, an unsuspecting medium of communication between the good of all parties and nations, a centre of union and co-operation in the advancement of a common cause, which cannot fail to allay the heats and smooth the asperities of discordant sentiment. By giving the most effectual aid to means already set on foot for the conversion of Pagan nations, it also promises to accelerate the period when truth shall become victorious in the earth.

“It is to be lamented, that Protestant nations have been too long inattentive to this object: we rejoice to find that they are now con-

vinced of their error ; and that, touched with commiseration for the unhappy condition of mankind, they are anxious to impart those riches which may be shared without being diminished, and communicated without being lost to the possessor. Such is the felicity of religion ; such the unbounded liberality of its principles. Though we should be sorry to administer fuel to national vanity, we cannot conceal the satisfaction it gives us to reflect, that while the fairest portion of the globe has fallen a prey to that guilty and restless ambition, which, by the inscrutable wisdom of Providence, is permitted for a time to ‘ take peace from the earth ;’ this favoured country is employed in spreading the triumphs of truth, multiplying the means of instruction, and opening sources of consolation to an afflicted world.”

The encouragement given to the British and Foreign Bible Society by such efforts in its support, and such testimonies to its utility, could not fail to produce a considerable effect on the views and the proceedings of those who were appointed to administer its concerns. Regarding the progression of its influence, and the increase of its resources, as a call and a stimulus to more diffusive exertion, they looked around for new scenes in which to display the benevolence of the Institution ; and seemed impatient of the restraints which prevented it from being felt and enjoyed by those who inhabited the very extremities of the earth.

It was in this high state of exertion and of hope, and with prospects brightening in so many directions, that the friends of the Society were surprised by the appearance of an opponent to their cause, in the person of the Rev. Dr. Wordsworth, Dean of Bocking, and Domestic Chaplain to his Grace the Archbishop of Canterbury. As the publication in which Dr. Wordsworth arraigned the Society, gave occasion to a vexatious and protracted controversy, it will be proper to explain the circumstances in which it originated, and to state such facts respecting it as fall within the period which it is the business of this chapter to record.

In the autumn of 1809, the author, having been induced to enter into a correspondence with some respectable clergymen of Colchester and its vicinity, on the subject of establishing an Auxiliary Bible Society for the county of Essex, found his proposition for such an establishment, after a course of mutual explanation, very warmly and decisively encouraged. The initiatory measures had so far advanced by the month of January, 1810, that a Provisional Committee was regularly formed, consisting wholly of Ministers of the Established Church ; the Dissenters having voluntarily left the management of the business in the hands of those by whom they thought the future

Society would be introduced with the greatest propriety and the best effect. The Provisional Committee, thus constituted, proceeded to address their clerical brethren, inviting them to attend a preparatory meeting at Colchester on the 19th of the current month, "for the purpose of considering a plan for establishing a Society in aid of the British and Foreign Bible Society." At the appointed time the meeting took place: between twenty and thirty clergymen attended; and the result was, a unanimous determination to form an Auxiliary Bible Society, and to present an address to the Bishop of London, requesting his Lordship, as Bishop of the Diocese, to become the Patron of the intended Society. An address was accordingly transmitted by the chairman, the Rev. Philip Yorke, Rector of Great Horkesley. To this application the Bishop replied, in terms, respectful indeed, but so decidedly hostile to the principle of the British and Foreign Bible Society, and all its operations, that it was deemed by the applicants imprudent, not to say indecorous, to prosecute any further, for the present, those measures which had so nearly attained the desired maturity. The Bishop's reply was dated January 28, 1810; and early in the month of February the Provisional Committee was formally dissolved.

Shortly subsequent to the event of its dissolution, a letter was received from the Rev. Dr. Wordsworth, one of the parties addressed, agreeably to the Resolution of the 16th of January, containing his refusal to co-operate in the projected Society, and assigning the grounds upon which that refusal was founded. Dr. Wordsworth's Letter was dated, "Lambeth Palace, Jan. 12:" on the 1st of March (as we are told by himself) it "was submitted to the press, in compliance with the request of a much respected friend;" and shortly after appeared before the public, under the title of "Reasons for declining to become a Subscriber to the British and Foreign Bible Society, stated in a Letter to a Clergyman of the Diocese of London, by Christopher Wordsworth, D. D. Dean and Rector of Bocking, and Domestic Chaplain to his Grace the Archbishop of Canterbury."

The avowed hostility of the Bishop of London, and the significant superscription of "Lambeth Palace," gave to this Letter of Dr. Wordsworth a sort of adventitious importance, and rendered it an object of some consideration. It was on the ground of the demi-official character which it assumed in the eyes of the world, that, upon receiving a copy of "*The Reasons*" *from the author*, the Noble President, forgetting every thing but what he owed to the honour and interest of the Institution, so unjustly, and, as to him and others it appeared, so authoritatively assailed, undertook its defence;

and in the month of April produced a reply, under the designation of "A Letter to the Reverend Christopher Wordsworth, D. D.* in reply to his Strictures on the British and Foreign Bible Society, by Lord Teignmouth, President of the British and Foreign Bible Society."

The substance of Dr. Wordsworth's objections to the British and Foreign Bible Society, is thus compendiously expressed by himself:

"While the Bible Society continues such as it now is, embracing for its object the dissemination of the Scriptures, not only abroad, but also *at home*, I am compelled, at the very least, to keep aloof from it. In reply to the solicitations of its friends, my answer must be, 'I am already a Member of the Society for Promoting Christian Knowledge, and wish all others to be so likewise; and, therefore, the direct and baneful operation which the Bible Society has to interfere with, impede, and curtail the inestimable interests of piety, and peace, and true religion, the preservation and continual promotion of which, are the aim and object of that most important Society, commands me to withhold my hand, that I may not be accessory, by my example, to the injury or the retardation of the still further and further growth and propagation of one of the greatest blessings which the Almighty, in his merciful providence, has vouchsafed to this church and nation.'"

On this passage, Lord Teignmouth, after expressing his regret that such language should have been used in reference to a Society "which was patronized by the late venerable and lamented Bishop of London, whose labours, during a long life, were devoted to the advancement of piety and religious truth, and which continued to be patronized by so many dignitaries of the church, and persons of the first respectability;" observes: "The real ground of your objections appears to be nothing more than this;—that it withdraws from the Society for

* Dr. Wordsworth, in replying to this Letter of Lord Teignmouth, uses the following somewhat vaunting expressions:

"When your Lordship is seen to have buckled on your armour, to have left your throne of state, and to have come down into the plain, it will be thought that this circumstance denotes something of a more than ordinary alarm in the citadel," &c.

Letter to Lord Teignmouth, p. 5.

On this piece of misplaced exultation, Mr. Dealtry thus pertinently remarks:

"Do not imagine that his Lordship 'buckled on his armour,' and left his 'throne of state,' because of the *arguments* with which the Society was assailed. No: it was 'Lambeth Palace' which called him to the field. He knew that this hint would be 'tolerably understood' by many 'a country clergyman,' who is far beyond the reach of argument; and, like a wise man, he opposed name to name, and authority to authority. Your '*Reasons for not subscribing*' might safely have been left to a person of my mediocrity of situation and talent: 'Lambeth Palace' demanded rank and dignity."

Dealtry's Vindication, p. 228.

Promoting Christian Knowledge funds which would otherwise be appropriated to its support." In reply to the objection, placed in this form, his Lordship thus sensibly argues :

" Objections of a similar nature have occasionally been applied to new charitable Institutions ; but I never on this account heard it asserted, that the promoters and supporters of them were liable to a charge of inhumanity, and want of charity. The public were disposed to give them credit, at least, for pure and benevolent motives ; and the patrons of old charities, instead of reprobating the friends of the new, thought it a more rational proceeding to draw the public attention to the old Institutions, and to redouble their exertions in their favour.

" This conduct was laudable ; and, if your zeal for the Society for Promoting Christian Knowledge had been guided by the same temperate discrimination, you would not have been troubled with this address. Disclaiming any disposition to impeach the justice of your eulogium on that venerable Society whose cause you so warmly espouse ; and professing for it the most cordial esteem and respect, I could wish to applaud your zeal for its support, and I should rejoice to learn that any exertions had largely augmented its funds.

" But to return to the objection, the principle of which I shall briefly examine.

" No proof has been exhibited, and I will venture to say, none can be produced, that the annual amount of donations and subscriptions to the Society for Promoting Christian Knowledge, has decreased since the establishment of the Bible Society. If the fact however could be established, still, to justify your inferences, it would be further necessary to show, that the decrease had arisen from the transfer of such subscriptions to the last-mentioned Institution. It is impossible to determine, and it would be idle to discuss, whether any, and what, addition would have accrued to the funds of the Society for Promoting Christian Knowledge, if the Bible Society had never existed.

" Let us, however, for the sake of argument only, suppose, that some few of the clergy and laity of the Church of England (the Dissenters of the country, and the Presbyterians in Scotland, being out of the question) have contributed to the British and Foreign Bible Society, who, if it had never been established, would have aided the funds of the Society for Promoting Christian Knowledge.

" The sum of their contributions, whatever it may be, has been expended in promoting the circulation of the Holy Scriptures ; and I do not see how it could have been more beneficially employed by the

Society for Promoting Christian Knowledge, or how the interests of 'piety, peace, and true religion,' have been injured by the application of it. The consciences of the subscribers may be fairly at rest on this point.

"This I conceive to be a full and sufficient answer to the principle of your objection. But surely it must be obvious, that the British and Foreign Bible Society, by circulating the Scriptures at reduced prices, *at home*, has a tendency to relieve the funds of the Society for Promoting Christian Knowledge from a loss on its expenditure, in proportion to the extent of such circulation, and thus a larger portion of its funds becomes applicable to the extension of those other operations which you describe, and denominate 'interests of incalculable importance.'

"Nor is it going too far to say, that the institution of the British and Foreign Bible Society has also an indirect tendency to increase the funds of the Society for Promoting Christian Knowledge, in another way, viz. by exciting the attention of the friends of religion, in all parts of the kingdom, to the infinite importance of the Holy Scriptures, and by stimulating their zeal for the propagation of scriptural truth. The feeling thus excited, would naturally take a various direction, and, although the greater portion of its effects might be directed towards the Society whose exertions had given rise to it, some parts would undoubtedly accrue to the Society for Promoting Christian Knowledge.

"Now, I am informed, and I believe most correctly, that, in point of fact, the annual amount of subscriptions to the Society for Promoting Christian Knowledge, has considerably increased since the establishment of the Bible Society: if this be the fact,* it affords a strong presumption in favour of my argument, and is pretty conclusive against yours.

"Whatever may be thought of this reasoning, I am by no means disposed to concede to you, that the benefit which has resulted to the

* Mr. Dealtry, by a comparison of the average receipts of the Society for Promoting Christian Knowledge for four years preceding, with those of the five years immediately succeeding, the establishment of the British and Foreign Bible Society, draws this general conclusion.

"Not only have the receipts and subscriptions increased, but the rate of increase has been greatly accelerated since the establishment of the Bible Society; and it should be particularly observed, that the funds and subscriptions of *both Societies* received their greatest augmentation in the same year; viz. in the year ending in March, 1809."

community from the institution of the British and Foreign Bible Society, would have been equally attained, if every Member of the Church of England who now subscribes to it, had appropriated his contribution to the Society for Promoting Christian Knowledge. The limitations under which that venerable and respectable Society acts, must necessarily have prevented it in numerous instances. Many societies, as well as individuals, who have been supplied with the Scriptures by the British and Foreign Bible Society, could not have received them from the Society for Promoting Christian Knowledge, consistently with its rules and regulations.

"This is a very important consideration, and of itself a most decisive proof of the utility of that Institution whose operations you arraign. In further elucidation of this argument, I shall take the liberty of adding, for your information, that the original idea of a Bible Society was suggested by the extreme want of Welsh Bibles in North Wales, and the despair of obtaining them, without resorting to new and extraordinary means for that purpose."

The sobriety, good sense, and practical truth, which characterize these remarks, are very striking, and prepare the reader for accompanying the Noble President in drawing the following very just and liberal conclusion :

"With what wisdom or consistency the Bible Society has been produced in hostile opposition to the Society for Promoting Christian Knowledge,* is, to me, really inconceivable. The two Societies have one object, in common—the diffusion of the Holy Scriptures ; and all the operations of the Bible Society are confined to the sole

* The reader will not fail to observe, that the opposition between the two Societies (which his Lordship so justly regrets, and which every candid member of both Societies must equally regret) is wholly to be attributed to the mischievous and persevering hostility of a **PARTY** in the administration of the Society for Promoting Christian Knowledge. In confirmation of this statement may be produced the declaration of one of the brightest ornaments and steadiest friends of that Society, the late learned and venerable Dr. Vincent, Dean of Westminster, who, in the letter which accompanied his contribution to the British and Foreign Bible Society in December, 1811, thus expresses himself:—"From the time that an attempt was made to make a breach between our Society at Bartlett's Buildings and the Bible Society, I determined to subscribe to the latter, to show that *I did not belong to that party.*" Surely had the learned Bishop of Chester been aware, from what quarter sprung those "comparisons," and that "opposition," between the two Institutions, the existence of which, he says, is "much to be regretted," his Lordship would have abstained from those animadversions, in his Charge to his Clergy, in 1810, which have contributed so greatly to encourage those "comparisons," and to stimulate that "opposition."

act of distributing the Bible, to the utmost extent that its means will allow. Its proceedings trench on no duty of the Christian ministry; it does not presume to interfere with the discipline of the church, or to recommend any act of preaching, expounding, or prayer; why then, in their march towards their common object, must the two Societies be forced into collision? In the constitution of the Bible Society there is neither rivalry nor competition; but, if there were, the example of St. Paul may relieve any one from the apprehension of impending evils, or baneful consequences, from any competition in the distribution of the Bible. 'Some, indeed,' says the Apostle, 'preach Christ even of envy and strife, and some of good-will. What then? Notwithstanding every way, whether in pretence, or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice.' "

Shortly after the publication of Lord Teignmouth's Reply, a spirited and ingenious "Letter, addressed to the Rev. Dr. Wordsworth, by William Dealtry, M. A. Fellow of Trinity College, and Examining Chaplain to the Lord Bishop of Bristol," introduced to the public a writer, to whose promptitude, acuteness, and constancy, in defending and vindicating the cause of the Institution, the friends of the British and Foreign Bible Society are under the greatest obligations. Mr. Dealtry had been a college-associate, and was still the personal friend, of Dr. Wordsworth. He had therefore to balance between private feeling and a sense of public duty. It is not saying too much of Mr. Dealtry, (and more could not be said of any man,) that he sacrificed neither to the other, but so fulfilled the obligations of friendship, as at the same time to satisfy those of affection. "I write not," says Mr. Dealtry, "in the spirit of hostility, and I trust that I shall say nothing which can inflict the slightest pain upon your liberal and manly mind. If I overstep, in a single instance, that precise limit which the most cordial respect and esteem would naturally mark out, I will most readily acknowledge my error, and solicit your forgiveness." This tenderness, so characteristic of a great mind, did not however restrain the writer from examining the objections which it was his business to refute, with just and impartial severity. Few controversial writers have brought to the drudgery and trial of replication and rejoinder, more good humour and vivacity than Mr. Dealtry contrives (in despite of an apparent harshness of tone) almost invariably to maintain. After a somewhat elaborate investigation of the question between the Society for Promoting Christian Knowledge and the British and Foreign Bible Society, in which it is shown, from the improved funds and exertions of the former, how little ground it has of complaint against the latter, Mr. Dealtry enlivens the discussion by an effort of pleasantry.

which, as it exhibits a specimen of his manner, and tends, as every thing which he has written does, to recommend a good understanding between the two Societies, the author makes no apology for laying before the reader.

“ Once upon a time, in the midst of a parched and dreary land, there gushed from the top of a mountain a fine spring of water, which carried gladness and fertility wherever it flowed: the wilderness was converted into a garden near its banks, and verdure and cultivation were the sure companions of its progress. After some time, a similar stream began to flow from the summit of a neighbouring hill: it became the parent of many branching rivulets, which cheered the face of nature on every side, and carried happiness and abundance into the remotest lands. The good old stream was a little touched with “jealousy;” and, conscious of the inestimable benefits which itself had conferred, expostulated with its unambitious neighbour in the following terms:—‘ Do you not know that you are intruding into a country which I have *pre-occupied*, and that you and your rivulets have a *direct and baneful operation to interfere with, impede, and curtail, the inestimable benefits* of grass and green fields, which I have so happily promoted?’—‘ Why, how can that be? Are not my streams pure and salubrious as your own; and does not the desert smile, likewise, wherever I go?’—‘ Your streams do indeed profess to be pure, though I have something, if I choose, to say upon that point;—but I insist upon it that I am the good old stream, and that you are an interloper; and I should not err much if I called you a thief.’—‘ A thief! Did I ever steal any thing from you?’—‘ Yes, you have: it *can need no proof*, that, if your mouth were closed, some of the water, which now courses along your channels, would, by filtration through the mountain, be found in mine.’—‘ It is certainly very possible, that some fifteen or twenty drops might have reached you by this subterraneous filtration; but, see what a noble body of water I possess! And I employ the whole for the benefit of these parched and thirsty lands.’—‘ What business, I ask you, have you to flow at all? I existed for ages before any one thought of you; and I am by no means convinced, notwithstanding your *imposing and devouring claims*, that you confer any benefit whatever; your very complexion is “offensive;” and if “ I should go still deeper, I think it would not be difficult to point out some evils and important deficiencies, and more possibilities of evil, extant in, and resulting from, and probabilities of great improvement lost and precluded by,” such a shabby current as you are. Yet, little as I admire you, I had rather that you would become a feeder to me, than move in this unauthorized manner through the world

alone.'—'My good friend, it is quite impossible : some of my rivulets might possibly be turned, so as to fall into your channel ; but there are copious branches, which, from the nature of the country, roll on in other directions, and cannot by any process be made to combine with yours : neither, as I believe, would you be willing to receive them. While, therefore, we carry cheerfulness and delight on every side, let us be content to pursue our own channels in quietness and peace.'

It "It would well become us, my dear Wordsworth, to follow this good advice. Let the rivers of life flow without interruption through all climates, that every one who thirsteth, may come to the waters, and that their benefits may be felt in every corner of the globe, among all nations, and languages, and people, and tongues. Happy will be the day which shall witness this extension of blessings, and happy the instruments of such abundant good !"

The effect produced by the answers of Lord Teignmouth and Mr. Dealtry, was considerably increased by an eloquent and conciliatory pamphlet from the Rev. W. Ward, Rector of Myland, near Colchester, and one of the earliest and most strenuous of the Society's friends in that quarter. Under the anonymous designation of "An Old Friend to the Society for Promoting Christian Knowledge," Mr. Ward, in "A Letter on the Subject of the British and Foreign Bible Society, addressed to the Rev. Dr. Gaskin," unfolds the principles upon which he, in common with the Church Members of the British and Foreign Bible Society, reconciles the warm support of that Institution with the sincerest friendship and good will towards the Society for Promoting Christian Knowledge. As this subject has been, and continues to be, greatly misunderstood, it may not be amiss to show, by a few extracts from Mr. Ward's Letter, the view which was taken of it by the Church Members of the British and Foreign Bible Society, in 1810 ;—a view of the subject, it must be added, which they entertained from the very commencement of the Institution, and which the experience of every succeeding year has tended more and more to confirm.

The letter commences as follows :

"Dear Sir,

"You may wonder how an old member and zealous supporter of the Society for Promoting Christian Knowledge, can also be an active and zealous promoter of the British and Foreign Bible Society. I will give you the reason in few words :—Because I consider them, not as rival or opposite Societies, but the very reverse : I consider

the new as auxiliary to the old, and both co-operating to promote a more general diffusion of Christian Knowledge."

After pronouncing the highest eulogium on the old Society, Mr. Ward thus resumes :

" You may ask me, perhaps, ' Why then promote a new Society ? Why not be content with the old ? ' I answer, Because the old is, from its constitution, incapable of effecting all the good which is desirable. You are not equal to the work which is before us. The harvest is great, my dear Sir ; and the Lord of the harvest seems now to be raising up a great host of labourers to accomplish the grand design. The light of the Gospel, which at present shines but on a speck, as it were, of the globe, is to be diffused over the face of the whole habitable earth, and among those that live upon the wide seas. Now judge, how very inadequate your funds are to the accomplishment of this great work, drawn, as they are, exclusively, from *Members of the Church of England*. But the unlimited pecuniary resources of the Bible Society—that is to say, the united contributions, the legacies, and donations, of *all descriptions* of Christians—can do wonders ; can absolutely supply the place of miracles, and the gift of tongues. Not only ' the Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia,' but all the dwellers in Europe, Asia, Africa, and America, and in the isles of the sea, may be enabled to read in their ' own tongue, wherein they were born, the wonderful works of God.' The object is so glorious, so grand, and so sublime ; the scheme is so full of the love of God, the love of our country, and the universal love of our fellow-creatures ; the idea is so animating, and so consoling ; and, at the same time, the attainment of the object so probable, by the means which God seems to have suggested to the minds of men, that, viewed in this light, the work must have the last prayers of every good man when he lies down at night, and his first ejaculations when he awakes in the morning.

" Notwithstanding the great efforts of the Society for Promoting Christian Knowledge, for upwards of a century, our wants at home are still great. I will venture to say, there are few parishes throughout England, in which many Bibles are not wanted among the poor ; and the wants are much greater in many parts of Scotland : but if you cross the water to the sister kingdom—where the minds of the poor natives, like the soil of their land, will produce a most exuberant crop of any seed you sow, either good or bad—the wants are still far more urgent. Had you visited Ireland before the institution of the British and Foreign Bible Society, and the different So-

cieties it has given rise to in that country, you might have travelled from Giant's Causeway to Bantry Bay, from one extremity of the kingdom to the other, and (avoiding the chief towns) visited every cabin in your way, without finding, perhaps, three hundred perfect Bibles among three millions of people. I speak from personal knowledge of the country.

"Now, I only beg any man to take up the Reports of the Bible Society, and read what it has done to supply the poor people of that country with the Bible; let any man see what the Auxiliary Societies of Cork, Dublin, Limerick, Derry, Belfast, and the united efforts of the opulent and populous province of Ulster, have done, and are still doing, towards circulating the Bible throughout the country; and if he have a spark of the love of God, or the love of man, or the love of his country, in his heart, he must approve and rejoice."

The reasoning employed in the following extract, together with the observation by which it is introduced, is deserving attention; and both will be found to apply with increased propriety in the more advanced stages of the controversy.

"The great source of all controversy and contention among good men, with regard to the Bible Society, is a want of a clear knowledge of the subject in dispute. Many oppose it, who have never examined one of its Reports, nor know any thing of its constitution. The fact is, that men catch their prejudices from each other, without giving themselves the trouble to examine the truth and nature of the case. They hear a few alarming phrases—such as amalgamation, heterogeneous mixture, combination of parties—and they immediately infer ruin to the Church, or injury to the Society for Promoting Christian Knowledge. But they would do well to consider, that we are mixed and amalgamated as subjects, soldiers, and sailors, and yet, by means of laws, and discipline, and good government, we are kept in tolerable order, and made to work together for the general good. In like manner, the first law of the Bible Society will preserve unanimity, and make all its members work together for the good of the human race.

"Do not imagine, my dear Sir, that in pleading thus warmly for the Bible Society, I am not also a zealous friend of the Society for Promoting Christian Knowledge. I would not be understood as advocating the cause solely of a particular body: I desire to plead for the circulation of the Word of God. My prayer is, that both Societies may prosper. You cannot do the same good alone: but the quantum of good that may be done by both Societies conjointly, is absolutely incalculable. Let all contention drop, then; and only emu-

late each other in doing good. The new Society has greatly contributed to the augmentation of the old, and is contributing daily : which any one may see by comparing your annual subscriptions for the last six years, since the commencement of the Bible Society, with those of the six years immediately preceding. They stand as follows :

“ Subscription of 1803, (the year before the Bible Society commenced,)	2,119 <i>l</i> .
“ Ditto of 1809	3,413 <i>l</i> .

“ Here is an increase of 1,294*l*.—above one-third ; and I predict that your next Report will exhibit a very considerable augmentation to your last.

“ Now let us see the number of Bibles, New Testaments, and Psalters, issued by your Society in the same years, and compare one year with the other, and it will plainly appear that the good you have done has increased in the same proportion as your subscriptions.

“ Bibles, New Testaments, and Psalters, issued by the Society for Promoting Christian Knowledge in 1803, (the year before the Institution of the Bible Society,)	17,779
“ Ditto in 1809	22,611

“ Here is an addition of 4,332 ; and if we compare the number of your Bibles, Testaments, and Psalters, issued in 1800, with the number issued in 1809, the difference will be 8,848. In that year you sent out 13,763 ; in this year, 22,611.

“ Now to what can this increase of numbers, and this unprecedented exertion be owing, under God, but to the general interest excited in the public mind by this new Society, and the stimulus which the one Society very naturally gives to the other ?

“ I feel the highest reverence for some that oppose the Bible Society, and confess my inferiority to them in every respect. But surely, my dear Sir, neither you nor they have ever made these calculations. Surely you would not wish to deprive the world of nearly a hundred thousand Bibles and Testaments annually, which may be increased to a million, or to any number commensurate with the funds of the Institution : surely, I say, had you considered the subject in this point of view, you would not, from the dread of some partial evil, wish to deprive the world of such an unspeakable blessing

before you secured the means to supply its place. That the world would be deprived of this blessing, will clearly appear, by comparing the sum total of Bibles and Testaments circulated by your Society when you stood alone, in 1800, with the sum total issued by both Societies in 1809.—

“ Bibles, Testaments, and Psalters, circulated by the old Society in 1800	13,763
“ Bibles, Testaments, and Psalters, circulated by <i>both</i> Societies in 1809	99,883!!

More Bibles, Testaments, and Psalters, issued in 1809, than in 1800,	86,120!!
---	----------

“ These are what have issued from the respective repositories in St. Paul’s Church-yard and Fleet-street only ; but to these if we could add the numbers that have issued from all the other Societies to which the Bible Society has given birth, in Ireland, Scotland, and the continents of Europe and America, the sum total of additional good would be immense. And then, when we consider that all this extensive good is still rapidly extending wider and wider, by means of these two Societies, the mind is filled with gratitude and wonder ; the heart, oppressed with the distressful scenes of war and devastation, is relieved and comforted. Surely it is the God of mercy who is thus sending forth the consolations of the Gospel to the afflicted nations that are suffering at this time under his chastening hand ! Where is the man, with a spark of the love of God or man in his heart, that must not pray for the prosperity and welfare of these two Societies ? ”

The compatibility of the two Societies each with the other having been thus very fairly and satisfactorily explained, the following suggestion is offered to the consideration of the Society for Promoting Christian Knowledge ; the wisdom of which will, it may be hoped, recommend it eventually to general adoption.

“ Let all your members who are also members of the Bible Society, draw their Bibles and Testaments from this, and only Tracts and Prayer Books from yours. Your Bibles and Testaments being your heaviest articles of expense, a saving may hereby be made to you of some thousand pounds annually, and you will be enabled to do much good in other respects : you will be enabled to widen the sphere of your utility, both at home and abroad. Be assured, they will prove your best and truest friends that will adopt this plan. I

trust God will put it into the hearts of many good Christians to increase your means, by legacies and donations; these, however, are contingent; but the remedy which I propose we can immediately command, and the expediency of it is obvious and important.

“Both Societies, thus proceeding in amicable emulation, might perform such works of love, such wonders of evangelical charity, as have not been known since the days of the Apostles, and would fill the world with astonishment.”

As the strain of this letter, though sufficiently liberal, is more particularly adapted to the sentiments and feelings of the Members of the Established Church, it was with great judgment and tenderness of spirit that the writer avowed his respect for the members of other Christian denominations, who are associated in support of the British and Foreign Bible Society. The passage which contains that avowal, exhibits to advantage the principles of the writer; and confirms, by an additional and unsuspected testimony, what has been said in commendation of the Dissenting Members of the Institution.

“I should be very sorry,” observes the author, “if any thing in this Letter gave offence to any denomination of Christians. Towards my Dissenting Brethren I feel nothing but sentiments of good-will: the dignity and moderation with which they have hitherto conducted themselves, and the modesty with which they have given the precedence to the Church in all Auxiliary Societies of which I have received any information, reflect the greatest honour upon the whole body, and prove, to my conviction, that the circulation of the Bible is the chief object they have at heart; which they know they can best promote by giving precedence to the Established Church.”

The triumphant defence which the Society had obtained from the exertions of these distinguished advocates, contributed not a little to elevate the spirits of those on whom the toil and the responsibility of conducting its affairs officially devolved. Animated by that issue to which the controversy had been brought, they felt their confidence in the success of their labours abundantly strengthened, while they saw the Society pass, with so much honour, through the ordeal of another controversy, to the joyful celebration of its Sixth Anniversary.

In the midst of an assembly, greatly exceeding, in number and in rank, any attendance that had previously been witnessed; and supported by prelates, peers, and distinguished commoners, and among them by the Bishops of St. David's and of Cloyne, respectively the first Welsh and Irish Bishops who had countenanced the annual meetings with their presence,—appeared the Noble President, and recounted, in the hearing of an animated multitude, the interesting

transactions of the past year. Every eye glistened with pleasure, and every heart beat with exultation, while his Lordship described the extensive and diversified operations in which the Society had been engaged, and pointed out, how, "like the great rivers of the earth, which fertilize regions far distant from the soil in which they take their rise, it had diffused the waters of life to the remotest realms, and had held out an invitation to every accessible part of the globe—"Ho, every one that thirsteth, come ye to the waters!"

The addresses delivered by the several speakers, were in the same tone of lofty and expanded feeling, subdued indeed, but not lowered, by the painful recollection of the loss which the interest of the Society had sustained by the decease of Bishop Porteus. To the general regret many an eye bore witness, as often as the topic was adverted to, and more particularly when the Rev. Mr. Hughes, with equal sensibility and candour, applied to the dispensation which had removed our Episcopal Patron, the very apposite exclamation: "Our fathers, where are they, and the prophets, do they live for ever?"

The disposition which prevailed throughout the assembly, corresponded with the wishes expressed by the Stockholm Society in their letter of salutation upon the prospect of the approaching anniversary.

"May your annual meeting," say they, anticipating the occasion, "be blessed with much joyful intelligence from every quarter of the world; announcing, that your exertions do increasingly prosper, that the darkness is passing away, that the glorious light of the Gospel is shining brighter and brighter, and that to the many thousands who reside in the cottages of poverty, and whom God in his inscrutable wisdom feeds with the bread of tears, 'beauty' is now given for ashes, 'the oil of joy for mourning, and the garment of praise for the spirit of heaviness.' Thus you will have a foretaste of heavenly joys, and we shall participate with you in them. And when, at the consideration of all the mercies of God, which far surpass our imagination, you are excited to a holy astonishment, and, lost in wonder, love, and praise, shall draw nigh unto the throne of his glory, there to present, with one heart and voice, your united thanks and adorations,—our Amen shall resound, and mingle with that of the whole creation."

The event of this meeting was, the addition of two Irish Prelates, the Bishops of Cloyne, and of Clogher, to the number of the Vice Presidents; and a large accession, by new subscriptions and donations, to the general strength of the Institution.

Such was the auspicious termination of a year signally distinguished by the several vicissitudes of conflict and prosperity, of disappointment

and success. The spirit in which its proceedings were commemorated, was congenial with the sacred and peaceful character of the Institution. No symptoms were manifested either of angry irritation or of indecorous triumph. Every consideration in the remotest degree allied to contention and controversy, was kept out of view ; and nothing was advanced, nothing was contemplated, but the glorious design of the Society, and the unexceptionable means of effecting its accomplishment.

“ We could have wished,” to quote the language of a respectable publication,* “ that every individual who feels a doubt respecting the real nature and tendency of the British and Foreign Bible Society, had been present at the meeting which we have now the happiness to record. He would have seen a large assembly, composed of Christians of almost every name, rejoicing together in the progressive advancement of the Society towards its grand object, the extension of the word of life and salvation ‘ to all nations, and kindreds, and people, and tongues.’ He would have seen how the unity and sublimity of their common object had put to flight every discordant feeling, and blended them into one harmonious mass ; affording some idea, though a faint one, of the peace, and love, and joy, we are taught to expect in that glorious period which animates the hopes of the saints, when

“ One song employs all nations, and all cry
‘ Worthy the Lamb, for he was slain for us.’
The dwellers in the vale, and in the rocks
Shout to each other, and the mountain-tops,
From distant mountains catch the flying joy :
Till nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.”

* Christian Observer for May, 1810.

CHAPTER II.

1810—11.

THE affairs of the Society in that portion of the East to which the attention of its conductors had been principally directed, assumed an appearance, in the course of the years 1810 and 1811, which gave them a character of importance, and which entitle them, in this part of the History, to a more particular and detailed narration.

The reader has already been informed of the political disabilities and restraints to which the friends of the Institution at Fort William were subjected, with regard to the patronage and encouragement of its plans in British India. During the continuance of these impediments to an open and avowed co-operation, recourse was had to such measures as, without engaging the attention, and thereby exciting the displeasure, of the Government, might rescue the plan of translating the Scriptures into the languages of the East from the extermination with which it was threatened.

The Baptist Missionaries at Serampore, who, from the period of their settlement in India, had, in addition to their missionary labours, occupied themselves in translating and printing the Scriptures, with a degree of talent, assiduity, and disinterestedness, of which there have been few examples, continued their exertions, through this feverish interval of discouragement and perplexity, without deriving any other benefit from the liberal intentions of the British and Foreign Bible Society, than a nominal recognition as Members of the Corresponding Committee, and such protection as its friends at Fort William were enabled unostentatiously to extend to their important, though depreciated occupation. In what degree the publicity given to that recognition through the "Proposals" for translations, promoted the credit, and by consequence augmented the resources, of the Baptist Missionaries, it would not be easy, nor is it very material, to decide. Pecuniary contribution is not the only, nor the most effectual assist-

ance which can be furnished to a public undertaking ; and although, from difficulties which have been already described, the grants in favour of Oriental translations had not for a considerable time the intended operation, yet such aid was administered to these valuable labourers, as, under the circumstances in which they were placed, could not but have proved very advantageous to the progress of their work.

On the 1st of January, 1807, the reduction of the College of Fort William took place ; and with their respective appointments of Provost and Vice-Provost expired those obligations, by which the Rev. Mr. Brown and Dr. Buchanan were officially restrained from ostensibly promoting the translation and distribution of the Scriptures. As this was an event which had been for a long time anticipated, these excellent men had made every provision in their power to supply the loss which would accrue to sacred literature from the dispersion of so many learned natives ; and also to render their release from official restriction conducive to the propagation of Christianity on a scale of greater publicity and extent than had hitherto entered into the contemplation of its friends and promoters in India.

On the termination, therefore, of the Collegiate engagements, Mr. Brown and Dr. Buchanan unitedly “ resolved to encourage individuals to proceed with their versions, by such means as they could command ; and to trust to the contributions of the public, and to the future sanction of the Government, for the perpetuity of the design. They proposed, at the same time, not to confine the undertaking to Bengal alone, or the territories of the Company ; but to extend it to every part of the East, where fit instruments for translation could be found. With this view, they aided the designs of the Baptist Missionaries in Bengal ; of the Lutheran Missionaries in Coromandel, belonging to the Society for Promoting Christian Knowledge ; and of the other Missionaries in the East, connected with Societies in England and Scotland : and also patronized those Roman Catholic Missionaries in the South of India, whom they found qualified for conducting useful works.”*

Things had reached this point, when, from a desire to concentrate as much as possible the various efforts for promoting Christianity in the East, and to restore to the common undertaking that *unity* which the reduction of the College had so unhappily destroyed, an Association was projected, under the title of “ The Christian Institution.” As the design of this Institution originated in the expanded views

* Buchanan’s Christian Researches, Introd. p. 6.

which Dr. Buchanan entertained of evangelizing the East, it will be proper to introduce the account which he has given of its nature and object.

“Early in 1806, in the view of the translations of the Scriptures ceasing in the College of Fort William, Dr. Buchanan resolved to devote whatever influence he possessed in his official character as Vice-Provost of the College, to the aid of the translations in the hands of the Baptist Missionaries, and to endeavour to excite as much of public interest in their favour as possible. For this purpose, he drew up ‘Proposals for a Subscription for translating the Holy Scriptures into the following Oriental languages: Shanscrit, Bengalee, Hindoostanee, Persian, Mahratta, Guzerattee, Orissa, Carnata, Telinga, Burman, Assam, Bootan, Tibet, Malay, and Chinese;’ containing a prospectus of Indian versions, and observations on the practicability of the general design: signed by the nine Baptist Missionaries, and dated Mission-House, Serampore, March, 1806. That paper was composed entirely by Dr. Buchanan, part of it from materials furnished by the Missionaries. But as it was apprehended that the name “Baptist” might not be auspicious to the design, in the general view of the public, Dr. Buchanan did not admit that word, but designated them ‘Protestant Missionaries in Bengal.’ Copies of the ‘Proposals’ were liberally distributed, both in India and in England. To some of those distributed in England was prefixed a frontispiece, representing a Hindoo receiving the Bible, and ‘bending to the Christian faith.’ Copies were also transmitted to almost the whole of the principal Civil Officers, and to many of the Military Officers in the Honourable Company’s service throughout Hindoostan, from Delhi to Travancore; many of whom had never heard of the Serampore Mission before. Dr. Buchanan obtained permission, at the same time, to send the Proposals, in his official character as Vice-Provost of the College, free of expense, to all parts of the empire; and he accompanied them, in most instances, with a letter from himself. The design received encouragement from every quarter: and a sum of about 1600*l.* was soon raised for the translations; to which the late Rev. D. Brown contributed 250*l.*”

Without undertaking to pronounce on the wisdom or the practicability of Dr. Buchanan’s design, it must at least be admitted, that it argued, in its projector, a mind vigorous and comprehensive, and laudably intent on pressing into the service of Christianity all the resources which were accessible, and all the instruments which could be employed. To him it appeared, (whatever it might to others,) that such an Institution, extending itself through so many parts of

Asia, would become possessed of many stations and agents over which the East India Company, and their Oriental Government, could exercise no vexatious control ; and that, should the Baptist Missionaries be removed, (an event at one time apprehended,) the translation of the Scriptures might still be carried on by persons in connexion with that Institution.

Intelligence of the formation of the Christian Institution was officially announced by its President, the Rev. Dr. Buchanan, to the Committee of the British and Foreign Bible Society, in a letter, dated September 22, 1807 ; and the concurrence of the Society, in the support of its translation department, was respectfully and warmly solicited. But the Committee, adhering to the principles on which the resolution of July 23, 1804, was founded, determined to suspend their judgment on every other plan, till it should have been finally ascertained, whether the object of that resolution could be accomplished, by bringing the parties included in it into mutual co-operation, and establishing a Corresponding Committee in India, combining erudition and influence on the one part, with vernacular knowledge and patient industry on the other ; and reflecting at the same time in its constitution as near an image as circumstances would allow, of the Parent Committee in Great Britain. Actuated by these considerations, the Committee of the British and Foreign Bible Society declined the proposed connexion with “ the Christian Institution : ” and it would not perhaps be asserting too much, to say, that to the steadiness with which they adhered to their resolution, in this and every other instance of similar trial, may be, under God, ascribed, if not the origin of the Bible Societies now existing in India, yet at least the liberal* basis on which those Societies have been established, and the harmony with which all their operations are conducted.

In the mean time, while things were taking the course described, subsequently to the reduction of the College at Fort William, the Rev. David Brown, to whom the sentiments of the Committee of the British and Foreign Bible Society were thoroughly known, continued to correspond with them on matters which regarded the advancement of the Society’s object, as the organ of communication from the presumed Corresponding Committee. In his letter of April 28, 1808, Mr. Brown detailed the measures, at that time

* The Seventh Regulation of the Calcutta Society is as follows :

“ That Christian Ministers of *all persuasions*, who shall aid this Institution, be entitled to attend and vote at all Meetings of the Committee ; but that no person deriving any emolument from the Society shall have that privilege.”

either in operation or in prospect, by which it was confidently hoped that the object would be effectually and extensively promoted. From the account contained in this despatch it appeared, that arrangements were made, by which "correct editions of the Scriptures, in Hindoostanee, Persian, and Arabic, might be expected from the Rev. H. Martyn, at Dinagepore, assisted by his coadjutors Sabat, from Arabia, and Mirza, from Lucknow." "The Mayalim, Cingalese, Malay, and Telinga, (it was stated,) would be ably conducted in Malabar, Ceylon, and the Coast;" while "the Missionaries at Serampore" were spoken of as "qualified to proceed with Bengalee, Mahratta, Shanscrit, Burman, Chinese,* and perhaps some other dialects of India." It was

* With what justice this was affirmed of the Baptist Missionaries, as it respects the Chinese, may be learnt from the following honourable testimony borne to their merits in that department, by the Governor General, Lord Minto, in his College Speech, delivered at Fort William, Feb. 27, 1808, only two months preceding the date of Mr. Brown's letter.

"If I have not passed beyond the legitimate bounds of this discourse, in ranging to the extremity of those countries, and to the furthest island of that vast archipelago in which the Malay language prevails, I shall scarcely seem to transgress them, by the short and easy transition thence to the language of China. I am in truth strongly inclined, whether regularly or not, to deal one encouraging word to the meritorious, and I hope not unsuccessful effort, making, I may say, at the door of our College, though not admitted to its portico, to force that hitherto impregnable fortress, the Chinese language. The means, we all know, that, in the present circumstances, can be employed in that difficult undertaking, are very inconsiderable. The honour is so much the greater to those whose enterprise seems already to have opened at least a prospect of success. Three young men, I ought, indeed, to say, boys, have not only acquired a ready use of the Chinese language, for the purpose of oral communication, which, I understand, is neither difficult nor rare among Europeans connected with China; but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties or industry; I mean, a very extensive and correct acquaintance with the written language of China. I will not detail the particulars of the Examination which took place on the 10th of this month at Serampore, in the Chinese language, the report of which, however, I have read with great interest, and recommend to the liberal notice of those whom I have the honour to address. It is enough for my present purpose, to say, that these young pupils read Chinese books, and translate them; and they write compositions of their own in the Chinese language and character. A Chinese press, too, is established, and in actual use. In a word, if the founders and supporters of this little College have not yet dispelled, they have at least rent and admitted a dawn of day through that thick impenetrable cloud; they have passed that *oceanum dissociabilem*, which for so many ages has insulated that vast empire from the rest of mankind. Let us entertain at least the hope, that a perseverance in this, or similar attempts, may let in at length upon those multitudes the contraband and long-forbidden blessings of human intercourse and social improvement.

added, as a probable expectation, that “in a year or two there would be found competent translators into every Oriental tongue.” The improvement which had taken place in the means and facilities of accomplishing translations, and which is principally to be traced to the causes already assigned, is thus described :

“When the proposal for translations into fifteen languages was first circulated, the labourers were few in number, and confined to one small Society. They are now spread over all India ;* and translations are proceeding with good effect, under the management of able scholars, who are duly qualified for the work.”

“This happy beginning,” adds Mr. Brown, “could not have advanced beyond the threshold, without the fostering care of the British and Foreign Bible Society,† whose most seasonable supplies animated the hopes and endeavours of all concerned in this desirable undertaking.”

The evidence which this document afforded of real progress in the system of Oriental translations, appeared to the Committee of the British and Foreign Bible Society so satisfactory, that, speedily after the receipt of it, viz. on the 2d of January, 1809, they determined to appropriate to that object an annual sum of 1000*l.* for three successive years.

I must not omit to commend the zealous and persevering labours of Mr. Lassar, and of those learned and pious persons associated with him, who have accomplished, for the future benefit, we may hope, of that immense and populous region, Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark, and Luke, throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world.”

Extract from Lord Minto's College Speech, Feb. 21, 1808.

* The reader will of course regard this language as *general*, and expressing not so much an *absolute*, as a *relative* state of translation labours in India. In this qualified sense it is perfectly sustained by the circumstances with which it stands connected.

† The statement contained in this passage has been somewhat harshly treated by Professor Marsh, as though it affirmed what had not been the fact. The Professor regards the expression as applying exclusively to the works *already produced*, and thereby to the Baptist translators, while the context plainly determines it to relate to the *system of Translations carrying on by the different parties specified in the enumeration*, of which the Baptist Missionaries formed but one, though certainly the greatest and most efficient proportion. If this distinction be attended to, and due regard be had to the particulars related in the preceding account, it will scarcely be thought, by any candid mind, that the language employed by Mr. Brown is too strong.

The spirit in which the Society's grants to India were made, may be inferred from the tenor of those letters with which their notification was usually accompanied.

In the author's official communication of the grant in June, 1807, the sense of the Committee is thus expressed :

"The Committee would by no means have you understand, that their designs of aiding you in this glorious work have terminated with the donations which they have hitherto granted. On the contrary, they consider your undertaking as vast and progressive ; and it is their unanimous determination to sustain you in prosecuting it to the utmost of their ability, by liberal and successive supplies."

This encouragement was renewed, in similar, or even stronger terms, on occasion of the grant for three successive years. The despatch in which the author officially announced it to the Rev. Mr. Brown, concludes as follows :

"Assure yourself, my dear Sir, and your excellent colleagues, that the Committee of the British and Foreign Bible Society witness, with inexpressible gratitude and pleasure, the zealous, prudent, and efficient manner in which the business of translating and printing the Holy Scriptures throughout India appears to have been planned and advanced ; and they are unanimously determined to support you in the further prosecution of this truly Christian undertaking, by every aid that can be derived to it from their funds, their exertions, and their prayers."

The effect of such communications on the minds of those who were struggling against obstacles of no common description, may be easily imagined. And when it is considered, that grants were reiterated as often as they seemed to be required, and that these grants were represented as only the pledges of future and still greater contributions, there will be no difficulty in accounting for what is said of "the fostering care of the British and Foreign Bible Society," and of those "seasonable supplies" which animated the hopes and endeavours of all concerned in its benevolent "undertaking" for the welfare of British India.

At length, after a series of delays and obstructions, arising from causes which it would answer no good purpose now to investigate and expose, the object so long desired and so perseveringly urged by the Committee of the British and Foreign Bible Society, was happily accomplished. On the 12th of August, 1809, George Udney, Esq. the Rev. D. Brown, T. Thomason,* Dr. Carey, W. Ward, and J. Marsh-

* By a Resolution on the 2d of January, 1809, the Rev. T. Thomason was nominated to succeed the Rev. Dr. Buchanan, who had returned to England.

man, met by appointment; and having taken into consideration the Society's Resolution of July 23, 1804, and the several communications which had taken place between its Secretary and the Rev. Mr. Brown, subsequently to that period, unanimously constituted themselves a Corresponding Committee, of which George Udney, Esq. should be the Chairman, the Rev. D. Brown the Secretary, and James Alexander, Esq. the Treasurer.

The Corresponding Committee, thus definitively organized, proceeded to make such arrangements as the charge which they had accepted appeared to them to require. It was determined at the meeting in which the formation of the Committee took place, that measures should be adopted for carrying forward approved translations in the Arabic, Persian, Hindoostanee, and Telinga languages; besides those which were in the hands of the Serampore Missionaries. This determination was followed, by a direction to their Secretary to open communications with Tranquebar, Tanjore, Bombay, Cochin, and Ceylon; and by a Resolution to hold half-yearly meetings, for the purpose of receiving Reports, and transmitting information to the British and Foreign Bible Society.

Such were the indications of wisdom and energy with which the Corresponding Committee entered upon its important career. Its organization was an era in the religious history of India. From that time the operations relative to the translation and distribution of the Scriptures put on a regular form; and proceeded to excite, as we shall have occasion to see, that attention in various directions, which terminated in obtaining for the British and Foreign Bible Society a decided and general support.

The interval between the primary meeting of the Corresponding Committee and the first Monday in January, 1810, to which it adjourned, was very advantageously employed in an interchange of communications between the Secretary, Mr. Brown, and the parties with whom he had been instructed to correspond. The reader will be able to form a judgment of the extent to which encouragement was held out by the Corresponding Committee, in the name of the British and Foreign Bible Society, on perusing the following circular, addressed to the Rev. Dr. John, of Tranquebar.

“ Rev. Sir,

Calcutta, Oct. 2, 1809.

“ The British and Foreign Bible Society have been pleased to institute a Committee of Correspondence at Calcutta, and have sent out large sums, for the purpose of promoting translations of the Holy Scriptures into the Oriental languages, and for publishing editions of the same. I am directed by the Corresponding Committee to invite

your co-operation, and to transmit to you the enclosed minutes. We understand that a Tamul edition of the Scriptures is much wanted, and also that you have at Tranquebar a Tamul press. It is requested that you will be pleased to communicate fully on this subject: first, respecting the need of a Tamul edition of the Holy Scriptures; secondly, respecting the means for carrying it into effect; thirdly, respecting the probable expense, and the number of copies you would advise for an edition. It is particularly requested that you will be pleased to report on this subject in the beginning of December next; and to suggest whatever you think may forward the views of the British and Foreign Bible Society, the Reports of which will be regularly sent to you.

(Signed)

“D. BROWN.”

To this, and similar addresses, very gratifying replies were received from the Rev. Dr. John, at Tranquebar, the Rev. C. Pohlé, at Trichinopoly, and the Rev. Messrs. Kohloff and Horst, at Tanjore; all of whom were Missionaries in connexion with the Society for Promoting Christian Knowledge: they severally expressed their joy and gratitude on being invited to co-operate in so important a work. “I have received” (says the venerable Dr. John) “your official letter of the 2d ult. with the highest and most heartfelt pleasure, and sympathize fully with the grand and blessed object of the honourable British and Foreign Bible Society; and accept of the invitation of the respectable Corresponding Committee, to unite with them in obtaining that great object, which I will joyfully do, as my poor abilities may permit.”

“I am very sensible” (says the excellent Mr. Pohlé) “of the honour so kindly intended to be bestowed upon me, in the hope of my compliance with the object of your kind invitation; as also of the great importance of the undertaking, to the glory of God, and the salvation of souls, to be promoted by the knowledge of truth, which is to be conveyed to them from its principal source, the Holy Bible, in their native languages: I shall not fail to offer up my poor prayers to the throne of grace; and if, in that respect, I can be of any use, as also by my advice to my younger brethren at Tanjore, and so can conveniently co-operate with them, I shall readily do it.” In like manner, the Rev. Messrs. Kohloff and Horst greet the communication made to them through their senior, Mr. Pohlé. “With the most lively emotions of joy and gratitude,” (they say,) “we adore the loving-kindness and mercy of our dear Lord, who hath disposed the respected Bible Society to afford us their benign assistance for dif-

fusing the divine light of the Holy Scriptures among so many thousands of souls, who are perishing for lack of knowledge. May the Lord crown the pious designs of that worthy Society with the most ample success, and themselves with righteousness, life, and glory everlasting!" The communications with Cochin and Bombay led to information respecting the Malayalim version of the Gospels, on which the Corresponding Committee were afterwards enabled to proceed with effect. It is due to General Macaulay, at that time British Resident in Travancore, and Sir James Mackintosh, Recorder of Bombay, to state, that their co-operation was readily granted, and proved extremely useful. To the former the Society's obligations were much greater than his modesty would allow them to be stated. He took, from the first, the design of printing the Malayalim Scriptures under his protection; and by his exertions and influence, materially contributed to its advancement and success.

In addition to these interesting communications, the Secretary had obtained distinct reports of the progress made in the Telinga* New Testament, under the care of the Rev. Mr. Desgranges, at Vizagapatam, and of the Arabic, Persian, and Hindoostanee, under the Rev. H. Martyn, at Cawnpore. The former of these, Mr. Desgranges, a pious and indefatigable Missionary from the London Missionary Society, was diligently employed in effecting a translation of the Testament into the Telinga, with the assistance of Anunderayer,† a converted Brahmin, to whom that language was familiar, and who was represented by his employer to have engaged in the occupation of translating the Scriptures "with all his heart and soul." The latter, the Rev. H. Martyn, one of the Company's Chaplains, and a

* The following statement from Dr. Buchanan, will throw light upon the languages of Hindoostan, to which reference is so frequently made.

"There are five principal languages spoken by Hindoos in countries subject to the British Empire. These are the *Hindoostanee*, which pervades Hindoostan generally: and the four languages of the four great provinces; viz. the *Bengalee*, for the province of Bengal; the *Telinga*, for the northern Sircars; the *Tamul*, for the Coromandel and Carnatic; and the *Malayalim*, or *Malabar*, for the Coast of Malabar and Travancore."

Dr. Buchanan's Researches, p. 82.

† For particulars of the conversion of Anunderayer, see the Seventh Report of the British and Foreign Bible Society. Appendix, No. 42.

Dr. John says of him, "Though I could have recommended him long ago, either in Madras or Tanjore, for a worldly employment, either in the Mahrattian or Telinga, he seems quite averse to it, and wishes very much to be employed only in the service of the church."

man in whom talents of the very first order were united with the most persevering application, and both were consecrated by the most exalted piety, was, with the assistance of Sabat,* the Arabian, and Mirza Fitrut, the Persian, preparing translations of the Holy Scriptures into the Arabic, Persian, and Hindoostanee. The fastidious taste of this consummate scholar and conscientious Christian would not allow him to precipitate the publication of those versions for which he had made himself responsible to God and the church. His report of the progress made in these several works is characterized by the modesty and caution which a mind capable of appreciating the magnitude and delicacy of such undertakings would naturally discover. In his two coadjutors, and particularly in Sabat, Mr. Martyn felt that he had instruments, on whose qualifications for their respective employments he might safely depend. With reference to the Hindoostanee, and his assistant in that department, Mr. Martyn states, "The person whose assistance I was most anxious to obtain, has once more joined me; and I am now willing to hope, that the word of God may be presented to the natives of India, so as to be intelligible to the generality of readers, yet not clothed in a language that might invite contempt."† Referring to the Arabic, and the accomplished

* Mirza Fitrut is a native of the dominions of the Great Mogul, and possesses a high character for his abilities and industry.

Sabat is well known through Dr. Buchanan's interesting account of his conversion; and his qualifications for the work of translation may be judged of by the following testimony:

"Every day's experience" (observes Mr. Martyn) "gives me deeper and deeper convictions of Sabat's inestimable value. Perhaps there is not a man living that can do his work as he does it."

"He is" (says Dr. Marshman) "a most consummate Arabic and Persic scholar."

The subsequent apostacy of Sabat, however it may impeach his *moral* character, makes no change in the estimate of his *literary* qualifications.

† The following passage from Mr. Martyn's Report will show more particularly the caution and judgment with which he proceeded in his task of preparing this version.

"The Hindoostanee Testament has been finished some time, and submitted to the inspection of a variety of persons in different parts of the country: but the opinions formed of the work have not hitherto appeared to justify its publication. I am perfectly convinced of the inutility of attempting to please all; yet I thought it better to withhold from the press what longer experience, and the possession of more efficient instruments, might enable me to send forth in a form more calculated to give general satisfaction. But I confess that I am far from being sanguine in my expectations on this head: and you, who are aware of the discrepancy of opinion which prevails on the subject of the Hindoostanee, will not wonder at my

Arabian in whose hands it was placed, Mr. Martyn observes, "Conceiving it to be the object of the Bible Society, in communicating to the East the treasure they once derived from it, not merely to offer their support to their parent churches, but to invite the fastidious Mahomedan to review the sacred law which he supposes abrogated, I think that we shall be neglecting our present opportunities, if, with such an instrument as Sabat in our possession, we do not make an attempt, at least, to send forth the Scriptures in a style which shall command respect, even in Hujd and Hejaz."

"And now," (adds Mr. Martyn, in concluding his Report,) "hoping for the blessing of God on these our endeavours, and the prayers of Christian people, we humbly request permission to assure the Society, through you, of our constant prayer for them; that, while they are thus seeking to make known to all nations, through the Scriptures, the mystery of the Gospel, according to the commandment of the everlasting God, He himself may be with them, to guide their counsels, direct their efforts, and give them perseverance in the great and glorious undertaking, till "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Such were the communications elicited through the active measures presented by the Corresponding Committee on the 12th of August, 1809. The first half-yearly meeting, at which this business was to be reported, was fast approaching, when an event took place, which, from its influence on the affairs of the Corresponding Committee, and its advantageous operation on the public mind, as it respected Christianity in India, deserves to be particularly related.

On the 1st of January, 1810, the Rev. David Brown, at the conclusion of a discourse, delivered in the Old Church, at Calcutta, addressed his congregation in the following terms:

"It has been usual for us (through a long period back) to begin the new year with a recollection of past mercies: to begin, as it were *anew*, our Christian race, and to start afresh for the prize, stirring up our hearts to persevere in every holy purpose, that we may abound more and more in the "work of the Lord, and finish our course with

apprehensions. The grammar of the language is nearly fixed by Mr. Gilchrist's learned and useful labours, but it is still difficult to write in it with a view to general utility; for the higher Mahomedans, and men of learning, will hardly peruse, with satisfaction, a book in which the Persian has not lent its aid to adorn the style: to the rest a larger proportion of Hindoostanee is more acceptable. The difficulty of ascertaining the point equally removed from either extreme, would be considerably lessened, were there any prose compositions in the language, of acknowledged purity."

joy. And as nothing can be more animating to a real Christian than to hear what is going forward in the earth to the glory of Christ, we have generally noticed the progress which true religion is making in the earth, and the means employed for the diffusion of it in India.

“ I have, on a former occasion, mentioned the British and Foreign Bible Society, instituted in the year 1804, the exclusive object of which is, to promote and assist the circulation of the Scriptures both at home and abroad;—and for this purpose they have established a Corresponding Committee in this country, to aid them in translations, and to forward their general views.

“ Accounts have also lately been received from the coast, of the prosperity of the English Missions, particularly that of Tanjore, where thousands are adding to the church of Christ continually. In a new district, six congregations have been lately raised: but the labourers are few, and, what I particularly wish to bring forward at this time, and to press upon your attention, is, the dearth of the Holy Scriptures; it amounts to nearly a famine of the word; and I now call upon you, who have so lately been distributing, with liberal hand, the bread that perishes, to the necessitous poor, to devise in your hearts, how you may dispense the bread of life to the many thousands of the Israel of God; who are totally destitute of that heavenly manna, which fills your hearts with food and gladness, and which constitutes your comfort, and riches, and happiness.

“ But I shall read to you the letters. The Rev. Messrs. Kohloff and Horst write thus from Tanjore, November 17, 1809.

“ We are in the utmost want of Tamul Bibles, and likewise of Portuguese, though not to the same extent. The number of native Protestants belonging to the Tanjore Mission alone, including the Tennevally District, amounts nearly to twelve thousand, none of whom (the native teachers excepted) have any Old Testament, and not one in two or three hundred has even the New Testament. Almost all the men, particularly to the south of Tanjore, can read, and are very eager after books.

“ If only every tenth person among them had a copy of the Holy Scriptures, we should soon see the Word of Christ dwelling in them richly, in all wisdom, and his saving knowledge spread among their heathen and popish neighbours.’

“ The venerable Mr. Pohlé, the senior of the English Missions at Trichinopoly, makes a similar representation of the wants of his extensive Mission: ‘ I should be happy,’ says he, ‘ if, for the first, time,

I could but furnished with thirty Tamul Bibles, (Old and New Testaments,) and fifteen Portuguese.'

"On hearing this account, methinks some of you (whose hearts are wont to devise liberal things) are saying within yourselves—But, what can we do? How can we meet the affecting necessities of a people prepared to the Lord, and languishing for lack of knowledge?

"My brethren, you will rejoice to hear that it is in your power to send forth the word of life to this desiring people; and you will rejoice, I am persuaded, to begin the new year by proclaiming the joyful sound through the regions of Tanjore. The Mission has been established one hundred years; and this your act will crown it with a jubilee, and make it truly to them 'the acceptable year of the Lord.'

"The Rev. Dr. John of Tranquebar states, in a letter dated November 15, the means of supplying the Word of God in the Tamul tongue to Christian natives of the Coast.

'We have, in our Danish Mission, a second and corrected Tamul edition of the Old, at four, and of the fourth edition of the New Testament, at one pagoda, or three sicca rupees. Of these editions, together with school and other religious books, we can give only a set gratis to our schools, and to our catechists, and schoolmasters, in our town, and in the different small congregations in the neighbouring districts in the Tanjore country. The same we have done, at the request of the English Missionaries, for their Missions at Tanjore, Palamcottah, Trichinopoly, Vepery, Cuddalore, and Negapatam.'

"The pious and generous charity of the Bible Society for granting the treasures of the Holy Scriptures to the natives freely, as a present, comes now in the most seasonable time. Five hundred of the Old Testaments, in quarto, and three hundred of the New, in Tamul, in octavo, besides the sets of the New Testament which may be had in the Vepery Mission, are still in our stock at Tranquebar; and we shall be most happy to offer them to the disposal of the Corresponding Committee, and shall also undertake with pleasure a more extensive distribution among the Christians, Heathens, and persons of any religion, in all the countries where the Tamul language prevails and is spoken.

"The Portuguese Old and New Testament would also be most acceptable, and a blessing, not only to Portuguese Protestants, but also to many Roman Catholic Padres and Christians at Madras, St. Thomé, Sadras, Pondicherry, Cuddalore, Porto-Novo, Tranquebar, Tanjore, Manar, Ceylon, and, in short, in all the other chief places unto Goa

and Bombay. Many of the Roman Catholics are not so averse to the reading of the Bible as before, and many even request copies from us.

‘Of the Old Testament we can dispose of six hundred at three pagodas, or nine sicca rupees.

‘Of the New Testament we have only one hundred and fifty at one pagoda.’ This will be a great and seasonable relief.

‘May our gracious Lord reward and bless this most beneficial institution of the Bible Society, and the Corresponding Committee, with the most desirable success, that all friends of Christ may be rejoiced, by seeing that the light of the Gospel now pervades many more nations than before, with the best effect to their salvation.’

“I am persuaded, my brethren, after what you have heard, it is unnecessary for me to trespass longer on your time. You will begin the new year with this labour of love, and you will be blessed in your deed. Five hundred Tamul Bibles may be purchased for somewhat less than 8000 rupees. Let us not say, ‘But what are they among so many?’ These will furnish a Bible to every twenty-four persons among the 12,000 Christians in Tanjore. I need only add: subscriptions will be received by the Rev. Mr. Thomason, who will also circulate subscription papers, with information concerning the British and Foreign Bible Society, to those who wish for it.

“And may that God who crowneth the year with his goodness, prosper this beginning! May he prosper our affairs, our families—our souls, and particularly this undertaking! We conclude with the solemn prayer of Moses, the man of God: ‘Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us. Yea, the work of our hands, establish thou it.’”

The immediate consequence of this appeal was, a subscription towards furnishing the Christians of Tanjore with the Tamul Scriptures. At the head of the list appeared the name of the Commander-in-Chief, Lieutenant-General Hewitt, for 2000 rupees; and the sum subscribed by the 31st of January, on which day it closed, amounted to 9000* rupees. But the ulterior and still more important consequence was, the interest which it excited in favour of Christianity among the Europeans of consideration in Calcutta, and the sanction which it obtained for the distribution of the Scriptures among the converted natives of the East.

* The following List, as transmitted by Mr. Brown, may not be unacceptable to the reader.

In reporting this event, and the steps which led to it, to the British and Foreign Bible Society, Mr. Brown thus expresses himself: "The affecting situation of 12,000 native Protestant Christians in Tanjore could not fail to impress the Committee with the deepest interest on their account. As the funds remaining unappropriated in their hands, were inadequate for the purchase of the Tamul Bibles, which were offered for sale, a subscription for the purpose was opened on New Year's Day, which has been liberally supported. This will diffuse joy and gladness through a wide region, and realize some of the descriptions of Isaiah: 'The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands:—'—and, the writer adds, what it is important to remark: "*The inquiry suggested by the British and Foreign Bible Society, concerning an addition of the Tamul Scriptures, led to the discovery of the nakedness of the land.*"

Encouraged by this dawn of public support, and by the openings which appeared for acceptable labour in the several stations to which their circulars had been addressed, the Corresponding Committee now proceeded to the adoption of measures of larger enterprise, and greater publicity, than any to which they had hitherto resorted. The principal of these, was the establishment of "a BIBLIOTHECA BIBLICA." This Institution consisted of two departments, a Bible Repository, and a Translation Library.

"Calcutta, Jan. 1, 1810.

"Subscribed to the British and Foreign Bible Society, for the purpose of distributing the Tamul Scriptures in Tanjore, through the Corresponding Committee at Calcutta:

	<i>Sicca Rupees.</i>		<i>Sicca Rupees.</i>
Lieut. Gen. Hewitt.....	2,000	Rev. T. Thompson.....	200
Lieut. Col. Carey.....	200	—D. Brown.....	200
Sir John Royds, Knight.....	200	R. M. Bird, Esq.....	200
Sir W. Burroughs, Bart.....	200	A Lady, by Rev. D. Brown.....	150
John Lumsden, Esq.....	200	Mr. Templeton.....	160
Sir John D'Oyley.....	200	—Myers.....	100
J. H. Harrington, Esq.....	200	—Gardiner.....	100
G. Udney, Esq.....	300	—Brandt.....	20
R. C. Plowden, Esq.....	250	—Torkler.....	50
J. Thornhill, Esq.....	500	—Wallis.....	50
A Lady, by the Rev. T. Thomason.....	600	—Da Costa.....	150
R. Downie, Esq.....	320	—Hulleman.....	100
Rev. J. Parson.....	800	A Friend, by Rev. D. Brown.....	200
—H. Martyn.....	200	James Alexander, Esq.....	200
—D. Corrie.....	200	Mr. Longsheeth.....	100
—T. Thomason.....	200	Mr. and Mrs. Bryant.....	50
		W. Egerton, Esq.....	100

Closed on the 31st Jan. 1810; 35 Subscribers, 9000 Rupees."

The *Bible Repository* was designed to contain Bibles and Testaments, for general accommodation, in all languages, both European and Asiatic, to be disposed of at moderate prices. The want of such a repository may, in some degree, be inferred from the fact, that, at the time when it was projected, not a copy of the Scriptures in the original, or a Bible in the French language, was to be purchased in India : and its importance, both as it respected India, and other parts of the world, was obvious, from the consideration, that the Port of Calcutta is the annual resort of multitudes, from all quarters, for the purposes of trade ; of Armenian Greeks, from the Archipelago ; of Arabians, Jews, Turks, and Malays : “ some of almost every nation under heaven.” To many of these it was naturally thought that a copy of the Scriptures might prove an invaluable treasure, and that through them copies might be introduced into their respective countries, and thus the oracles of the Christian faith might obtain a general circulation among the nations of the East.

The *Translation Library*, which composed the other department of the *Bibliotheca Biblica*, was intended to contain the Scriptures in their original tongues, lexicons, grammars, works on Biblical criticism, and, in general, all such books as are calculated to facilitate and perfect the labours of translators.

The Institution, in both its parts, was proposed to be placed under the auspices of the British and Foreign Bible Society ; and its concerns were to be administered by the Corresponding Committee.

For this judicious and effective instrument, the Corresponding Committee, and the British and Foreign Bible Society, were indebted to the sagacious and enterprising mind of the Rev. D. Brown ; and, as it appears to be constituted for permanence, it will stand as a monument of his zeal and wisdom, to excite the gratitude, and provoke the emulation, of posterity.

In the mean time, steps were taken for purchasing and distributing Tamul Bibles ; for acquainting the Military Chaplains at Berhampore, Dinapore, Benares, Cawnpore, Agra, and Meerut, with the plan of the Bible Repository, and inviting their general co-operation ; and for encouraging translations of the Holy Scriptures, by whomsoever undertaken, if approved by competent judges.

The effect of these measures was highly favourable to the interest of the British and Foreign Bible Society. They had the tendency to raise the drooping spirits of some pious individuals, who had almost begun to despair of any thing effectual being done for the cause of Christ in India : to others they added strength and invigoration, by affording them immediate assistance, and holding out the prospect of supplies of

the Holy Scriptures, as the exigencies of their native congregations might require them : while in the minds of a third class they awakened attention to an object which they might otherwise have been led to neglect, and pointed out to their talents for philology, and for the cultivation of the Oriental languages, a sacred and honourable employment.

In support of these observations, many striking testimonies might be adduced. The truth of the *first* will sufficiently appear from the following pertinent and serious reflections, on the part of the Rev. Mr. Thompson, of Madras, dated Feb. 27, 1810:

“ The Committee will allow me to congratulate and rejoice with them on the fair prospect of a blessing thus opening upon India, through their labours, from its subjection to England. Hitherto it cannot but have occurred painfully to every serious mind, if it had pleased the Lord in his providence to have dispossessed us, as others before us, of our dominions, how little would have remained to show that a people, blessed with the light of the glorious gospel of Christ, had once borne sway in this land. The word of God, in the languages of all India, will be an enduring monument of British piety and liberality, for which thanks and praise will be given to God of many to the latest generations.”

The grateful declarations of the pious ministers at Tanjore, Messrs. Kohloff and Horst, (dated April 21, 1810,) confirm the *second* observation. Their acknowledgment is as follows :

“ With the most fervent gratitude we, and those among our Christians that have been apprised of it, acknowledge and revere the pious solicitude of your worthy Committee for the spiritual welfare of our flocks, and for the conversion of the Gentiles on this coast, which has prompted you so liberally to dispense unto these poor natives the invaluable treasure of the word of God. Rest assured, worthy Sir, that this generous contribution for the relief of the spiritual wants of the Tamulers, hitherto unparalleled among the European gentlemen in India, will be amply repaid by the acquisition of many souls to the kingdom of Christ, and by the heavenly joy which the pious and liberal contributors will feel, when so many saints, brought to Jesus by the divine Word of Salvation distributed unto them by your Committee, shall hail them and you as the authors of their everlasting bliss!”

The *last* observation was pertinently illustrated in the conduct of the late Dr. Leyden, Professor of Hindoostanee in the College of Fort William, whose studies in philology, undertaken without any such object, were, through the attention thus excited to the transla-

tions of the Scriptures, consecrated, in a certain degree at least, to the promotion of sacred literature. In consequence of the general encouragement held out by the Corresponding Committee to works of that description, the Professor tendered his services, and those of his Pundits, to translate the Gospels into the several dialects of the Malayan Archipelago. On this project more hereafter will be said: it may suffice, in this place, to have mentioned it as an evidence of what it was intended to prove, and to add, that the undertaking, so far as Dr. Leyden was concerned, together with many others of great literary importance, fell to the ground, by the sudden and lamented decease of that illustrious scholar.

Nor was the influence of these measures confined to those who professed the Christian faith; and on whom, therefore, the Scriptures might be regarded as having a just claim to attention and respect. In one instance, at least, at a subsequent period, it extended to a native Hindoo of high consideration; and extorted from him (though an unbeliever) a very friendly address to the British and Foreign Bible Society, together with a handsome contribution to its funds. The address is of so extraordinary a complexion, that the author will gratify the curiosity of the reader by giving it insertion.

“ To the Committee of the Bible Society.

“ Honourable Sirs,

“ I am no Christian, nor wish to be one, as my own pure religion, which we call Reestobe, or the Worship of one Eternal God through a Saviour, whom we call Guroo, or Krishnoo, is enough for us, if we could do the duty incumbent upon us well; and I think a good and real Christian and a Hindoo Reestobe are the same; also I think Christ and our Krishnoo are one person. About twenty-eight years ago, one Ramsurumpal set up a new profession at Bengal, and drew a great number of people after him, by miraculously healing the sick without medicine: with him I had many secret conversations; and he told me, that Jesus Christ, or the true one, came out from the true God, but that his commands have not yet been obeyed by mankind, and especially by the Hindoos, that therefore he (Ramsurumpal) came down from heaven to give a true explanation to the Hindoo, and all other nations. The said Ramsurumpal gave me eighteen orders, and told me, if I obeyed them, I should get well in time from a bad disorder, which an European doctor had not been able to cure. He advised me also to give five hundred rupees towards building the new

church in Calcutta, which I did ; and he told me that, in Europe, and in this country, and in every other country, a proper Committee will be formed for inculcating the worship of one God, and instructing men not to do evil ; also that all governments will give permission to promote the cause of the real God, and of his own Word. I understand you have now established a Committee in Europe, and I hope one will be established in our country, who may try the books of the Hindoos, and put them in a right way, as they now err grievously from the ways of godliness ; and almost in every country there are new professions, as Nanok, Hubar, &c. in our own country ! but there has been no proper head or overseer of them. I beg leave to send 100 Benares sicca rupees for the Bible fund, which I hope the Committee will accept for the public use. Any information the Committee may require about Ramsurumpal, or about our religion, I shall be happy to give them.

I am, Honourable Sirs, &c.

(Signed)

JOUNARAIN GHOSHAUL."

Benares, April 26, 1810.

The circumstance which led to this tribute of respect and co-operation from one who professed that *he neither was a Christian, nor wished to be one*, was the loan of one of the Society's Reports on the part of a gentleman to whom this native had applied for information respecting the Christian religion ; and it deserves attention, that, "on being pressed by the arguments urged for the supreme importance of Christianity," the Hindoo "excused himself by saying, he thought, if it were so, the British Government would have made the Christian religion known to their subjects in this land."* The justice of this

* The account which the Rev. D. Corrie, one of the Company's Chaplains, at that time stationed at Chunar, gives of this singular occurrence, is as follows :

"I have lent the Report for 1809, to some of my neighbours here ; among others to a gentleman who has exchanged several letters with a native of Benares, who applied to him lately for information respecting the Christian religion. This native has acquired a considerable fortune, in some employment under our Government ; in which it was necessary for him to read and write in English. On being pressed by the arguments urged for the supreme importance of Christianity, he excused himself by saying, he thought if it were so, the British Government would have made the Christian religion known to their subjects in this land. This objection he urged in a variety of ways, and here the discussion ended. On receiving the Report for 1809, the above gentleman sent it to his native friend, with an intimation that, if he chose to subscribe, any money sent to me would be duly remitted. In answer to this, he sent an address to the Bible Society, written by

reflection, so frequently, and, for a considerable time, fruitlessly urged by the late inestimable Dr. Buchanan, has at length been acknowledged; and, by the institution of an Ecclesiastical Establishment, and the facilitation of Christian Missions, a remedy has, it is hoped, been provided for that evil which for so many ages disgraced the religious character of our Oriental Administration.

It now only remains to describe the proceedings adopted by the British and Foreign Bible Society on the extraordinary turn of prosperity which their affairs had experienced at Calcutta.

No sooner had the intelligence been laid before its conductors, than they unanimously determined to act in a manner becoming the circumstances in which their Corresponding Committee were placed, and the serious responsibility which the Members of it had incurred by the measures which have just been described.

The grant of 1000*l.* annually, which had been made in 1809, was immediately doubled, and renewed for the three succeeding years. Directions were given for procuring a printing-press, and fount of Tamul types, together with a considerable quantity of printing-paper for the Missionaries at Tanjore, whose want of these articles was affectingly represented; and a large supply of materials for the edition of the Malayalim Scriptures which were printing at Bombay. The plan of the *Bibliotheca Biblica* was highly approved; and it was resolved to give it effectual patronage, by assisting its several departments. With a view to stock the Bible Depository, an assortment of the Scriptures in the original and the modern languages, was ordered to be forwarded without delay, notwithstanding the supplies which had been previously sent out. Provision was made, with similar promptitude, for procuring, at the Society's expense, such works as might assist the labours of translators: and the foundation of the collection was laid in a valuable copy of Walton's *Polyglott*, gratuitously presented by the late Thomas Hammersley, Esq. at that time a Member of the Committee, and afterwards complimented for this act of munificence and other signal services, with the distinction of an Honorary Life-Governor of the Institution.

Such was the state of the British and Foreign Bible Society as it respected India in the year 1810. The era of prejudice and opposition to the truth seemed now to have expired; and every thing indicated the appearance of a new and better order of things. The

himself, and now in my possession, requesting it might be corrected; which was done, retaining his own expressions as much as possible. A fair copy of this he signed, and sent in a cover to the Bible Committee, London, which I enclose."

overtures of the Corresponding Committee every where met with demonstrations of cordial approbation.* The majority of the Chaplains on the civil, and all on the military, stations concurred in the measures recommended by the Committee, and promised it their cordial support; and but one sentiment appeared to prevail among those who had been consulted, whether lay or clerical, Ministers of the Establishment or Missionaries from European Societies;—a conviction of the utility of the plans proposed through the Corresponding Committee, and a resolution to aid them by a vigorous and persevering co-operation. The words of Mr. Brown on the occasion shall conclude this account.

“The clamour against the Bible having subsided, the Bible Society begins to be known in India; and though heretofore its progress has been slow, and scarcely perceptible, the time seems to be near at hand, when it will be very generally supported by all ranks of our countrymen in the East.”

It will now be proper to turn our attention to what was going on in other parts of the world, with a view to the advancement of that object to which the operations of the British and Foreign Bible Society, and its Auxiliaries, both foreign and domestic, were invariably directed.

The European continent gave no indications of remarkable progress during the course of this year. It was, however, easy to collect from the accounts transmitted, that the cause was not stationary, nor the prospects in any respect discouraging.

The Society at Berlin was able to announce the completion of its edition of the Polish Scriptures, amounting (as has already been stated) to 8000 Bibles, and 4000 extra Testaments. While the accomplishment of this object demonstrated the vigorous faith and persevering activity of the Berlin Society, whose means were limited, and whose difficulties were inconceivably great, it evinced, at the same time, the salutary influence of that co-operation which it re-

* It will be recollected, that the opposition to the translation of the Holy Scriptures was principally confined to certain members and advisers of the Bengal Government: a disposition to favour such undertakings existed in various other quarters, and only wanted a favourable opportunity to show itself. This assertion is confirmed by the following testimony of Dr. Buchanan.

“Although the Government of Bengal withdrew its patronage, most of the individuals in every part of India, whose support was then secured, being satisfied that the simple translation of the Holy Scriptures must ever be a measure utterly devoid of objection, have continued steady friends to the undertaking to this day.”

Apology for Christianity, p. 69.

ceived from the Parent Institution in London. Of 1600*l.* (the total expense of the work,) the Berlin Society derived 960*l.* from this source; besides a loan of 300*l.* and by this seasonable aid, in conjunction with its own exertions, it was enabled to provide a treasure of inestimable value, for a numerous, inquiring, and indigent people. Through the enterprising diligence of the Berlin Society, an active communication had for some time past been opened with the province of Lithuania, whose spiritual wants and temporal circumstances have already been described. At the instance of the British and Foreign Bible Society, a Committee was formed at Königsberg, consisting of some highly respectable characters, both lay and ecclesiastical. Encouraged by a donation of 300*l.* this Committee resolved to print an edition of the Lithuanian Bible. Still, however, the measure remained in suspense, on account of the extreme poverty of the inhabitants, from whom the necessary funds were to be raised. Information to this effect drew forth the further liberality of the British and Foreign Bible Society, in an additional grant of 200*l.* The author has taken occasion to remark, and it may not be improper to repeat the observation in this place, that the grants of aid from the British and Foreign Bible Society were regulated by a reference to the disposition of the parties to *exert themselves*, as well as to the state of indigence in which they might happen to be. The grant in question was considerably promoted by the manifestation of such a disposition; as will appear from the following extract:

“Mr. De Schœne, Counsellor of State, and President of the Consistory in Prussian Lithuania, who is a very pious, worthy man, will exert himself to the utmost of his power, to further the undertaking, not only in the Prussian, but (as far as his influence extends) in the Russian part of Lithuania. Upon the whole, be assured, that neither I, nor my associates, shall be wanting in zeal and activity to furnish the Lithuanian nation with the inestimable treasure of the word of God in their own tongue, which is so greatly wanted, and so absolutely necessary to make men wise unto salvation, through faith which is in Christ Jesus. *We feel the utmost willingness to do whatever we can. But we want the means.*”

The prosecution of inquiries into the state of the Scriptures in the Russian Empire, led to some further discoveries of great interest, with regard to the religious wants of the people in the Baltic provinces of Livonia and Esthonia. The poverty of the peasants was represented as extreme; to many of them a Bible was said to be unknown, and by most of them unattainable; and though it appeared that the principles of infidelity had infected the minds of many, yet

several pious clergymen, schoolmasters, and proprietors of estates, were disposed to assist in distributing the Scriptures;* and there was peculiar encouragement for their distribution, inasmuch as, for the last forty years, almost every individual had been taught to read. This intelligence was accompanied by the following affecting appeal:

“In a case where there are four hundred thousand families; I say,—FOUR HUNDRED THOUSAND FAMILIES, without a Bible; something, I trust, will be attempted for the cause of God.”

Such a representation was not lost on the Committee of the British and Foreign Bible Society. It was immediately determined to encourage the establishment of a Livonian Bible Society: and a grant was made of 600*l.* (augmented, in the ensuing year, to 1000*l.*) in order to promote the accomplishment of this object; and to forward, in the mean time, as a temporary measure, the printing of an edition of the Scriptures in the Livonian and the Esthonian dialects.

The conductors of the British and Foreign Bible Society regarded this connexion with an anticipation of effects and consequences, which, it will appear from the subsequent parts of this narrative, was not to be literally realized. To our short-sighted apprehension, it seemed as though the entrance of the Bible Society into the Russian dominions, would lie through these provinces; and that in them would be erected the first Establishments for propagating the Scriptures among the inhabitants of that part of the Continent. But in this, as in so many other transactions of moment, God's thoughts were not our thoughts, neither were His ways our ways. It was in His purpose that another avenue should be opened for the introduction of the Society into Russia; and that the honour of planting Auxiliaries to it in the provinces should be reserved for a Parent Institution in the capital, enjoying the patronage of the Sovereign, and concentrating within itself the energies of the Empire.

While, however, it is admitted, that the communications with Livonia and Esthonia did not proceed with the desired expedition, or produce the results expected from them, it cannot be denied, that they materially assisted in forwarding the general object; and particularly, that they prepared the ground for those Establishments, the successful erection of which it will be our pleasing duty, in their proper place, to record.

* The *Unitas Fratrum*, or Moravians, numbered among their own connexion, in these provinces, in 1810, not less than 17,500, whom they had reason to consider as either truly pious people, or seriously inquiring after the way of salvation.

In Germany, Switzerland, and other parts of Europe, both continental and insular, the cause was making a silent, but effectual progress, amidst the confusion and disasters occasioned by a wide spreading and desolating war.

Not to dwell on other places, Sicily and Malta began to experience the benefits of the Institution, and to exhibit very gratifying evidences both of its activity and its usefulness.

"The distribution of the Italian Testaments" (says a correspondent at Messina) "has exceeded my expectations, from the pressing and anxious desires of all ranks of people to obtain them. I have had, at my house, from the prince to the poor labourer, soliciting them; and have also received letters and messages from people of the first respectability in this place, begging to be favoured with this inestimable volume: in short, they have met with a most extensive circulation."

A very advantageous connexion had been formed with Malta, in 1808, through the diligent and pious exertions of the Rev. W. Terrott, at that time Chaplain to Sir Alexander Ball, the Governor of the Island. It had pleased God to make the conversation of Mr. Terrott eminently useful to Dr. Naudi, a Physician and Professor of Chymistry, in the College of La Valette; and the consequence was, the acquisition of an agent in the person of Dr. Naudi, who, from his religious connexion as a Catholic, and his literary character as a Professor, had it in his power to subserve, with good effect, the designs of the Society, not only in Malta, but also generally, both in the Mediterranean and the Levant.

By the zealous activity of this excellent man, together with the Rev. Mr. Laing, Secretary to the Governor, George Yeoland, Esq. and some other friends of the Institution, (after Mr. Terrott's departure for England,) a judicious and effective circulation of the Italian Testaments was promoted in Malta, Sicily, and the islands of the Archipelago.

In 1809, when the first distribution was made, the Testaments were stated to have been generally well received, and in some places "with incredible eagerness." As an encouragement to the Members of the Society, "to continue their holy and divine undertaking," it was reported, on the same respectable authority, that the Testaments had "done remarkable good" in the island of Malta.

In the further development of their effects in 1810, it appeared, that they had found their way into private houses, and had engaged the serious attention of the Priests. Many fathers of families as-

sured the Society's correspondents, that, since they had received the Italian New Testament, "they had not ceased to read it; and to relate, with the greatest satisfaction, to their wives and children, the truths and remarkable facts which it contains." And a country priest, who, as is the case with the greatest part of his fraternity in the island, was but imperfectly acquainted with the Latin language, and "who loved to preach to the people," affirmed, with amiable simplicity, that he found "much greater eloquence in his sermons, and much more attention in his auditors, upon having previously read a chapter of the New Testament, than when he had studied the books of the holy Fathers, and commentaries which he possessed." It adds not a little to the value of this interesting anecdote, to know that this country priest did not satisfy himself with perusing the New Testament for the improvement of his own character, and the better discharge of his sacred functions, but that he applied for many copies of a treasure he so greatly prized, "on behalf of his parishioners."

Such effects as these on "masters of families," and "country priests," were among the best evidences of the Society's general usefulness: they afforded a rational ground for hoping that the fermentation thus happily commenced would proceed, till the whole mass of the Maltese population should become leavened; and that ignorance and superstition be effectually removed, by which they have been so long oppressed and degraded.

America was in the mean time advancing with rapid strides towards the organization of Bible Societies through her principal settlements. To the five States in which Institutions of this description had been previously formed, were now added those of South Carolina, Maine, and Georgia, whose capitals became the seats of as many Bible Societies, taking their denominations from the State for which they were respectively established.

The addresses of these several Institutions to the Parent Society in London, were all conceived in the same spirit of Christian unity and brotherly love, by which those of their predecessors in the same holy career had been distinguished. To the British and Foreign Bible Society they uniformly ascribed their origin: they approached it "with feelings of respect and regard almost filial;" and professed to view it "in the light of a parent, whose example they considered it as their highest honour to follow." It is but justice to the British and Foreign Bible Society to add, that these testimonies of affection and respect were duly appreciated, and met with correspondent returns. Of this assertion it may be a sufficient proof to state, that a donation

of 100*l.* was promptly transmitted to each of the Societies above enumerated, together with a letter of congratulation upon their establishment and their prospects.

It is due to the Georgia Bible Society to observe, that the pecuniary grant was in their case made against the express declaration of their unwillingness to subtract from the funds of the Parent Institution. "Munificent" (they say) "as is your Establishment, you have other objects sufficient to employ all your income; and we have too often experienced the liberality of the people of this State, to doubt, for a moment, that our funds will be equal to our expenditure."

The conductors of the British and Foreign Bible Society, without questioning the sincerity of this declaration, or doubting either the judgment or the liberality of the parties to whom it referred, were still of opinion, that the offering which they were accustomed to make to other Trans-Atlantic Bible Societies in their infancy, should not be withheld from the Georgia Bible Society, for any considerations upon which that Institution had professed to decline it. Experience had taught the conductors of the British and Foreign Bible Society, that the wants of such an Institution are, for the most part, very imperfectly estimated, in the dawn of its establishment; and they seemed to discover, in the following statement, a prospect of demand upon the Georgia Bible Society, which confirmed the propriety of a pecuniary donation.

"There are two circumstances which particularly call for such an Institution in Georgia. By the exertions of several denominations of Christians, an attention to religion has been excited in various parts of the State, which a few years since, were noted only for their profligacy and immorality; and Bibles are there eagerly sought for, where lately they were despised. We wish also to extend the consolations of the Gospel to the *Blacks* among us. The attention that has been paid to their religious instruction has been richly rewarded. In every part of the State there are many of them who profess the religion of Jesus, and live in conformity with its precepts. To the different churches in this city alone there belong no less than *sixteen hundred and ninety-four* communicants, who are people of colour. Many of these, it is true, reside on the adjoining plantations, but attend as often as possible on the Sabbath, and *generally* whenever the Lord's Supper is administered. To these no present could be more acceptable than the Gospel of Jesus."

There is something particularly gratifying to the Christian mind in the contemplation of such transactions between nations, separated from each other by intervening seas, and rendered but too frequently

angry competitors by questions of relative policy and merely secular interest. On the only question which the British and Foreign Bible Society involves, that of promoting in concert the universal circulation of the Holy Scriptures, all differences of opinion as to other matters were merged in general unanimity. The bands of concord were equally felt on both sides of the Atlantic : and Great Britain and America were seen associated, through the mediating offices of the British and Foreign Bible Society, in a system of co-operative exertions for promoting the interests of that kingdom which is not of this world.

The tendency which such a communication had to draw forth the kindest affections of the nations so associated towards each other, has been often adverted to ; and numerous occasions will yet be afforded for bringing it again into view. In the demonstration of this effect, no people to whom the British and Foreign Bible Society has extended its services, have exceeded the inhabitants of the United States of America : and the following extracts from the address of the Georgia Bible Society, before quoted, will serve to show how strongly the feeling of gratitude and attachment prevailed in that country at the period which we are now describing.

“ While the good that has *directly* flowed from your excellent Institution is immense, it has also been the means of exciting Christians in all parts of the world to form similar Societies, which regard it as their parent. From this distant land, the blessings of thousands who were ready to perish, but who were enlightened by the Sacred Scriptures, distributed according to the plan first proposed by you, shall descend upon your heads ; and long after we are dead, the names of the founders and promoters of your benevolent Society shall be repeated with affectionate gratitude by our descendants.”

“ May the Lord continue to bless your exertions ! Many prayers here rise for the prosperity of your Society. Many hearts are interested in its welfare. May it, and the Institutions to which it has given birth, prove an eminent mean of introducing that last and glorious reign of the Prince of Peace, to which the hopes, the expectations, and the desires of the pious, have so long looked forward !”

While foreign countries were seconding in this manner the designs of the British and Foreign Bible Society, and extending its influence and operations, through similar Institutions established among themselves, and supported in the main by their own exertions and resources, the Committee of the Parent Society in London were pursuing, with no less zeal and diligence, the measures which related to the general administration of its concerns.

Intent on supplying those wants which their investigation had brought to light, and on meeting the applications which they had taken so much pains to encourage, they both printed and distributed copies of the Scriptures in the languages most generally required, on a scale adapted to the progressively increasing demand.

The success which had attended the first edition of the Italian Testament, was considered as justifying the adoption of stereotype; and plates were accordingly cast, in order that copies might be furnished, in sufficient numbers, and without any delay, as new emergencies might appear to require them. The completion of the New Testament in the Irish and the Manks languages, at the commencement of the year 1811, enabled the Society to enter upon the experiment proposed to be made through the former, and to supply the existing and well ascertained want of the latter.

It was matter of satisfaction to the Committee, to learn, from so eminent an Irish scholar as the Rev. Dr. Neilson of Dundalk, that, so far as he had examined the Testament in that language, he had found it very accurate, and that he had no doubt of its being generally intelligible. Of its reception and circulation, sufficient evidence will appear in its proper place.

The Bishop of Sodor and Man, upon receiving intelligence that the impression of the Manks Testament was ready for delivery, circulated a notification to that effect, among the clergy of his diocese, and accompanied it with a request that subscriptions might be made according to the number of copies required. The result of this step was an immediate application from the Bishop, through his Episcopal Registrar, the Rev. T. Stephens, for 1,326 Testaments, which were as promptly supplied, at reduced prices, with a view to the accommodation of the poor.

Several exertions of a miscellaneous nature might be specified, as carrying into effect the benevolent designs of the Society, through new and hitherto neglected channels. Among others may be mentioned the attention so kindly and liberally paid to his Majesty's revenue cutters, and to other small craft, which had generally been overlooked, as lying without the limits of religious or moral consideration. To Captains William Blake and John Hopkins, the Society was indebted for the first suggestion of supplying vessels of this description with copies of the Holy Scriptures.* These diligent officers, sta-

* This object is likely now to be more completely and beneficially accomplished through the plan of "Marine Bible Associations," by means of which "sailors may procure the Holy Scriptures on the easiest terms, not only for themselves and families, but even for disposal in foreign countries."

tioned on the service at Milford Haven, presented a petition on behalf of the crews of twenty revenue cutters, under their inspection, amounting to 618 men. The prayer of this petition was very cheerfully granted; and from that time, attention was regularly paid to the wants of persons thus occupied in the principal rivers, and on different stations along the coast.[†]

About the same period, the Committee took into their consideration the state of the British prisoners in France; and 100 Bibles and 500 Testaments were, by favour of the Transport Board, accordingly despatched to France, in August 1811, for the use of these unfortunate captives. This act of humanity was duly respected by the French Government; and a letter, addressed by direction of the Minister of Marine, in the month of November ensuing, reported, that the Bibles and Testaments designed for the British prisoners of war in France, had been safely received, and should be properly distributed among them. The measures of which this was the commencement, continued to engage the attention of the Society during the war; and supplies of the Sacred Scriptures were afterwards sent, on a large scale, through a similar indulgence on the part of the Transport Board, to the eleven dépôts of British prisoners in France.

It would be an act of injustice to neglect the opportunity which the mention of these circumstances affords, of bearing testimony to the readiness with which not only the Transport Board, but every department of the Government Service, has manifested to facilitate the operations of the British and Foreign Bible Society.

A similar tribute is due to the East India Company, for various acts of accommodation and kindness. In the spring of the year 1811, they granted the Society permission to ship a press, Tamul types, and paper, designed as a present for the Missionaries at Tanjore,* *free of freight*; and they have acted towards the Society, on many occasions, with a spirit of liberality and accommodation, which deserves to be gratefully and honourably recorded.

Nor did the conductors of the Society want either encouragement or support, while prosecuting, with so much cost and exertion, this labour of love. The zeal of the British public kept pace with the progress of the notoriety which was given to the plan and proceedings of the Institution; and the effects of that zeal were satisfactorily displayed in the continued liberality of former contributors, and in the addition of many new and promising Auxiliary Establishments. These latter appeared under the respective designations of "the Swansea,"

* In connexion with the Society for Promoting Christian Knowledge.

"the Uttoxeter," "the Bishop Wearmouth," "the Neath," "the West Lothian," "the Rotherham," "the Uxbridge," "the Cornwall," "the Weymouth," "the Liverpool," "the Huddersfield," and "the Montrose Auxiliary Bible Societies;" besides four respectable branches to that of Manchester, in the towns of Bacup, Knutsford, Bury, and Warrington.

Of these new Institutions many particulars might be stated, if the limits of this work would permit, not uninteresting to the reader, and reflecting no little credit on the parties to whom their production may be instrumentally ascribed. Debarred this satisfaction, the author must content himself with expressing, in general terms, how much the cause was indebted to many individuals, whose services will not be known till they are recompensed in the great day of final and universal retribution. The spirited exertions made by the Cornwall Society cannot, indeed, with propriety, be passed over. This Society, of which an amiable young Nobleman, Viscount Falmouth, very readily accepted the Presidency, remitted, as its first year's contribution, the sum of 915*l*. Such a return from a part of the country in which the mass of the population is composed of the laborious and dependent classes, argues a degree of vigour and liberality, which claims for the Cornwall Bible Society no ordinary distinction.

It may be worthy of observation, that "the Swansea Auxiliary Bible Society" was the first Establishment of that description, which was formed in Wales; and "the Uxbridge," in the county of Middlesex.

The formation of the "Liverpool Auxiliary Bible Society" was not accomplished without efforts, in which judgment and perseverance were put to no ordinary exercise. When the fact is stated, that the author was engaged in an occasional correspondence of nearly two years, with a view to this event, and that, in the course of that correspondence, he addressed not only the leading Clergy, but also every Member of the Council, individually, the reader will have little difficulty in conceiving, what must have been the duties of those who had to organize the local measures, and to bring about the establishment of the Society. It may not be irrelevant to observe, that those measures were concerted with great discretion; and with a proper regard to the rank of Liverpool, and the character of the Institution with which it was about to be connected. This remark applies to the proceedings in general; and it may be illustrated by observing, that the Mayor and the two Rectors subscribed the address, requesting the attendance of the Secretaries of the Parent Institution, and that

such marks of respect were shown them, as nothing could have prompted but a strong attachment to the cause in which their services were required.

The establishment of a Bible Society at Liverpool was, under all the circumstances, an event of considerable importance. Liverpool had been dishonoured in the eyes of the British nation, and of the world, for the share it had taken in the slave-trade, and for the pertinacious adherence of many of its inhabitants to the principles of that odious traffic, when persons the most interested in its continuance had been driven, either by conviction or by shame, to renounce it. Apart, therefore, from every consideration of the rank, wealth, and commercial influence of this town and port, the record of its past occupation gave to the establishment of a Bible Society, under the auspices of the Mayor, Clergy, and principal inhabitants of the place, no common interest and effect. It ought to be stated, as reflecting great credit on the active benevolence of Liverpool, that, though the Society in that place was formed only on the 25th of March, 1811, and under circumstances of great commercial distress, it was enabled to present to the Parent Society, at its seventh anniversary, on the 1st of May, the very liberal contribution of 1,800*l*.

It is deserving attention, also, that the Auxiliary Societies previously in existence gave, as has been intimated, substantial proofs, by their contributions and their Reports, of vigorous and progressive exertions in favour of the general cause. An inspection of the returns as exhibited in the Annual Reports of the Parent Society, and of the Reports as issued by the Auxiliary Societies themselves, will amply justify this assertion. It would, however, be injustice to the Manchester and the Bristol Societies, to omit recording their eminent services, in promoting the formation of other Auxiliary Societies. The measures which terminated so successfully at Liverpool were considerably advanced by the Manchester Society; which, with a zeal truly meritorious, sent a deputation from its own body to the town of Liverpool, in order to endeavour to excite the co-operation of the clergy and civil authorities of that place, in the great and glorious cause of divine truth.

To the Bristol Society the cause is indebted, in a great degree, for the production of the Cornwall, and altogether, for that of the Swansea Society. On the effect of their exertions, as they respect Swansea, the Committee of the Bristol Society express their hope, that it may prove "but the dawning of a light, which will gradually diffuse its rays over the whole Principality;" and it is a pleasing consideration

to reflect, that the object of that hope, conceived under circumstances of very faint encouragement, has been since, through the blessing of God, substantially realized.

Before dismissing the Auxiliary Societies, it will be proper to remark, that, in addition to the advantage derived from their contributions, they began already to manifest their practical utility, by active co-operation with the Parent Society in the home distribution of the Sacred Scriptures. It is scarcely necessary to say, how much better qualified they were, both to ascertain the wants of the poor, and to apportion the degree of supply in their several districts, than those would have been, who must depend for their information in these matters upon merely written and transmitted statements. In this view, as well as in others which have been described, the Auxiliary Societies showed themselves competent to render essential service to the object of the Parent Institution; and it appeared very early after their formation, that they were not lightly attentive to this part of their duty. The Bristol Society was able to report, at the expiration of its first year, a local distribution of Bibles and Testaments to the amount of 4,210; and the Manchester and Salford Society, of 7,034. On this subject, the Committee of the latter Society make the following just and encouraging remarks: "In announcing this fact, for the information of the subscribers, your Committee hail it with welcome feelings, as an evidence of the early prosperity of the Society, and as an auspicious intimation of the final improvement which may justly be expected in the morals of this great and populous town;—when the vast extent of religious knowledge which promises to be thus circulated, shall have become ripened, under the divine influence, into a source of efficacious Christian virtue."

The close of the Report from which this extract is made, breathes so generous a spirit of philanthropy, and evinces so lively an interest in the welfare of the British and Foreign Bible Society, that it may properly terminate this account.

"It now only remains for your Committee, having come to the conclusion of their labours, to renew their hearty congratulations, to every patron of good morals, in the towns of Manchester and Salford,—to the advocates of brotherly love and human happiness,—and to the friends of Christianity generally, on the prosperous advancement and advantageous influence already so conspicuous in the infancy of your Society, and which promise to make it a distinguished instrument in extending the interest of religion and virtue."

The liberal distribution made by these and similar Societies, whose operations had begun to take effect, will help to account for the in-

creased demand upon the Society's Depository, in its seventh year; the amount of Bibles and Testaments issued being nearly 100,000 copies.

While the country at large was thus evincing an attachment to the British and Foreign Bible Society, and so many places and persons of consideration were giving it their decided support, no little industry was employed by those who viewed it with jealousy and alarm, to prejudice the public against it.

In the summer of 1810, the Rev. Dr. Wordsworth made his second appearance as an opponent of the Society, in "A Letter," of a hundred and fifty-seven pages, addressed "to Lord Teignmouth, President of the British and Foreign Bible Society, in vindication of 'Reasons for not becoming a Subscriber to that Institution.'" To this elaborate and extended diatribe, written with some warmth of temper,* and calculated, by the station of its author, the massiveness of its bulk, and the pomp and circumstance of its subscription,—implying that it was composed within the walls of "Lambeth Palace,"† and finished on "St. Peter's day,"—to produce no inconsiderable impression.

To this formidable Letter the Rev. Mr. Dealtry replied, in a volume replete with sound information, solid argument, and acute and eloquent retort.

"If" (says Mr. Dealtry, addressing Dr. Wordsworth) "from the 157 pages of your pamphlet, I were to subtract the observations which are merely personal,—the discussions which are utterly irrelevant,—the multiplicity of bodings, which it is not difficult to make on all subjects,—the mistakes in fact, and the fallacies in reasoning,—the con-

* Candour disposes us to ascribe to this cause the unfairness of Dr. Wordsworth, in condemning both the author and Lord Teignmouth for not belonging to the Society for Promoting Christian Knowledge, a Society which, according to Dr. Wordsworth and his associates, was chiefly meritorious for keeping people in the dark about its very existence; and which condemnation might, at the time when Dr. Wordsworth wrote, have been extended with equal, perhaps more justice, to that numerous assemblage, both of clergy and laity, which has, since the Society has changed its policy, been added to the list of its members.

To the same cause must be imputed such unguarded assertions as the following: "Your new sect, made up of all denominations, it is plain, when left to its free course, cannot tolerate, but *must seek to proscribe and exterminate the Church of England.*" p. 143.

† Lambeth Palace" is subscribed *three times*; viz. at the end of the Advertisement, of the Letter, and of the Postscript; and the subscription to the Letter runs thus:

"*Lambeth Palace,
"St. Peter's Day, 1810"!!!*

clusions without proof, and the conjectures without probability,—I cannot but remark, that the argument would be shortened, and its effect diminished, in a degree hardly calculable.”* This description of Dr. Wordsworth’s Letter, a description by no means exaggerated, will account for the length into which Mr. Dealtry felt himself compelled to go in his “Vindication of the British and Foreign Bible Society.” The discussion having been, for the most part, controversial, both in matter and in tone, it would answer no good purpose to exhibit it, either in detail or analysis. Of Mr. Dealtry’s “Vindication,” however, it must be said, that it was a seasonable and masterly publication: it took in the whole scope of the question, and sifted to the bottom all the objections relevant and irrelevant which Dr. Wordsworth and others had advanced; and while it raised the character of the writer, it contributed very greatly to establish the growing reputation of the British and Foreign Bible Society.

Of Dr. Wordsworth it ought also, in justice, to be said, that, though the apprehensions he entertained of the Society’s injurious tendency, led him to construct hypotheses, insinuate surmises, and utter predictions, for which no reasonable ground could be assigned, his book discovers, in some of its pages, the traces of that candour, moderation, and piety, by which he is known to be characterized. The following sentiments will amply justify this representation.

“After all, let it not be thought, my Lord, that I am ill-disposed to the cultivation of a tolerant spirit, and of charitable opinions and judgments, and friendly offices between Churchmen and Dissenters. I am persuaded, that here also you and I agree in regard to the *end*; and that we differ as to the lawfulness, wisdom, tendency, and practicability, of the means and expedients for the accomplishment of the object desired. I entreat your Lordship to believe, that few subjects of meditation give me more sincere delight and consolation, than to reflect how much, in spite of all our unhappy differences in religious concerns, there yet remains to unite us with them, and to bring us back again to the exercise and participation of kind thoughts, charitable judgments, and the intercommunion and co-operation in offices of friendship and brotherhood towards one another, and to the community of mankind at large, created by one common Parent, and made by him of one blood.†

As Mr. Dealtry’s “Vindication” brought the controversy, so far as Dr. Wordsworth was concerned in it, to a close, the author will

* Vindication, &c. p. 2.

† Letter to Lord Teignmouth, &c. p. 103

take his leave of that excellent scholar, diligent pastor, and amiable Christian, by expressing his sincere regret that such a man should have thought it his duty to oppose the Society; and by placing on record the elegant and affectionate eulogium, which his character elicited from his antagonist and friend, Mr. Dealtry, more than a twelvemonth after the controversy had subsided.

“Contempt can never be associated in my mind with the name of Dr. Wordsworth. An acquaintance and friendship of many years standing, long since inspired me with a sincere respect and regard for my distinguished opponent. And notwithstanding our difference of opinion upon this great question, a question on which we still widely differ, I believe I can assure Dr. Marsh, that we never were upon terms of greater kindness than at present. Let me do this justice to the Dean of Bocking. He is a man of learning, and piety, and talent: ‘he is a scholar, I know him to be such; and a ripe and good one.’ Of his amiable character, and active benevolence, no person can think more highly than I do. Whether I contemplate him in the duties of his profession, in the circle of his friends, or in the bosom of his family, I am sure to find him in the exercise of those thousand charities, which adorn the Christian character, which add to the sum of public happiness, and bless the privacy of domestic life. Erroneous as his opinions on the subject before us do certainly appear to me, I am yet well satisfied that he delivered the genuine sentiments of his own honest mind, that he acted upon deliberate conviction, and that he is utterly incapable of being influenced by any but the best of motives.”*

In whatever degree the protraction of this controversy might occasion pain and inconvenience to individuals, to the Society it proved of eminent advantage, by making, not only its existence, but also its principles and operations, more extensively known; and by ascertaining the soundness of the one, and the correctness of the other, before the impartial tribunal of the public.

In the mean time, the conductors of the Society had the satisfaction to witness a progressive accession to the number of its friends and supporters; and to be cheered in their labours by an influx of testimonies to its acceptability and usefulness from different parts of the world.

They had the pleasure to hear, that in some places the Society’s bounty appeared in a crisis of particular extremity, and was greeted with the warmest expressions of gratitude and joy.

* Examination of Dr. Marsh’s Inquiry, p. 104.

“It is a fact,” (says a correspondent from the Cape of Good Hope,) “that for some time past not a single Dutch Bible could be got for money; and, what is rather singular, the Rev. Mr. Kicherer came from Graaff Reinet, (nearly thirty days journey from Cape Town,) expressly for the purpose of purchasing Bibles and religious books; and was just about returning into the interior, full of disappointment, when the very seasonable supply from the Society arrived.”

The affectionate gratitude with which the Scriptures were received by the objects for whom they were designed, ministered also very highly to the encouragement of those, who, through evil report and good report, were prosecuting this benevolent work.

“About a fortnight since,” (says a correspondent at Plymouth Dock,) “I received 200 Testaments and 50 Bibles, for the poor soldiers and sailors, and their families, in this place, from the British and Foreign Bible Society. It was soon known; and, in a few days, a great number of soldiers and sailors came to obtain a Bible or Testament. Many poor soldiers’ and sailors’ wives and widows came; and, with tears falling down from their eyes, begged that I would give them a Bible. The scene was truly affecting. One poor sailor’s widow, who was left with *four* children, begged very earnestly for a Bible. She appeared, from her language, to be an Irish woman. She said, she very much wished to teach her children to read the Sacred Scriptures, but was never able to purchase a Bible. When I gave her one, she cried aloud, and I really thought she would have fainted: after some time, she blessed God, who had put it in the heart of the gentleman to give her a Bible.”

“I was amply rewarded for my labour,” (says a distributor of the Society’s English Bibles and Testaments at the Cape of Good Hope,) “in seeing the cheerful countenances of many poor soldiers, and hearing them speak of the kindness of God, and his care for the poorest of his people. Yet, it is impossible for me to tell you in words, what they expressed by their countenances: tears of joy flowed down their cheeks; they clasped their hands together, and lifted up their eyes to heaven.”

“When our Esquimaux” (says the Missionary Kohlmeister, who carried out the printed copies of the Gospel of St. John to Labrador) “were first informed of it,” (viz. what had been done for them,) “they were most deeply affected, and exclaimed, with tears: ‘Jesus is worthy of thanks, and our friends are worthy of thanks, who love us so much, though they have never seen us; and have printed for

us the comfortable words of God, that we might read them in our own language, to our joy and edification.' ”

In like manner, the negroes in the West Indies, under the care of the pious Moravian ministers,—of whom it was testified, that some stole time from their rest, in order to learn to read the Bible ; and others, to exercise themselves in reading it,—united in testifying their gratitude for the gift of that “ best of all books ;” adding, “ that they did not in the least deserve such humane attention from such good men in England, living at so great a distance from them ; but that they would not cease to pray the Lord to bless them, and be their eternal reward.”

With such evidence of the progress of the Society, and so many testimonies of its utility, from rich and poor, bond and free, natives and aliens, the Committee appeared before the great body of its Members, assembled this year, for the first time, in the spacious and commodious hall, at Free-Mason’s Tavern, to celebrate the Seventh Anniversary of the Institution.

Four Prelates honoured the Meeting with their attendance, two of whom, the Bishops of Norwich and of Clonfert, took their seats as visitors, and afterwards became Members, and the former of them a Vice-President, and active promoter of the Society.

The Report, as prepared and delivered by the President, was replete with interesting matter ; and the reflections with which it concluded, were particularly apposite and impressive.

“ It is now,” (said the President,) “ about two hundred and seventy years since the light of revelation shone with full lustre on this country ; for it was then that its inhabitants first obtained the invaluable privilege of perusing the Bible in their own language. The moral and religious effects which have flowed from the use of this privilege prove, what is in itself most evident, the influence of the Holy Scriptures in promoting the best interests of individuals and society ; and hence afford the most solid ground of encouragement to the circulation of them in the greatest practicable extent. It must not, however, be unnoticed, that the encouragement thus held out, points to the performance of a duty, (for surely it is a duty,) of primary obligation in those who have free access to the waters of life, to open channels for conveying their streams to the parched and desolate portions of the earth which they have not yet pervaded ; and to remove those obstructions which interrupt their currency. To what extent this has been effected by the British and Foreign Bible Society, is sufficiently apparent from the present and former Reports

of its Proceedings: like the great rivers of the earth, which fertilize regions far distant from the soil in which they take their rise, it has diffused the waters of life to the remotest realms, and has held out an invitation to every accessible part of the globe—‘Ho, every one that thirsteth, come ye to the waters.’

“The establishment of the British and Foreign Bible Society will undoubtedly form a distinguished era in the annals of the nineteenth century. It is to the honour of this country to have produced a religious Institution (for such the British and Foreign Bible Society may with strict propriety be denominated) the utility of which has received the most ample and gratifying acknowledgments, both at home and abroad; an Institution, founded on a principle so simple, so intelligible, and so unexceptionable, that persons of every description, who profess to regard the Holy Scriptures as the proper standard of of faith, may cordially and conscientiously unite in it, and, in the spirit of true Christian charity, harmoniously blend their common endeavours to promote the glory of God; an Institution, which has excited the emulation of thousands to disseminate the knowledge of divine truth, and has given birth to the most extensive and respectable Associations for the express purpose of aiding its exertions, and co-operating in the promotion of its glorious object; an Institution, which secures an adherence to the integrity of its principles, by regulations so precise and defined as not to admit of dubious interpretation.”

These sentiments produced, as may be supposed, a considerable effect on the whole assembly; and both those who had laboured in the service of the Institution, and those who merely contributed to its funds, or prayed for its welfare, sympathized with each other in emotions of gratitude, and unitedly set up their Ebenezer, saying, “HITHERTO THE LORD HATH HELPED US.”

It would have added to the interest excited on that day, if it could have been known, that at the time when the Parent Society was celebrating its anniversary triumphs, the Philadelphia Bible Society was engaged in the same benevolent and delightful employment. This coincidence did not escape our Trans-Atlantic brethren; and their emotions on the recollection of it were (as will appear from the following extract) such as became the mutual relation between the two Societies.

“The Annual Meeting of the Parent Society is held on this day; and it is a pleasing and animating consideration, that, in our humble sphere, our exertions are united with theirs to extend the empire of our Redeemer; an empire infinitely more glorious and durable than

any which is acquired by arms and cemented by blood ; an empire, which the knowledge and influence of the precious truth contained in the Holy Scriptures is eventually to extend, till it embrace in its peaceful bosom all the empires of the world, and Jesus Christ become King of nations as He is King of saints.”*



CHAPTER III.

1811—12.

THE details brought forward at the Seventh Anniversary left a deep impression in favour of the Institution. The facts were numerous and striking ; and the use which was made of them in the conclusion of the Report, added considerably to their effect. Every heart appeared sensible of the truth and beauty of the following reflection.

“ It was justly said of the divines who first translated the Scriptures into English : ‘ These, with Jacob, rolled away the stone from the well of life ;’ and of the British and Foreign Bible Society it may truly be affirmed, that it has opened channels by which the waters of this living spring have not only flowed to numbers who thirsted for them within the United Kingdom, but have been conveyed to the barren and parched soils of the remotest regions. The thanks and acknowledgments with which the benevolent exertions of the Society have been more than repaid, exhibit the combined expression of joy, gratitude, and piety ; and must excite correspondent emotions in the hearts of all those who peruse them.

“ The utility of the British and Foreign Bible Society has been so experimentally demonstrated, as to occasion an expression of surprise that its establishment should have been deferred to so late an era ; and that a nation, professing its belief in the Scriptures, and commanding at the same time the most favourable means of circulating them, should have so long delayed its collective efforts for their universal dissemination. But times and seasons are in the power of God : and

* Third Report of the Philadelphia Bible Society.

those therefore to whom this high duty has now been assigned, considering themselves as his honoured instruments for making 'known his way upon earth, and his saving health among all nations,' will ascribe the praise to Him, to whom alone it is due ; with devout thanksgiving for his blessing—without which the best intentions, and most persevering exertions to promote even his glory, would be of no avail."

Influenced by these, and similar considerations, the conductors of the British and Foreign Bible Society resumed, with the commencement of the eighth year, the multifarious duties of their appointment. There was every thing in the retrospect to satisfy, and in the prospect to encourage them. In the language of the Report, they could "contemplate with heartfelt satisfaction what the Institution had already accomplished, and look forward with cheering hope to its future and more enlarged employment." How far this anticipation was justified by the event, will appear as our narrative proceeds.

The Berlin Bible Society having, as was mentioned before, completed their large impression of the Polish Bible, together with an additional number of Testaments, it became a matter of grave consideration, on both sides of the water, in what manner they might be most extensively and beneficially distributed. The demand for them was indeed great ; and many copies were speedily disposed of in Warsaw, Upper Silesia, and Austrian Galicia : but the scarcity of specie was so severely felt, that it was evident, unless some measures of accommodation were adopted, very few of the lower classes would become possessed of a copy.

To meet a case of such urgent and affecting necessity, the Committee of the British and Foreign Bible Society directed 1000 copies to be distributed gratuitously, at their expense, by the Berlin Society. Nor did their attention stop here. The Königsberg Committee had approved their zeal by vigorous exertions to supply the numerous Poles in Prussia, and by their laudable resolution to furnish some copies gratuitously to every Polish school in Lithuania. Under these circumstances it was judged expedient to associate that Committee in the work of distribution : and it was accordingly determined, that 500 Polish Bibles, and 1000 Testaments, should be placed at their disposal, for sale or gratuitous distribution, at their discretion : the proceeds from which were to go in aid of a second impression of the Lithuanian Bible.

It now appeared also, that a new edition of the Bohemian Bible had become absolutely necessary. The former impression was totally exhausted ; and application had been made for 1500 copies from two

quarters only in Bohemia and Moravia. It was at the same time stated, that the parties on whose behalf the application was made, "were extremely poor." This consideration, added to the low state of the Berlin Society's resources, determined the Committee of the British and Foreign Bible Society to encourage a new impression of the Bohemian Bible, to the amount of 5000 copies, by a grant of 300*l*.

The Stockholm Evangelical Society, whose spirited exertions have before been commended, continued to evince a degree of progress in its various undertakings which reflected great honour on the wisdom, energy, and pious zeal of its conductors. Before the expiration of 1811, this active Association had printed four editions of the Swedish New Testament, amounting to 16,000 copies, together with an edition of the whole Bible, amounting to 5000 copies, on standing types—a thing never before attempted in that kingdom.* So great was the demand for both, that the Testaments had been rapidly disposed of, and "the whole edition of the Bible had been bespoken long before it was printed." The Stockholm Society had therefore determined to put a second edition of the Bible, and a fifth of the Testament, to press; and this determination was encouraged, as soon as it was made known, "together with the lamentable deficiency of means" for carrying it into immediate execution, by a grant of 200*l*. from the British and Foreign Bible Society.

It was indeed scarcely possible to withhold or restrain the exercise of liberality towards an Institution which appeared to unite the most vigorous exertions with the most prudent administration. The conductors of the British and Foreign Bible Society sympathized with them in the feelings which dictated the following sentiments at the close of their Second Report; and by that sympathy the grant above-mentioned was not a little promoted.

"To give to these poor petitioners, who hunger and thirst for the word of life, but are obliged to go away from the Bible Depositories with weeping eyes, because they cannot take back to their desolate cottages the heavenly treasure which would prove a comfort in their afflictions, your Committee *pray and entreat* all persons to whom the goodness of God has given a better lot in this changeable state of mortality, to contribute their mite to the *separate fund for bestowing*

* "On presenting the first copy of this work to the Stockholm Society, the orator expressed himself in the following terms: "The work was planned in England: they (the English) voted and presented the principal means by which it was executed. In London were the springs which moved the greatest part of the machine in Stockholm."

the word of God gratis on the poor ; so that they, and all the friends of God and man, may shortly see the happy day, when the poorest hovel in the land shall be dignified with the book of God."

But while primarily intent upon furnishing the Sacred Scriptures in the Swedish language, the Stockholm Society manifested a laudable zeal for gratifying the wishes of the British and Foreign Bible Society, as well as their own, by extending a similar benefit to the inhabitants of Lapland. Allusion has been made to this subject, in the First Report of the Stockholm Society : it will now be proper to speak of it more particularly.

In the summer of 1811, Bishop Norden, having completed the edition of 5000 Laponese Testaments, at the expense of the British and Foreign Bible Society, despatched from Hernosand to Stockholm 2500 copies, for the Swedish Laplanders, the remaining 2500 being appropriated to the Laplanders residing within the boundaries of Norway and Russia. The Stockholm Evangelical Society proceeded without delay to forward the proportion allotted to them, to the different sea-ports in the vicinity of Lapland : from whence they were distributed in all the parishes of Swedish Lapland, according to a plan previously settled by the Royal Chancery at Stockholm, with the assistance of the Consistory at Hernosand. It ought to be added, that the transport of the books was made at the public expense ; and that the Royal Chancery addressed a letter to the Committee of the Stockholm Society, expressing " the pleasure which his Majesty the King had felt, on hearing what had been done for promoting a better knowledge of the Christian religion among the Swedish Laplanders."

Under the auspices, and by the exertions of this active Society, steps were taken, through the Rev. Dr. Brunnmark, in the commencement of 1811, for ascertaining the want of the Sacred Scriptures in the province of Finland. On the 9th of July, of the same year, a memorial was transmitted from Stockholm to London, representing that want as extreme ; the Finnish population being estimated at 1,300,000, and no edition of the Sacred Scriptures having been printed in their language since the year 1776.

" As the quarto Bible (the Bible printed in 1776) was printed by subscription, the whole edition, which was not large, was soon sold off ; so that for twenty years," (continues the memorial,) " there have been no copies of the Bible for sale ; and, according to certain information from Finland, there is not at present a copy to be obtained at any price."

Stimulated by this representation, the Committee of the British and Foreign Bible Society, by a resolution of August 5, 1811, instructed their correspondent, the Rev. J. Paterson, who had, more than two years before, called their attention to the subject,* to offer, in such way as might be deemed most acceptable, the sum of 500*l.* as an inducement to the printing of the Finnish Scriptures, and the formation of a Bible Society for the province of Finland. This commission Mr. Paterson executed, by the aid and countenance of the Stockholm Society, with equal judgment and success. Both the Governor General and the Bishop of Finland received the messenger and his message with the greatest cordiality; and the former, Count Steinheil, "with his wonted attention to, and zeal for, every thing good and noble, having made a favourable representation of the matter to the Court of St. Petersburg, the following answer was returned, on the 20th of October, 1811, by His Excellency Mr. Speransky, Secretary of State, and Privy Counsellor.

"Having, in consequence of your Excellency's letter, had the honour, with all due submission, to lay before His Imperial Majesty the propositions made by the Rev. J. Paterson, with a view to the printing of the Bible in the Finnish language; His Imperial Majesty has not only been graciously pleased to signify his approbation of the offer, but also, *desirous himself to contribute to the distribution of the Holy Scriptures*, has granted, from his own private purse, the sum of 5000 rubles, to be applied by your Excellency to this object."

The good Bishop of Finland, in transmitting the intelligence, expressed his sympathy with the feelings of Count Steinheil, in the following pious and consolatory language:

"Thus a foundation is laid for a work, from which religion, and the Finnish church in particular, will, by the help of the Lord, derive a certain and lasting advantage."

The facts which have now been stated, were shortly after communicated to the Clergy of the Diocese of Abo, in a circular letter issued by the Ecclesiastical Consistory of that capital; and in the month of March, 1812, the circular appeared publicly in the Abo Gazette.

* On the 7th of March, 1809, Mr. Paterson wrote from Stockholm, that he had purchased, at the expense of the British and Foreign Bible Society, *all the Finnish New Testaments which were to be procured*, amounting to only 111, for distribution; and he adds: "The Finnish New Testaments have been received with indescribable joy; and I trust, much good will be done."

As this document will give authority to the foregoing statements, and show the sentiments with which the Finnish people regarded the friendly interference of the British and Foreign Bible Society, the author will extract from it such parts as bear upon that subject.

Abo, March 24, 1812.

“The following extract from the circular letter issued by the Ecclesiastical Consistory of this place to the Clergy in the Diocese of Abo, certainly deserves to be made public for the more general information of our fellow-citizens.

‘The edition of the Finnish Bible, which was printed in the year 1776, having long ago been completely exhausted, and such copies as were occasionally to be procured, bearing the exorbitantly high price of from fifteen to twenty rix dollars, it was contemplated as a desirable measure, that steps should be taken for printing a new edition of the Holy Scriptures. In the mean time, the following unexpected occurrence took place. A worthy Member of the British and Foreign Bible Society, in London, the Rev. John Paterson, (who still resides for the present in Stockholm, with a view to assist in the execution of an edition of the Swedish Bible on standing types, through the generous contribution of the above-mentioned Society,) came to Abo, with the offer of 500*l.* sterling, in aid of a similar edition of the Bible in the language of Finland. The matter was immediately reported to his Excellency Count Steinheil, the Governor General, who, with his wonted attention to, and zeal for, every thing good and noble, was pleased, without delay, to give a favourable representation of the above offer to his Majesty the Emperor; to which his Excellency shortly after received the following answer from his Excellency Mr. Speransky, Secretary of State and Privy Counsellor, dated Petersburg, Oct. 20, 1811; a translation of which he has communicated to the Consistory.’

Here follows the letter before quoted; the circular then resumes:

‘Where is the good and well-disposed Finnish citizen, who does not gratefully bless this fresh proof of the zealous solicitude of his Imperial Majesty for the zeal and supreme welfare of his Finnish subjects, as well as the indefatigable and benevolent care of a foreign nation, to disseminate and perpetuate, to the latest age, even in these distant regions, the true knowledge of God and Jesus Christ, by means of that word which he hath revealed for our illumination and salvation?

‘By these general assistances, to which we hope soon to add the equally noble contributions of our fellow-citizens, the foundation is

laid of an undertaking, which cannot but be crowned with success and the richest blessings; inasmuch as an edition of the Bible on standing types not only supplies the present generation, but at the same time furnishes the surest means of putting the Scriptures into the hands of the most remote posterity, at a moderate price, without any further expense than what the paper and printing necessarily require.’ ”

In the mean time, encouraged by the Imperial Rescript of the 20th of October, 1812, the parties at Abo, with whom the negotiation had been opened, proceeded to organize their Bible Society, under the Presidency of his Excellency Count Steinheil. Having accomplished this business early in the spring of 1812, they took into their immediate consideration the object originally contemplated, and warmly recommended from every quarter,—that of printing the Finnish Bible on standing types.

While intent upon devoting to this object all the means of which they were possessed, they found, as they advanced, that the plan involved considerable expense; and that it would require, for its completion, resources which it was not in their power to command. Among other expedients to which they had recourse, was an application to Government for certain corn tithes, originally designed for printing the Scriptures, but since diverted into other channels. To this application an answer was received, which, while it conceded most liberally the object of the petition, accompanied the concession with a declaration of sentiments and principles, from which both sovereigns and subjects may derive a most important and edifying lesson.

Letter of the Emperor of Russia, to the Governor General of Finland.

Wilna, May 13, 1812.

“ Being persuaded that religion is the most powerful instrument of raising the morals of a people, and that, when maintained in purity, it is the strongest band of support to the State; and having taken into consideration the necessity of increasing the means of enabling our faithful Finnish subjects to gain a right knowledge of the Supreme Being, and of the excellency of their religion, we have, accordingly, in agreement with what a number of respectable Finnish citizens of all classes have proposed, been graciously pleased to approve of the printing of the Finnish Bible with standing types, as tending, in a high degree, to promote this end. As the expense of such an undertaking

must necessarily exceed what could be collected among the inhabitants themselves, we have therefore, in compliance with your humble request, been graciously pleased to grant that part of corn tithes, which was originally appropriated to printing the Holy Scriptures, but which in latter times has been used for State purposes, to be applied, for five years, beginning with the year 1812, in aid of printing the above-mentioned edition of the Finnish Bible; and will beg you to communicate this resolution, in the usual manner, to the parties concerned.

(Signed)

ALEXANDER."

To the above communication it was added, that the Emperor had been graciously pleased to permit the Finnish Bible Society to open a subscription over all His Majesty's dominions, where the Finnish language is spoken, as also to import, duty free, all the articles necessary for the proposed edition of the Finnish Bible.

From the period of this transaction, so characteristic of a great and enlightened Monarch, we may date the complete establishment of the Finnish Bible Society. It was not till the month of December, 1812, that a formal communication of this event was made to the British and Foreign Bible Society. The terms in which the Finnish Bible Society express themselves, evince so decisively their conviction of the necessity of such an Institution, and their gratitude to those who had done so much to promote its establishment, that the author will gratify the reader by inserting their Address at length.

"From the period at which the darkness of Popery was dispelled, and the pure light of heavenly doctrine began to shine upon the inhabitants of Finland, it has been the anxious care of the ministers of our Church, to provide, that the oracles of divine truth, or at least the principal parts of them, in the vernacular language of the country, might be put into the hands of the people. But, from various difficulties and delays, the whole Bible did not appear in the Finnish language till a century after the Reformation; and, partly from the poverty of the majority of our citizens, partly from the low state of printing among us, copies of the Scriptures have been, and continue to be, much fewer than the wants of the people require; and sell at an exorbitant price.

"This scarcity of that most valuable and truly divine book, particularly as affecting the lower classes of the people, has been a source of grief to all those who professed to regard the gospel of Christ as the only efficacious instrument of salvation. But they grieved in vain, till that sincere and ardent zeal for aiding and promoting the Christian religion, which had long ago led you to offer

spontaneously assistance to many nations of Europe, Asia, and America, moved you to exercise the same gratuitous liberality towards our nation. We have duly received your donation of 550*l*. This gift, augmented by the munificent grant from his Imperial Majesty, of 5000 rubles from his private purse, and a considerable corn rent for five years, from the public treasury, and still further increased by the contributions of private individuals, will enable us, by employing the modern expedient of standing types, to reduce the expense to the purchasers, and provide a periodical supply of copies for many generations. Thus will the sacred oracles, either by gift, or at a very reduced price, be brought within the reach of the poorest cottager, and our children's children be illuminated by that word of salvation which God hath promised shall endure for ever."

The author has described with more detail and precision the rise and establishment of the Finnish Bible Society, because, in the course of those proceedings, may be observed the dawn of that Imperial patronage under which the object of the British and Foreign Bible Society has since obtained such countenance and support throughout the Russian dominions. It was by means of the plan concerted for the benefit of Finland, that the Emperor Alexander became acquainted with an Institution which, from its liberal principles and its philanthropic design, was adapted to engage his attachment, and to furnish a suitable employment for the energies of his generous and enlightened mind.

The first act in which the friendship of this Monarch appeared, was that of the royal approbation which he gave, on the 20th of October, 1811, to the proposal which terminated in the establishment of the Finnish Society at Abo. To this succeeded the dignified letter of the 13th of May, 1812; and these were shortly after followed by an order to facilitate the entrance and distribution of the Laponese Testaments among the Russian Laplanders: an order, the execution of which devolving officially on the Minister of Religion, Prince Galitzin, brings into notice, for the first time, a name which has since derived so much lustre from its connexion with the Russian Bible Society, and its several branches and dependencies throughout the Russian empire.

From this view of the subject it should seem to have been designed, in the order of events, that Finland should be the avenue through which a cause in whose promotion he was destined to act so conspicuous a part, should be introduced to the knowledge of the Imperial Alexander; and that it was by the gradation of measures as above described, that his mind should be prepared for that august and

important determination which authorized the establishment of a Parent Bible Society in his capital, and affiliated Institutions dependent upon it throughout the whole of his extensive dominions.

How mysterious are the ways of Providence, and how superficial is human sagacity! The annexation of Finland to the crown of Russia was justly regarded with political jealousy, as tending to promote the undue aggrandizement of a power which might, it was thought, become formidable to the independence of Europe. Yet was this transaction most auspiciously overruled, so as to pave the way for the entrance of the British and Foreign Bible Society, with all its train of moral advantages, into the Russian empire. Such a subordination of human events to the purposes of the divine administration, fills the mind with devout astonishment: "It is the Lord's doing, and it is marvellous in our eyes!"

From Finland and the Russian empire, our attention is now invited to Hungary, whose capital, in the course of this year, became the seat of a Bible Society. The manner in which this Society originated was as follows. The steps of a German Lutheran clergyman,* at whose disposal, on a projected visit to his own country, some German Bibles and Testaments had been placed, were led to Presburg. Here he obtained the affecting intelligence, that among *more than a million and a half of Protestants*, inhabiting Hungary, a most distressing scarcity prevailed of Bibles in the Hungarian and Slavonian dialects. It appeared, however, that a Professor of Slavonic literature, "actuated by zeal for propagating pure religion, and putting the sacred volume into the hands of the Slavonic population in Hungary, notwithstanding his poverty and that of the Hungarian Protestants, and the vast labour attending the undertaking—not deterred by these considerations, but trusting in God, had set about and accomplished a Bohemo-Slavonic edition of the Bible. Of this impression 1800 copies remained on his hands; "chiefly," says the Professor, "because our people, in these times of embarrassment, weighed down by the burdens of the war, and plundered of their property, have not the means of purchasing that heavenly treasure, which they yet so greatly desire." "My mind," he adds, "was therefore filled with the greatest joy, and lightened of much anxiety, when you gave me reason to hope, that the honoured British Society, by a liberality and munificence peculiar to that country, would give me assistance."

The effect of this personal visit, and of the correspondence which succeeded it, was the establishment of a Hungarian Bible Society, in

* The Rev. F. Leo.

the prospect of a grant of 500*l.* from the British and Foreign Bible Society, in aid of so important a work. The foundation of the Institution was laid by the prompt exertions of five Professors, under the patronage of an illustrious Protestant lady, the Baroness De Zay. An address was then despatched to the four Protestant Superintendents in Hungary, in which they were requested to inform the pastors and congregations under their care, of the plan of the Bible Society, and to solicit subscriptions on its behalf. Having adopted these measures, which, they had reason to believe would procure them support, both from Protestants and Catholics, the Professors who conducted the affairs of the Institution, determined to commence their operations by purchasing, (at a very cheap rate,) the 1800 Bohemo-Slavonic Bibles before mentioned, as a stock for immediate distribution; looking to the eventual erection of a printing-office at Presburg, as a measure which should render their establishment complete.

It deserves attention, that this work was begun at a time in which the disposition of the Government coincided with the other circumstances already specified, in favouring its prosecution and accomplishment. "We are," said the Professors, "the more confident that, with the blessing of God, we shall attain our end, as it has pleased Him, towards the end of last year, to incline the heart of our most gracious Emperor and King to favour the Protestants of Hungary, belonging to the Augsburg Confession, with the privilege (*which they never enjoyed before*) of erecting a printing-press of their own; by which the operations of our Bible Institute will be greatly facilitated."

So opportune was the proposal for establishing a Bible Society at Presburg; and so happily did circumstances concur to facilitate its reception, and eventually to ensure its success!

To the British Christian the following expression of gratitude, on the part of the Hungarian Bible Society, must afford peculiar satisfaction.

"Our Huss was the faithful disciple and constant follower of your countryman, Wickliffe. From you the first rays of the light of Holy Scripture penetrated to us. Now, after the lapse of four centuries, you are preparing again to confer upon us this gift, and to lay our gratitude under new obligations. I say these things from a deep sense of thankfulness, and all my countrymen will make the same acknowledgment."

While Institutions for promoting the circulation of the Scriptures were thus multiplying among the Protestant communities of Europe, no small progress was made in exciting the attention of Greek and

Catholic Christians to peruse and to propagate the records of our common faith.

Through the correspondents of the British and Foreign Bible Society at Malta, and through other agents who voluntarily embarked in the service, both the Italian and the modern Greek Testaments continued to circulate, and find thankful and diligent readers, in Malta, Sicily, the Greek Isles, and in other places where those languages are familiarly known. So highly was the modern Greek Testament esteemed, that persons of various ranks and occupations showed an eagerness to procure it; and even common sailors were stated to have travelled a journey of many days, in order to obtain possession of a copy. It added not a little to the satisfaction of the Society to know, that the Archimandrita, or Chief of the Greek church in Malta, highly approved of these Testaments; and when recommending their perusal to his flock, from the pulpit, took occasion to extol "the zeal and ardour which the English had shown to circulate the word of the Lord in every part of the world—an object, in his estimation, the most useful in which men could engage." The impression made on many members, both of the Greek and the Catholic church, resident in the Levant, was equally manifest and encouraging. Among these appeared some enlightened men, who sympathized with Pius the Sixth* in his veneration for the lively oracles of God, and his desire to promote their universal distribution. With that Pontiff they professed to believe, "that the Bible was the proper instrument to maintain in the faith those Christians who are scattered abroad; to establish those who are wavering or falling off; and to bring about the propagation of the Christian religion, and lay open to mankind the way of salvation." The declaration of these sentiments was happily elicited by the introduction of the modern Greek Testaments among the population of the Levant. The Testaments were pronounced "most necessary and most holy books:" their transmission, "on any terms," was classed with the greatest acts of "piety and charity;" and the generous plan in which their dispersion originated, was considered as indicating "the determination of the Lord to communicate the brightness of his light, through the medium of his word,

* The words of Pope Pius are very emphatical:—

Illi enim sunt fontes uberrimi, qui CUIQUE PATERE DEBENT, ad hauriendam et morum et doctrinæ sanctitatem."

"For they are the exuberant fountains, to which every individual ought to have access, that he may derive from them sound doctrine and pure morality."

Brief of Pius VI. to Martini, Archbishop of Florence.

and thereby to disperse the darkness and reform the corruptions which prevailed in the Levant."

A similar event attended the introduction of the Italian Testaments into the island of Sicily. The rapidity of their distribution at Messina exceeded all expectation, from the anxious and pressing desire manifested by persons of almost every rank in society to obtain them. "I have had at my house," said the gentleman to whom the copies were consigned, "from the prince to the poor labourer, soliciting them; and have also received letters and messages from people of the first respectability in this place, begging to be favoured with this inestimable volume: in short, they have met with a most extensive circulation."

An objection was indeed taken by some of the clergy to the translation which was distributed. For this the Society might have been prepared, as the version which they adopted was that of Diodati; and it ought neither to have surprised nor disappointed them, had it been displaced to make way for an edition printed under the authority of the Roman Catholic church. Apprehension was however entertained, that the effect of this objection might be the entire suppression of the Scriptures. But the event was otherwise. At a meeting, in which the Bishop of Messina presided, there being a difference of opinion on the subject, it was resolved to refer the text of the Society's Testament for examination to several of the most learned among the clergy. The result of this examination was so favourable, that the Bishop was pleased to permit the Testaments to be retained by the persons who possessed them, and to allow the further distribution of them without qualification or restraint.

We have had occasion to describe, as effects of those exertions which it is the chief object of this History to record, the excitement of a more than ordinary attention to the Holy Scriptures in certain parts of Catholic Germany, and the expression of cordiality and affection from the members of that communion towards their brethren of the Protestant confessions. In what manner this awakened zeal for distributing and perusing the Scriptures operated, on the one hand, has been already developed in the proceedings of the Ratisbon Bible Institution. The sphere of this Institution continued progressively to enlarge, and the demand upon it increased with the increasing supplies which its depository was enabled to furnish.

Nor was there, on the other hand, less evidence of the growth and diffusion of that liberal spirit which displayed itself so honourably in certain members of the Catholic church, from whose writings extracts have been produced. It is truly pleasing to observe the progress of

this conciliatory disposition, keeping pace with the efforts which were made to circulate the Scriptures, and justifying the assertion of an able advocate, that "the spirit of the Bible appears to have gone forth with the letter of it."* Among the documents which attest the truth of these observations, the author cannot forbear adducing an admirable Letter, compendious indeed, but comprehensive, addressed by a Catholic Professor of Divinity in Bavaria—"to all the Members of the London Bible Society."

"As it is your noble employment to spread the Book of Books, and more especially the New Testament, among all nations, without having any thing else in view than eternal life, which consists in the knowledge of the only true God, and Jesus Christ whom he has sent; and as you proclaim nothing but God in Christ,—I salute you most cordially, wishing you complete success in all your undertakings, and recommending myself to your united intercessions."

It should seem from this and other documents of a similar description, that Christians of different persuasions found a sensible approximation towards each other, as they mutually approached the oracles of God. The Catholic and the Protestant, being led to contemplate their connexion with the Saviour as a privilege in which they mutually participated, learnt to rise above those prejudices which involved them in contention, and to disdain those restraints which would keep them asunder. The sentiments of many in each communion had now begun to manifest this favourable change; and their feelings towards each other may be collected from the following declaration of a Roman Catholic priest in Bavaria, in his liberal and animated address to the Members of the British and Foreign Bible Society:—"United to Christ, we are united to each other: neither continents, nor seas; neither various forms of government, nor different outward Confessions of religion, can separate us: all these things pass away—but LOVE ABIDETH."

While affairs were proceeding thus successfully in Europe, an equal degree of prosperity attended the plans of the Society in India.

We have seen in the year 1810 a new order of things arise in that seat of idolatry and imposture; and we greeted the prospect of light breaking in upon the benighted inhabitants of our Asiatic dominions, through the translation and dispersion of the Holy Scriptures. We are now to trace the progress of those measures upon which such

* See an excellent speech of the Rev. W. Newman, at the Third Anniversary of the Colchester and East Essex Auxiliary Bible Society.

pleasing expectations were founded; and to observe the steps by which they advanced towards that state of maturity which has rendered them so great a blessing, not only to the peninsula of India, but generally to the nations of the East.

The Corresponding Committee at Calcutta, under whose administration the affairs of the British and Foreign Bible Society in India, and the funds appropriated for that department were placed, evinced uncommon activity in the discharge of their trust, and had the satisfaction to find their exertions crowned with transcendent success. Among the steps which they took for exciting attention to the objects of the British and Foreign Bible Society, was that of reprinting 1000 copies of the first five Annual Reports, for the purpose of distribution throughout India; and so advantageous an impression had been made on the public mind, by this and similar expedients, that, in the course of the year 1810, donations were received in India alone to the amount of 73,499 rupees, besides 2,160 subscribed towards founding the library for the use of translators.

The distribution of the Tamul and Portuguese Scriptures among the Christians in Tanjore and Tranquebar, took place at the commencement of 1811, and literally realized the expectation encouraged by the Rev. Mr. Brown: it diffused "joy and gladness through a wide region." Fifteen addresses from native catechists and schoolmasters were transmitted to Calcutta by the Rev. Mr. Kohloff of Tanjore, and eighteen by the Rev. Dr. John of Tranquebar; all tending to prove (in the language of the former of these excellent ministers) that "the kind supply of the Sacred Scriptures furnished by the Corresponding Committee had not only been an acceptable present, but it had been the cause of abundant thanksgivings to God, through Jesus Christ our Saviour, from many who loved and esteemed the word of God, and who were desirous to know the saving truth it contained, and to use it for the benefit of their souls."

It is worthy of observation, and is a circumstance which will enhance the value of this distribution, that these catechists describe the want of the Holy Scriptures as that which "themselves, and a great many others, had been labouring under for a long time:" that "some of them had been ten, and others, twenty-four years, employed in teaching the saving truths of the Gospel, but hitherto had not enjoyed the happiness of possessing the sacred books of the Old Testament; and thereby had often been deprived of the satisfaction of receiving the instruction and comfort which they had longed for, by reading those sacred books."

There is something so truly amiable in the pastoral simplicity with which the late Rev. Dr. John performed his part in this service of love, that the author will give it as described by himself.*

“In the whole month of December we had such heavy rains, that the country catechists and schoolmasters could not arrive at Christmas, when it was first proposed that the distribution of the Bibles should take place : wherefore a Sunday in January, which fell on the Epiphany, was appointed for that valuable present ; which made it indeed one of the most festival and joyful ones in the year. When I had preached in the Malabar church, on the different means of promoting the salutary knowledge of Christ Jesus, (mentioning in particular the Bible Society and the Bengal Committee, together with the generous subscription,) they all came, from the church to my house, and received these spiritual treasures ; after which they fell on their knees, and the eldest among them addressed so heartfelt and grateful a prayer to our gracious Lord, that he would reward all the authors of this valuable gift with the riches of his grace, that all who were present were much edified.”

Among the persons who thankfully received the gift of a Bible on this interesting occasion, were, “a Roman Catholic priest” and “a pious clerk” of the same communion. The former of these was stated to have been in the habit of “recommending the reading of the Holy Scriptures in his Malabar, Portuguese, and French discourses from the pulpit ;” and the other is introduced, requesting that, “in that most blessed season in which this sacred treasure was distributed gratis by the humanity and charity of the honourable Bible Society, to many thousands of people in Europe and in this country, he, though a Roman Catholic, might be made an object of their charity.”

These facts are more worthy of notice, because they corroborate the remarks which have been made on the indication of an improved spirit in many members of the Roman Catholic church, both as it respects their regard for the Holy Scriptures, and their charity towards the members of the Protestant Church.

The reader may be reminded, before quitting this scene, that the ground on which it is laid, viz, both Tanjore and Tranquebar, was under the peculiar care and superintendence of the venerable Society for Promoting Christian Knowledge. To that Institution the pious Missionaries who have laboured in this field, were under the greatest obligations. It took cognizance of them when they were little known, and aided them when they were ill supported ; and it is en-

* The letter is dated Tranquebar, Jan. 24, 1811.

titled to the praise and satisfaction of having enabled those good soldiers of Jesus Christ to keep, for nearly a century, a difficult post in an enemy's country. The circumstances of this spiritual warfare having, through the blessing of God, taken a favourable turn, it is matter of joy to reflect, that these meritorious individuals have thus been supplied with the means and the hopes of being more extensively and usefully employed. It will not therefore be supposed, that a reference to the venerable Society before-mentioned, under whose direction they are placed, has been made with any other design, than to lead the reader to observe the friendly bearings of the two Societies towards each other; and to demonstrate, with how little judgment, propriety, and feeling, those have acted, who have taken so much pains to sow the seeds of dissension between them.

Such were the successes of the Corresponding Committee in the commencement of 1811. Impressed with joy and gratitude for these auspicious results, they addressed a letter to the British and Foreign Bible Society, congratulating the members of it on "the diffusion of their spirit in India, as well as their general success in other parts of the world." The conclusion was in these remarkable words: "*We do earnestly join them in beseeching Almighty God* 'TO INSPIRE CONTINUALLY' OUR CHRISTIAN BRETHERN OF ALL DENOMINATIONS 'WITH THE SPIRIT OF TRUTH, UNITY, AND CONCORD;' AND TO 'GRANT THAT ALL THEY THAT DO CONFESS HIS HOLY NAME, MAY AGREE IN THE TRUTH OF HIS HOLY WORD, AND LIVE IN UNITY AND GODLY LOVE.'""*

This Letter, which was dated January 15, 1811, proved the harbinger of intelligence of still greater importance; and it should have appeared as though it was intended to prepare the Society for that more interesting communication with which it was so soon after to be gratified from the same quarter.

The purport of this observation will appear from the following particulars.

On the 1st of January, 1811,—the Anniversary of that occasion on which the Rev. D. Brown preached his memorable sermon,—the Rev. H. Martyn, with whose name, qualifications, and labours, the reader has been made in some degree acquainted, resumed the subject which his senior had brought forward; and, encouraged by the success which had attended that effort, made, from the same pulpit, a direct, argumentative, and affecting "Appeal on behalf of 900,000 Christians in India, who were in want of the Bible." In this admirable discourse the preacher unfolded the principles of Christian

philanthropy; described the plan of the British and Foreign Bible Society; enumerated the four classes of Portuguese, Tamul, Malayalim, and Cingalese Christians, amounting to 900,000; and urged, in the most serious and importunate terms, the duty of supplying them with the Holy Scriptures. Adverting to the mother country in her religious care for India, the preacher thus justly and eloquently exclaims:

“What a splendid spectacle does she present! Standing firm amidst the overthrow of the nations, and spreading wide the shadow of her wings for the protection of all, she finds herself at leisure, amidst the tumults of war, to form benevolent projects for the best interests of mankind. Her generals and admirals have caused the thunder of her power to be heard throughout the earth: now her ministers of religion perform their part, and endeavour to fulfil the high destinies of heaven in favour of their country. They called on their fellow-citizens to cheer the desponding nations with the book of the promises of eternal life, and thus afford them that consolation from the prospect of a happier world which they have little expectation of finding amidst the disasters and calamities of this. The summons was obeyed. As fast as the nature of the undertaking became understood, and was perceived to be clearly distinct from all party-business and visionary project, great numbers of all ranks in society, and all persuasions in religion, joined with one heart and one soul, and began to impart freely to all men that, which, next to the Saviour, is God’s best gift to man.

“The example first set by a few, has produced, as you will perceive by their Report, a holy emulation through the land. Auxiliary Societies are forming from town to town, to take charge of their respective vicinities, and to aid the Parent Institution. It is now time that *we* should step forward: shall every town and hamlet in England engage in the glorious cause, and the mighty empire of India do nothing?”

The interest excited by the delivery of this sermon from the pulpit, and its subsequent circulation in print, co-operating with exertions of a more private and confidential* description, accelerated the

* The nature and effect of these private exertions may be inferred from the following extract of a letter from the Rev. David Brown to Lord Teignmouth, dated February 21, 1811.

“Your Lordship’s letter of August 11, 1810, with another from Mr. Owen of the 7th of August, reached me in a very critical moment. The private communication of these letters to some of our chosen leaders, gave decision and triumph to our operations.”

accomplishment of an object most important to British India, and possibly to all Asia,—the formation of a Society at Calcutta, on the plan of the British and Foreign Bible Society, and in aid of its operations as directed to Hindoostan. This event took place on the 21st of February, 1811, at the College of Fort William. The chair was occupied by that early, zealous, and persevering friend of the British and Foreign Bible Society, the late Rev. David Brown. The unanimity and zeal so strikingly manifested by all who were present at the Meeting, were truly delightful. “It was” (said Mr. Brown,) “the most gratifying sight I ever witnessed: ‘They were all with one accord in one place.’”

Intelligence of this Establishment, which united in the list of its patrons, conductors, and supporters, some of the most distinguished European residents at Calcutta, was (as has been intimated) regularly notified by its President, J. H. Harrington, Esq. in a very luminous, able, and detailed address to the President of the British and Foreign Bible Society. It appeared from Mr. Harrington’s Letter, that, with a view to assure the Governor General in Council of the Society’s strict adherence to its object, it was wished to invest the chief Secretary with the office of President; but his important duties having prevented him from accepting that trust, he consented to become a Vice President, and undertook to communicate to the Government regular information of the Society’s proceedings. This precaution was judiciously taken. It evinced, on the part of the members of the Society, a consciousness of rectitude in their motives, and a persuasion of the political safety and even expediency of their undertaking; and it was calculated (in the language of Mr. Harrington) “to stifle the voice of objection from those who are ready to take alarm at every attempt, however legitimate and unexceptionable, to propagate Christianity in India.”

The object to which the institution of the Calcutta Auxiliary Bible Society, had a primary and more immediate respect, was, the supply of the “Christians in India,” as enumerated and described by Mr. Martyn, in the sermon before cited. “It will be” (says Mr. Harrington) “a work of years to supply the demand which now exists for the word of God among the different denominations of Indian Christians; and it must be our constant duty to watch for and meet any future demand, as it may arise. Whether we shall ever attempt more than this, must depend upon circumstances; and especially upon the continued zeal with which our Institution may be supported.”

It is obvious, from this definition of the limits within which the employment of the Calcutta Auxiliary Bible Society would, for

a period at least, be confined, that the Corresponding Committee would neither be superseded, nor abridged, in its functions, by this new and most important Establishment. Under this persuasion, the Secretary of that Committee transmitted, in their name, a copy of the proceedings at Fort William on the 21st of February, as officially communicated to them; congratulating the British and Foreign Bible Society on this accession of strength to their cause in India; and pledging themselves, by the co-operation which they expected from the new Institution, and the encouragement and support given by the British and Foreign Bible Society, in their Secretary's letter of the 7th of August, 1810,—“to promote, to the utmost of their power, the object of the Society, the dispersion of the knowledge of the Holy Scriptures, by circulating them among all nations and languages; and which, through the blessing of God, they hoped would be accomplished in due time.”

The view which the Corresponding Committee in Calcutta took of their situation and functions, appeared to the conductors of the Parent Institution in London to be strictly correct; and the measures adopted in both places were regulated by the spirit of this common determination. The Rev. Mr. Brown continued to act in the capacity of Secretary to the Corresponding Committee; as, since the event of his lamented decease, his successor, the Rev. Mr. Thomason, has done: and the operations of the two Societies (for such in effect they are) have harmonized most efficaciously; while the boundaries between them, as they respect employment, responsibility, and funds, have been most exactly and conscientiously maintained.

It only remains to state, that the British and Foreign Bible Society, immediately on the receipt of the intelligence above detailed, proceeded to a grant of 1000*l.* in favour of the Calcutta Auxiliary Bible Society; and raised their annual contribution to the Corresponding Committee from 2000*l.* to 4000*l.* for the current year: thereby justifying the confidence reposed in them by their diligent fellow-labourers in the East, and redeeming effectually the pledge they had given of continued “encouragement and support.”

In the United States of America, the operations of the existing Societies, and the establishment of new ones, proceeded with increased alacrity; and the publicity given to the object of the British and Foreign Bible Society through various channels, by its Trans-Atlantic associates, augmented progressively the number of its friends and supporters on that portion of the Western continent.

The distribution of the Scriptures was performed, by the several Societies which had attained sufficient maturity to enter upon active

measures, with great liberality, judgment, and effect. Some estimate may be formed of the accuracy with which this assertion is made, by an attention to the following statement of the Philadelphia Bible Society.

“ The whole number of Bibles and New Testaments distributed by this Society since it was organized, (about two years and a half ago,) is 5422. And as it has been a rule of distribution from the first, not to give a copy of the Scriptures where one was possessed; and as very many of the copies have been for the use of families, there is reason to believe, that, through the immediate agency of this Society, the words of eternal life are now read or heard by at least 8000 souls, who, three years since, were strangers to this inestimable blessing.”

It appeared also to these Societies, as they prosecuted their inquiries into the state of the population comprehended within their respective districts, “ that more individuals and whole families were without a Bible, than had been generally supposed.”

It is also worthy of observation, that the disposition of the poor in America to possess the Scriptures, corresponded with that which has already been noticed in Europe and in the East. They are described as receiving the Bibles presented to them, with “ gratitude; and, in not a few cases, with *tears of joy*.”

As the American Societies had derived their origin from the example of the British and Foreign Bible Society, and as they had been encouraged, in the infancy of their operations, by some portion of pecuniary aid from its funds, their progress appears to have been stimulated by the accounts of its successful exertions, and by the testimonies of that parental regard with which it had fostered their incipient effort. This conduct, on the part of the British and Foreign Bible Society, had further the tendency to promote that reciprocation of amicable sentiment and cordial affection which ought to subsist between the followers of Christ in every part of the world. Such was its effect on the several American Societies: and the managers of the Charleston Bible Society may be considered as interpreting the sentiments of their sister Institutions, when they state, that, “ though they had never been insensible to the benevolent labours of the British and Foreign Bible Society both at home and abroad, they were peculiarly affected by its liberality to the Bible Societies in the United States; and that they regarded it not only as honourable to the Christian name, and auspicious to the common cause, but as a new call to imitate the career of their Trans-Atlantic brethren.” Such a spirit of genuine catholicism distinguished the intercourse

between the British and Foreign Bible Society in London and the kindred Institutions throughout the American States. The Bible was in each case the harbinger of peace ; and the progress of truth made way for the triumphs of charity.

While the foreign connexions of the British and Foreign Bible Society were thus increasing both in extent and in operation, its native strength, and domestic influence, were receiving proportionate augmentation. The spirit which had gone forth in the preceding year, continued to display itself in different parts of the United Kingdom with prodigious effect ; and, in Britain alone, fifty-three new Societies, with their several Branches, were added to the number of its Auxiliary Institutions.

Of these new Societies, fourteen comprehended twelve entire counties : and among them were the Episcopal See of Norwich, and the University of Cambridge. Several of the remainder were erected in stations of considerable importance : and they united in their patronage, Her Royal Highness the Princess of Wales ; the Dukes of Gloucester, Bedford, Buccleugh, Grafton, and Manchester ; the Marquisses of Buckingham, Cornwallis, Hertfort, and Huntley ; the Earls of Bristol, Cardigan, Carysfort, Chatham, Coventry, Derby, Dysart, Glasgow, Hardwicke, Moira, Northesk, Orford, Sandwich, Temple, and Yarmouth ; Viscounts Barnard, Dudley and Ward, Falmouth, Grimston, Hampden, Hinchinbrook, Kirkwall, Milton, and Proby ; Lords Anson, Boston, Braybrooke, Carrington, Gardner, Grenville, Henniker, Mahone, and Riversdale : names altogether new to the Society—with three of its tried Episcopal Patrons, the Bishops of Durham, Salisbury, and Norwich ; and many other persons of distinction, property, and influence. When, in addition to what has been stated, it is considered, that the total of these Societies embraced a large proportion of at least thirty counties ; that among them were to be enumerated places of such rank and population as York and Plymouth, Aberdeen and Halifax, Glasgow* and Bath ; not

* In the " Address" issued by the Glasgow Society, on occasion of its regular formation, there is a passage which dates its real, though *unpublished* existence, from a period antecedent to the existence of any other Auxiliary Bible Society.

"Immediately upon the arrival of the tidings, that a Society had been formed in London, of which the exclusive object was, the circulation, throughout the whole world, of the pure word of God, without note or comment, the late David Dale, Esq. delighted with the grandeur and simplicity of the idea, entered into it, as all who knew him, might have expected, with his whole heart. He immediately remitted a subscription worthy of his usual benevolence: he spoke of the Institution to

to mention other towns of no mean consequence : it will be manifest, that an extraordinary accession was brought by these new Establishments to the Society's numerical strength, local influence, and general respectability.

To investigate the circumstances by which Institutions so numerous and powerful were produced within so short a period of time, would be a grateful, and in many respects, not a very difficult employment to the author of this History, were it compatible with the limits of his proposed undertaking. He may, however, be permitted, from his own experience, to say, that if the veil which covers them, were in all cases withdrawn, few transactions would be found to demonstrate more effectually the wisdom of persevering in a good cause, and depending upon the blessing of Providence, than the history of those exertions which, promoted by feeble instruments, and fluctuating through various vicissitudes of opposition and encouragement, terminated at last so successfully in the establishment of these local and Auxiliary Societies. The greater part of this information must be unavoidably withheld ; and the little which it may be thought expedient to communicate, must be confined to those Institutions which, either from the sphere they occupy, or the influence they possess, are entitled to particular consideration.

The first in order of the Auxiliary Societies which it is proposed to select for more particular description, is, the Bedford and Bedfordshire Auxiliary Bible Society. This Institution, so distinguished for the splendour of its patronage, the harmony of its proceedings, and the systematic efficiency with which its operations have been con-

others, who instantly caught the same ardour, and expressed it in the same way : and thus, under his auspices, a Society was at length formed, (a meeting of the friends of the British and Foreign Bible Society having been called for this purpose by public advertisement,) which appointed a Treasurer, a Secretary, and a Committee of management, kept regular books, and continued to hold its stated and occasional Meetings for several years. In this way, Mr. Dale naturally came to be recognized by the British and Foreign Bible Society, as their Treasurer and general agent for Glasgow, and the west of Scotland : in which capacity he continued to act, till his lamented death. For some time after this, the Meetings of the above-mentioned Society continued to be regularly held ; till, other schemes coming to be suggested, for aiding the Parent Institution, they were allowed, although contrary to the wishes of some of its Members, to fall into discontinuance. It never was however formally dissolved ; and the Glasgow Auxiliary Bible Society may therefore be justly considered as the revival, on a larger scale, of an Institution which formerly existed ; and which, from the date of its commencement, July, 1805, appears to have been the first Society of the kind in the kingdom."

ducted, was established at Bedford, on the 28th of November, 1811, under the auspices of the Duke of Bedford, Lord Lieutenant of the county, who honoured the Meeting by presiding on that occasion.

His Grace, in opening the business of the day, delivered his sentiments on the general merits of the question, in a manner equally dignified and impressive. He began by observing, that, on receiving an application to accept the office of President to the proposed Auxiliary Society, he had thought it his duty, before he engaged in a step of so much importance, maturely to investigate the nature, plan, and general principles of the Institution which he was called upon to support; and that, after the fullest consideration which he was able to give to the subject, his mind was strongly impressed with the importance of the object, and the obligation on his part to give it his most cordial and unqualified approbation and support. His Grace stated it as his opinion, that it was to the dissemination of the Scriptures we were to look, in order to reclaim the vitious, instruct the ignorant, and administer consolation to the afflicted; and declared it to be his conviction, that sound policy and the support of religion were invariably the same:—that what His Majesty had once expressed on this subject, was deeply engraven on his mind, namely, “that he hoped to see the day when every poor man’s child in his dominions should be able to read his Bible:” in this sentiment his Grace most heartily concurred; and with this view he had thought it incumbent on him to countenance the measures taken for extending the blessing of religious education among the lower classes of Society.

The late Samuel Whitbread, Esq. M. P. for Bedford, bore his testimony to the excellence of the Scriptures; and urged the propriety of their general circulation, in a manly and energetic address. The following extract will enable the reader to form some judgment of the eloquent manner in which this lamented individual exerted himself in favour of the Institution.

“I cannot express the great delight and satisfaction I feel, that I have, this day, for the first time in the course of my life, seen publicly realized the great maxims of the Gospel. I have, for the first time, heard acknowledged that great incontrovertible truth, without the recognition of which human wisdom is vain, that the Gospel of Christ is able to stand alone—that it requires not the assistance of man to make it penetrate into the heart of man; and that from the propagation of divine knowledge by Jesus Christ, down to the present day, it is the Gospel, and the Gospel alone, which is designed to speak to the heart, and thereby raise the soul to everlasting glory.”

“It has been” (added Mr. Whitbread) “one great object of my life, to direct men to that great precept in Holy Writ, ‘Search the Scriptures’—to discuss them for themselves; they were designed to be searched by every man for himself, that each might exercise his own judgment on the momentous truths therein contained. Gentlemen, I am speaking from the sincerity of my heart, from conviction, from the experience of a life not short, not inactive, that in the Gospel is contained the compendium of all wisdom, as well as the everlasting source of immortal happiness; and that if a man be truly in heart a Christian, if he have courage to acknowledge himself such by word and deed, if he will proceed to transact all his public and private concerns with the maxims of the Gospel in his hand, and engraved on his heart, the wisdom of the wisest, who do not act on that system, will be confounded before him.”

The reader has already been made acquainted with the failure of an application from certain clergy in Colchester and the vicinity, for the patronage of Bishop Randolph to the plan of an Auxiliary Society. The circumstances of the applicants were, in consequence of that failure, rendered not a little critical and embarrassing. Respect for their Diocesan forbade them to proceed in direct contradiction to that judgment which their own application had elicited. At the same time, the cause in which they had embarked, was of too great importance to be sacrificed to considerations of mere prudence and decorum: they had unanimously determined to give their support to the British and Foreign Bible Society; and nothing had been advanced, in the rescript of the Bishop, to justify a departure from this deliberate and recorded determination. The line of duty therefore appeared to lie between the immediate establishment of an Auxiliary Bible Society and the abandonment of the design altogether. Such at least were the sentiments of that part of the clerical Committee with which the measures, so unhappily discouraged, had originated. The clerical Committee was accordingly dissolved; and the members of it who retained their attachment to the cause, mutually covenanted, in coincidence with that opinion which the author, at their instance, had expressed—“to aid the Society by individual Subscriptions, and to wait for a more favourable opportunity of giving it collective support by a local and Auxiliary Establishment.”*

It deserves to be mentioned, to the honour of the Dissenters, whose zeal for the cause was only restrained by their deference to the mem-

* The author's Letter to the Rev. P. Yorke.

bers of the Established Church, that they acquiesced very readily in that moderate proposition ; which, though it did not extinguish their hopes of witnessing an Auxiliary Society, visited them at least with disappointment and delay. If the Dissenters of Colchester and East Essex had been actuated by sectarian feelings, rather than by a conscientious desire to promote the dissemination of the Holy Scriptures, they might have availed themselves of a crisis so favourable to their interest, and challenged with impunity that pre-eminence, which those to whom it appertained, and had been constantly offered, did not feel themselves at liberty to assert. But, with a degree of candour and forbearance which will surprise those only who are unacquainted with their general conduct, the former resigned themselves to the disposal of the latter, and spontaneously declined taking any other steps than those which should enable them to afford an unostentatious, but not ineffectual co-operation.

Such was the state at which things had arrived in February, 1810. From that period till the summer of 1811, the inhabitants of the town and vicinity, who felt an interest in the British and Foreign Bible Society, and regretted their inability to localize it among themselves, neglected no means by which they might testify their attachment to the Institution, and keep alive that spark, which they hoped would one day kindle into a flame, and both animate and enlighten their district. For this purpose, lists of subscribers were formed in those circles with which the principal friends of the Society were connected, a local agent was appointed, a depository for Bibles and Testaments opened, and every thing was done which might concentrate the dissipated feeling, and turn the circumstances of present constraint to the best and most profitable account.

The time, however, seemed now arrived, when the reason of that constraint might be considered, if not to have absolutely ceased, yet to have materially declined ; and the altered circumstances to justify, on the part of those who had submitted to it, a correspondent alteration in their decision and their conduct.

In the interval of nearly eighteen months, much had occurred to change the aspect of the question, and to render the merits of the Society more clear and notorious. The different publications to which the writings of Dr. Wordsworth and others gave occasion, had done much to elucidate the principles of the Institution, and to rescue it from the many injurious and unfounded imputations with which it had been assailed. The dissemination of its Annual Reports had thrown still more light upon its design, and furnished unanswerable testimonies of its practical utility. Add to these the increase of Auxiliary Soci-

eties; a circumstance which, more than any other, attested the approbation with which both its object and its proceedings were regarded through no inconsiderable portion of the country. It might therefore be presumed, that much of the prejudice against the Society had abated, even in those minds in which it had most strongly existed; and that a candid neutrality might be looked for, even where decided encouragement was not to be expected.

Influenced by these considerations, and unable any longer to deny to themselves and their neighbours the privilege of sharing in a work of such extensive beneficence, the friends of the Society in this interdicted sphere, resolved to make an effort which, without occasioning offence, might lead eventually to the full accomplishment of their wishes. With this view they arranged a plan for constituting an Auxiliary Society on such a principle as, by selecting the patrons and officers from laymen exclusively, should devolve the responsibility of its measures upon the laity, and leave to the clergy the unencumbered privilege of silent and discretionary co-operation. Of the Society thus constituted, Horatio Cock, Esq. a gentleman of sound principles and acknowledged integrity, kindly accepted the office of President; while that of Secretaries was undertaken by some excellent individuals, whose disinterested zeal, and indefatigable activity, deserve the highest commendation.

The success of this establishment, which was effected in July, 1811, induced the clerical members of it to determine upon giving it somewhat more than a tacit and circuitous encouragement.

They had approved their respect for the opinion of their Diocesan—an opinion in which they could not acquiesce—by suspending exertions which a sense of duty would not allow them to abandon. In that period of intermission, they had aided the formation of a District Committee, in connexion with the Society for Promoting Christian Knowledge; and evinced, in that transaction, a degree of zeal and liberality, which, if equalled, was certainly not exceeded, by that of their brethren who ranked with the opponents of the British and Foreign Bible Society.

Convinced, therefore, that they had satisfied every claim which a deference to their Ecclesiastical Superior could lay to their respectful forbearance, they felt that it was time to attend to claims from another quarter, and to assert, in a decorous manner, the exercise of that judgment of which no human authority was competent to divest them. In order to this, the Rev. Philip Yorke, Rector of Horksley; the Rev. W. Ward, Rector of Myland; the Rev. W. Dakins, Rector of St. James's; and the Rev. John Bull, Curate of

St. Peter's, united with the committee of the Colchester Society, in requesting the attendance of the Secretaries of the Parent Institution at the first Anniversary, on the 10th of December, 1811; and in further soliciting the author to preach recommendatory sermons, on the Sunday immediately preceding, at the churches of St. Peter and St. James. The object of these applications was granted, in each instance; and both at the Church and the Town-Hall, the Mayor of the town, H. Smythies, Esq. and the Earl of Chatham, Commandant of the District, gave the Society the benefit of their countenance and decided support.

Thus, after two years of conflict and trial, and through vicissitudes of difficulty which nothing but the happiest union of prudence and zeal could have overcome, the friends of the British and Foreign Bible Society had the satisfaction to see the object of their wishes, their labours, and their prayers, auspiciously accomplished. The Auxiliary Society struck root at this first Anniversary; and from that period down to the present, it has approved itself one of the brightest ornaments and the steadiest supporters of the Parent Institution.

The design of establishing an Auxiliary Society for Norwich and the county of Norfolk had been long entertained by some zealous and highly respectable individuals, long before the amiable Bishop of that diocese had become publicly connected with the Parent Institution. It will not offend those who co-operated in these incipient measures, to particularize, as peculiarly distinguished in preparing and maturing them, Joseph John Gurney, Esq. a member of that religious communion which, in the British and Foreign Bible Society, as well as in so many other works of public usefulness, has shown itself among the first in activity, and the last in pretensions. The attendance of the bishop of Norwich at the seventh Anniversary of the British and Foreign Bible Society, and his Lordship's acceptance of the office of a Vice-President of the Institution, determined the movers in the business at Norwich to press the matter to a conclusion; and the Bishop having consented to patronize the proposed Auxiliary Society, it was accordingly formed in the great hall of St. Andrew, on the 11th of September, 1811. This event was rendered remarkable, among other things, by the appearance of a Bishop, for the first time, at a meeting for the formation of an Auxiliary Bible Society.

In proposing the resolutions upon which the Auxiliary Society was to be founded, the Bishop delivered his sentiments on the general subject, with much candour, neatness, and decision.

His Lordship observed, that it had rarely fallen to his lot to be present at a meeting, having for its object the promotion of a cause

so deeply interesting to the best feelings of the human heart, and so truly consonant with the soundest dictates of the understanding. When he looked around him, and saw so many enlightened Christians of different ranks and persuasions—Clergymen of the church of England, and Dissenting Ministers—when he saw such men step forward together in the establishment of an Auxiliary Bible Society, to assist and co-operate with the Parent Institution, he could not but view it as the most beneficent scheme that could enter into the mind of man. The object of the British and Foreign Bible Society was simply and solely to disseminate the Holy Scriptures, without note or comment, through every town and village in the kingdom, and to extend the blessings of the Gospel to every nation under heaven; and he would appeal to every man who heard him, whether such an Institution did not forcibly call to its support the exertions of every pious Christian—of all who wish well to the public peace and welfare, and to the present and future happiness of mankind. He would only add, in recommendation, that all who subscribed to it would be entitled to the privilege (and a glorious privilege it was) of ranking among the patrons of an Institution, the beneficial effects of which had been felt both here and in almost every corner of the globe.

The unanimity of the meeting was greatly promoted by the truly Christian spirit which his Lordship manifested in every part of the proceedings; but more especially by his liberal acknowledgment of “the particular satisfaction which it gave him to know, that his election to the office of President had met with the approbation of so pious and sensible a man as the Dissenting Minister”^{*} who had seconded the motion for his Lordship’s appointment to that station. The scene was indeed, throughout, one continued display of catholic sentiment and charitable feeling: sects and parties lost for a time their invidious distinctions: and Episcopalians and Anti-Episcopalians united together, under the auspices of a Bishop of the Established Church, in a solemn resolution to distribute their common Scriptures, and to promote conjointly the spiritual instruction of all mankind.

On the evening of this interesting day, the first advances were made towards effecting at Ipswich a similar establishment for that town, and the county of Suffolk. From what passed at an interview with two benevolent individuals, Mr. John Shewell and Mr. John Head, both members of the Society of Friends,[†] the author was enabled to take

^{*} The Rev. J. Kinghorn.

[†] The former of these is one of the present Secretaries of the Suffolk Auxiliary Bible Society: the latter terminated very suddenly a most useful life, before the re-

a step which cleared the difficulties at that time obstructing the efforts of these valuable labourers, and made way for the entrance of those into the field, whose talents, station, and character, might, in a human interpretation of the phrase, be expected to command success. Foremost in the ranks stood the Rev. Thomas Cobbold, Vicar of St. Mary Tower, a man approved by long service in the Church, and by tried attachment to the Society for Promoting Christian Knowledge. With a resolution which no sophistry could shake, and an equanimity which no violence could disturb, he maintained the part he had taken, both against public and private assailants, till, by the blessing of God on his persevering efforts, and those of his associates, a Society was established in the Shire Hall at Ipswich, on the 10th of December, 1811, for the county of Suffolk, under the same Episcopal auspices, and with the same diffusion of Christian harmony, which had distinguished the Establishment at Norwich. The Meeting was called by a requisition, to which twenty-six Clergymen (the greater part of whom were beneficed) affixed their signatures; and the Rev. Mr. Cobbold took the chair, at the request of the Bishop, and under the written assurance of his Lordship that he would have "a particular satisfaction in being represented by a Clergyman whose steady and judicious attachment to our excellent Establishment rendered him a peculiarly proper person to promote the success of an Institution so inseparably connected with the best interests of that Establishment."

It added greatly to the interest of this Meeting, and tended not a little to exalt the character of the Society, that the late Sir William Dolben, for many years representative of the University of Oxford,

turn of the Second Anniversary. The value which the Suffolk Society attached to the services of this excellent man, will appear from the following record of their sentiments in the Second Annual Report; a record, to the truth of which, from his own knowledge of both the parties mentioned, the author desires to bear an affectionate, as he can a conscientious, testimony.

"The Committee cannot conclude their Report, without expressing their regret at the great loss the Society has sustained, during the course of the present year, in being deprived of the assistance of two of its most active and able members, Captain Sabine, and the late ever to be lamented Mr. John Head. The loss of the former, whom the fate of war has called to serve his king and country in Canada, we hope, is but temporary, and that he may hereafter resume his active and useful services. But the loss of the latter is irreparable; and the only consolation we can derive under it, is, that we trust he is gone to receive the recompense of his pious labours in a better state. We cannot better sum up the character of this excellent man, than in the appropriate words of Job; *When the eye saw him, it gave witness unto him; because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy.*"

one of the earliest and most steady promoters of the abolition of the slave trade, and then in the eighty-fifth year of his age, addressed the conductors in a letter of warm commendation ; and that the celebrated abolitionist, Thomas Clarkson, Esq. was both the bearer and reader of it to the assembly.

The following sentiments, expressed in that letter, will be received with additional interest, when it is considered that the venerable author of them is no longer numbered among the living.

“ I earnestly request you to offer my unfeigned respects to the venerable and patriotic Society now assembled at Ipswich for the glorious purpose of disseminating the words of eternal life throughout the known world : for making ‘ their sound go forth into all lands, and their words unto the ends of the world.’ It does indeed appear to me (looking at the generous co-operation of those who have thought proper to separate themselves from the Established Church with those who remain in it) to be the opening of that blessed epoch foretold in the Scriptures, when we shall be ‘ one fold under one Shepherd, Jesus Christ the righteous.’ ”

The formation of the Cambridge Auxiliary Bible Society originated in the zeal of certain junior Members of the University, who, despairing of seeing that object accomplished through the exertions of their seniors and superiors, determined to try what could be effected by a decorous, but persevering employment of their own.

Such an Establishment at Cambridge had, indeed, long “ been contemplated by many Members of the University as a most desirable object. While multitudes in almost every part of the kingdom were active in expressing their approbation of a Society whose only object is that of distributing copies of the Scriptures, without note or comment, into every country of the known world, it was reasonably to be expected, that the Universities, which, in conjunction with the King’s Printer, enjoy the exclusive privilege of printing the Bible, would not be among the last in promoting the most effectual means of its distribution.”*

The only declaration however which appeared, of a corporate description, in favour of the Society, was, the resolution by which the Master and Seniors of Trinity College presented its funds, on the day of the National Jubilee, with a donation of fifty guineas. The value of this testimony was greatly enhanced by the following sentiments, expressed in their name, on a subsequent occasion, through the Rev.

* See Report of the Formation of the Cambridge Auxiliary Bible Society: p. 1.

G. King, at that time a senior Fellow of the College, and now Prebendary of Ely.

“ The Master has again commissioned me, in the name of our Society, to express our lively sentiments of gratitude for the very flattering attention with which the Committee have honoured us in this instance ; and to convey our most cordial wishes for the increasing prosperity and success of an Institution which, considering the magnificence of its design, the extent of its objects, the incalculable good it is now doing, and which, under the blessing of the Almighty, it may continue to promote, to the unspeakable happiness of the most distant generations, can never be too highly admired, or too warmly supported.”

So strong and decisive a testimony from such a quarter was construed as a favourable omen of future progress ; and a hope was entertained, that the University might be induced to follow the example of one of its principal colleges ; and, by a grant from its chest, to confer on the Society the important sanction of a complete academical recognition. Among those who cherished this hope, and professed their willingness, should circumstances encourage him, to attempt its accomplishment, was the late Rev. Dr. Pearson, Master of Sidney College. A sudden, and, to appearance, immature death, removed this candid and amiable man ; and with him the project of moving the University in favour of the Society was suffered to expire.

It will be obvious, from what has been stated, that if no direct efforts towards an Establishment had been made, much had been done to prepare the way for their success, whenever it should be judged expedient to make them. The quantity of feeling on the side of the Society, though scattered, was by no means inconsiderable ; and nothing, in fact, was wanted, but some engine of sufficient potency to draw it forth, and to give it a due and effectual concentration. Such an engine was at length produced, and that in a quarter from which it was least expected.

Towards the close of November, 1811, a few Undergraduates conferred together on the measures which it might be proper to adopt, with a view to promote the establishment of an Auxiliary Bible Society. At first, their meetings were private, their members few, and their proceedings altogether confidential. But as their design was made known, their number acquired considerable augmentation ; and their measures put on an appearance, which seemed to those of their Seniors with whom they communicated, to call for the exercise of no ordinary delicacy and discretion.

The progress of that zeal which diffused itself so widely, was not a little accelerated by the effect of a Sermon, preached before the University by the Rev. Charles Simeon; towards the close of which the preacher adverted, in terms of decorous, but grave reprehension, to the delay of his Academical brethren, in joining the standard of the Bible Society.

The passage referred to was as follows :

“ Here let us pause a moment, to reflect, what stress our Reformers laid on the Holy Scriptures, as the only sure directory for our faith and practice, and the only certain rule of all our ministrations. They have clearly given it as their sentiment, that, to study the word of God ourselves, and to open it to others, is the proper labour of a minister; a labour that calls for all his time and all his attention: and by this zeal of theirs in behalf of the inspired volume they were happily successful in bringing it into general use. But, if they could look down upon us, at this time, and see what an unprecedented zeal has pervaded all ranks and orders of men among us, for the dissemination of that truth which they, at the expense of their own lives, transmitted to us, how would they rejoice, and leap for joy! Yet, methinks, if they cast an eye on this favoured spot, and saw, that, while the Lord Jesus Christ is thus exalted in almost every other place, we are lukewarm in his cause, and while thousands all around us are emulating each other in exertions to extend his kingdom through the world, we, who are so liberal on other occasions, have not yet appeared in his favour, they would be ready to rebuke our tardiness, as David did the indifference of Judah, from whom he had reason to expect the most active support; ‘ Why are ye the last to bring the king back to his house, seeing the speech of all Israel is come to the king, even to his house?’ But I am persuaded, that there is nothing wanting but that a suitable proposal be made by some person of influence among us; and we shall soon approve ourselves worthy sons of those pious ancestors: I would hope there is not an individual among us, who would not gladly lend his aid, that the word of the Lord may run and be glorified, not in this kingdom only, but, if possible, throughout all the earth.”

Such sentiments, delivered with the earnestness of manner which characterizes this zealous and most useful preacher, could not fail to produce a very serious impression: and to its influence, in concurrence with other co-operating causes, may be ascribed the rapid in-

crease of the Juvenile Association, and that state of ripeness in their preparatory measures, which occasioned, both in their own breasts and those of their superiors, the perplexity already described.

It was in this crisis that the author, having been minutely informed of all which had taken place, made a visit to the University, and conferred with the principal friends of the Institution upon the best means of turning the laudable zeal of the Juniors to the most profitable account. It was immediately perceived that something must be done without further delay, or every thing might be lost : and it was not more evident to the Seniors than to the Juniors themselves, that, as well for the credit, as for the good of the cause, the conduct of the business should be transferred from the latter to the former ; and the whole undertaking be devolved on those who, by their age, their station, and their authority, were qualified to bring it to an orderly and successful termination. On these principles the author negotiated with the Vice-Chancellor and the Deputy-Mayor for their permission to hold a public Meeting in the Town-Hall ; and he had the satisfaction of witnessing, within the compass of a very few hours, the definitive arrangement of that plan of operations, which, through many vicissitudes of hope and fear, was carried into effect on the 12th of December, 1811, and added the important name of Cambridge to the list of Auxiliary Bible Societies.

The proceedings* which took place on that memorable occasion are before the public ; and some judgment may be formed of their

* In the account of these proceedings, as accredited by Professor Farish, the following report is given of the introduction of the business, which, as it exhibits the conduct and sentiments of some distinguished individuals, it may not be improper to insert in this place.

“On the 12th of December, at about half past eleven, the Earl of Hardwicke entered the Town-Hall, which had been crowded at an early hour, and, upon the motion of Lord Francis Osborne, seconded by Dr. Jowett, was unanimously requested to take the chair.

“His Lordship opened the business of the day, by stating, that he had not attended the Meeting from any consideration of his official situation, either in the University or the County ; but he was happy to meet his friends and neighbours, as a Cambridgeshire gentleman, to promote so beneficial an object. He had, indeed, but lately examined with attention the statements respecting the Bible Society ; but they had produced in his own mind such conviction, that he had felt equal surprise and regret, when he found that a contrary opinion was held by some individuals, and particularly by one, for whose literary attainments he had the highest respect, and whose society he had never enjoyed without deriving instruction from his conversation. He was glad that individual was not present, that there might be nothing but harmony and unanimity in the Meeting. His Lordship stated, that, during the earlier period of the Bible Society, his official duties had

character and effect, by the perusal of that interesting record. But to appreciate the scene in which the fire of a Clarke, the brilliancy of a Dealtry, the pathos of a Simeon, and the simplicity of a Farish, were associated with the ponderous sense, searching argumentation, and colloquial majesty of a Milner, would require to have been present, and to have witnessed their united influence on a numerous auditory of different ranks and ages, electrified with pleasure, and worked up to the highest pitch of Christian exultation. Such was the scene exhibited on the 12th of December, 1811, "a day to which" (in the language of the above-mentioned record) "succeeding generations, when every distinction between Christian brethren shall be annihilated, will look back with joy and gratulation."

The accomplishment of this object, so honourable to the parties with whom it originated, as well as to those by whom it was conducted to its issue, was not, however, effected without experiencing a very formidable and decided opposition. This opposition proceeded from the Rev. Dr. Marsh, Margaret Professor of Divinity; a person of con-

called him to Ireland, where, as he was happy to state, from his own knowledge, many respectable Roman Catholic Clergymen were anxious to distribute the Bible. His Lordship next adverted to Dr. Buchanan's Christian Researches in the East, which had opened to our view so ample a field for the exercise of benevolence, particularly among the Syrian Christians.

"The Earl of Hardwicke then read the following extract of a letter, dated December 9, addressed by his Royal Highness the Duke of Gloucester to the Right Rev. the Lord Bishop of Bristol:

"As I am a warm friend of the "British and Foreign Bible Society;" as I am anxious to see the Auxiliary Society established, being convinced that this Institution, so far from being injurious to the Established Church, must be of essential utility to it; I cannot refuse offering a donation: and if at the Meeting it should be proposed to make me the President of the Auxiliary Bible Society, I could not certainly decline such a proposal, which must be considered as a flattering distinction. I have now to request of your Lordship to have the goodness to state to the Meeting the impossibility of my being present, but to convey the assurance of the warm interest I take in the success of the Auxiliary Bible Society, and to mention my intention of sending a donation of fifty guineas to the Institution."

"His Lordship concluded by stating, that he should not expatiate further on the objects of the Bible Society, which the Secretaries from the Parent Society, who had favoured the Meeting with their presence, were so much more able to explain."

"Lord Francis Osborne then rose, and stated to the Meeting, that he entirely concurred in the sentiments of the Noble Earl, except in one part. He wished that all who object to this Society were present, particularly the learned Professor alluded to. He would not pretend to place himself on a level with that gentleman, either in natural endowments or literary attainments; but on this point he should have no fear fully to meet his objections, to which a complete answer might be given, even by a child, provided only that child were a Christian."

siderable learning, dexterous abilities, and profoundly versed in the tactics of controversy. In an Address to the Senate, the Professor contrasted the British and Foreign Bible Society with the Society for Promoting Christian Knowledge, and contended, that the latter was entitled to exclusive encouragement and support. The opening of the Professor's Address, though sufficiently ingenious, and adapted to ensnare the unwary, was certainly constructed too much on the model of a recruiting advertisement, to be worthy of a cause wherein accuracy of statement and dignity of manner were peculiarly required.

"We have at present" (says the Professor) "*two* very extensive Bible Societies, the one founded in 1699, the other in 1804. *Both* of our Archbishops, and *all* our Bishops, (with the Prince Regent at the head,) are Members of the former: *neither* of the two Archbishops, and only a *small* proportion of the Bishops, are Members of the latter."

From the constitution of the two Societies, and their respective objects, the Professor contends, that "our encouragement of the *ancient* Bible Society must contribute to the welfare of the Established Church;" while, "our encouragement of the modern Society, not only contributes *nothing* to it in preference to other churches, but may contribute even to its dissolution."

To this Address, which formed the text-work for much of what was said on the 12th of December, a reply was produced by the Right Hon. N. Vansittart, now Chancellor of His Majesty's Exchequer; and 1000 copies of it were printed, on the recommendation of His Royal Highness the Duke of Gloucester, and distributed among the persons assembled at the formation of the Cambridge Auxiliary Society.

For this reply from a Member of the University of Oxford, the cause was indebted to the somewhat indiscreet zeal of the author of the Address; and the occasion of it is thus explained by Mr. Vansittart, in the introduction of his Letter.

"Dear Sir,

"I beg to return you my best acknowledgments for the communication of your Address to the Senate of Cambridge; which I the more strongly feel as a mark of your kind attention, as I have not the honour of belonging to that University, and as it is a considerable time since I have been so fortunate as to have had an opportunity of meeting you. You were perhaps not aware that you were sending your Address to a Member of the British and Foreign Bible Society; but I accept as a proof of kindness your candid and friendly admonition,

which affords me an opportunity of justifying myself to you as a Church of England man, for contributing my assistance to that Institution. I never indeed before thought it necessary to offer any apology for so doing; for though I was aware, before I engaged in the Society, that it had been represented as dangerous to the church, it appeared to me that this charge had been so completely refuted, that it is with no less surprise than regret that I now learn that you still think it well founded."

Of the reply itself, it may be affirmed, in general, that it contains, within a small compass, a clear and satisfactory refutation of the charges advanced by the learned Professor against the principle and tendency of the Institution. The style is chaste, the sentiments are pious and liberal; and the Letter is characterized throughout by such a tone of candour and urbanity, as either to make the reader forget that he is perusing a controversial pamphlet, or to induce him almost to be in love with controversy. But it will be necessary to advert to a few particulars.

The Professor had described the Society as deficient in patronage, On this topic Mr. Vansittart thus observes: "Among the Vice-Presidents are already numbered one of the Archbishops of Ireland, and five English, and two Irish Bishops. I doubt whether the Society for Promoting Christian Knowledge, which now, as you observe, enjoys the countenance of the whole Episcopal Bench, was, at so short a period from its formation, honoured with the support of so large a body of the Prelates; and I should hope the time might not be far distant, when the two Societies may equally flourish under the general patronage of them all." To the objection against the principle of associating with Dissenters, and its probable injuriousness to the interest of the Church, the Right Honourable author thus judiciously replies: "The *co-operation* of Churchmen and Dissenters *in religious matters*, so far as they can conscientiously co-operate, seems to me one of the most efficacious means of *lessening both the political and religious evils of dissent*. It dispels prejudices, promotes candour and good will, and must prepare the mind for the reception of that truth which every one perceives to be no less the object of those who differ from him than his own: from such a communication the Church of England has nothing to fear, and every thing to hope; as holding (*in our judgment at least*) that *middle line of truth* in which all opposite opinions have a natural tendency to coincide." "And is that truth" (Mr. Vansittart asks) "more likely to be *acknowledged and embraced*, by minds embittered by mutual jealousy and aversion, or by such as have been

previously softened by conciliation?" With regard to the measure recommended by the Professor,—that all Churchmen should withdraw from the Society, and leave it wholly in the hands of the Dissenters—Mr. Vansittart shows, that it is fraught with inevitable mischief. "If any thing can make the Society dangerous, this must do it; because there can then be no check to any sectarian spirit which might introduce itself, and which must be unavoidably irritated by so harsh, and I think, so unjust an indication of jealousy." One of two consequences, Mr. Vansittart contends, must result from such a proceeding; either the reduction of the Society to utter insignificance, an evil sorely to be deprecated, or the future administration of it in nearly the same manner as before, by augmented zeal, activity, and exertion on the part of the *Dissenting interest*. "This latter alternative" (he observes) "is to transfer to DISSENTERS all the honour and influence of *whatever has been done, and whatever may be done*, by an Institution, the dawn of which is so glorious, but which is visibly rising into brighter day. Shall it be said," (asks Mr. Vansittart) "that the DISSENTERS ALONE have carried the word of God to every nation under heaven? Or shall the Church of England continue to claim the leading part in this important work? And can the Church of England stand so secure upon a narrow and exclusive policy, as BY DESERVING THE BLESSINGS AND UNITING THE PRAYERS OF ALL PEOPLE, NATIONS, AND LANGUAGES?"

To the general tendency of the Professor's advice Mr. Vansittart opposes the following admirable statement and most salutary counsel. "The existence of *dissent* will perhaps be inseparable from religious freedom, so long as the mind of man is liable to error: but it is not unreasonable to hope, that *hostility may cease where perfect agreement cannot be established*. If we cannot RECONCILE ALL OPINIONS, let us endeavour to UNITE ALL HEARTS."

These arguments, Mr. Vansittart observes, had induced him to consider his taking a part in the concerns of the Bible Society, not only consistent with, but a proof of, the sincerity and warmth of his attachment to the Church of England; and "far from *repenting*" (he adds) "of what I have done, I feel convinced I shall *least of all repent of it* as I approach THAT STATE IN WHICH THE DISTINCTION OF CHURCHMAN AND DISSENTER SHALL BE NO MORE."

The effect produced by this seasonable and masterly reply to the specious and plausible Address of the Margaret Professor, was such, as from the peculiar circumstances of its author—a Layman, an Oxonian, and a Privy Counsellor—and the excellence of its composition, might have been naturally expected; and though it did not get

into circulation sufficiently early to influence the decision of the 12th of December, yet it tended materially to justify the proceedings of that day, and to increase the estimation and influence of the Cambridge Auxiliary Society in the eyes of the greater part of the kingdom.

The author cannot dismiss this interesting transaction, without observing how greatly the cause was assisted by the prompt and steady resolution of the Earl of Hardwicke,* who consented, without hesitation, to preside at the proposed Meeting; and whose conduct in the chair was characterized by firmness, candour, and moderation. To His Highness the Duke of Gloucester, His Grace the Duke of Bedford, and Lord Francis Osborne, a similar testimony is due. Their acquiescence in the plan was immediate and cordial; and to the influence of their unequivocal declaration in its favour, it stands unquestionably indebted for much of its success.

Nor can the author reconcile it to his sense of duty, to omit recording the honourable tribute which was paid to the conduct of the Juniors by persons whose names will be found to be not more identified with the best learning than with the most exact discipline of the University.

Of these, the late excellent and accomplished Dr. Jowett, in the introduction to the printed Report of the Proceedings on the 12th of December, thus expresses himself, when describing the measures adopted by the Juniors with a view to the establishment of an Auxiliary Bible Society.

“Among their Seniors there were some who were apprehensive of the effects of their ingenuous ardour. It was feared, lest by a sort of *tumultuous petitioning*, they might attempt to intimidate such as were not favourable to their wishes.

“Nothing, however, of this kind came to pass. They never met in a greater number than thirteen; and, sensible of the impropriety

* In the year 1802, the Anniversary Sermon for the Society at Dublin for Discountenancing Vice, was preached at Dublin before the Earl of Hardwicke, at that time Lord Lieutenant of Ireland, and Patron of the Society. In the Report of that year the Society speak of the dissemination of the Scriptures over the whole kingdom as the *first* of their objects, and that in the progress of which they were principally interested. This fact will both illustrate the reference which the Noble Earl made to his own experience when he stated, that “during the earlier period of the Bible Society, his official duties had called him to Ireland, where, as he was happy to state, from his own knowledge, many respectable Roman Catholic Clergymen were anxious to distribute the Bible.”

of large combinations, they elected a Committee of four to receive the names of such persons as approved of their views. In a short time, they collected upwards of two hundred names. But they were not ambitious of taking the lead; their sole object was to find among their Seniors persons who would conduct the institution of an Auxiliary Bible Society. With this view, they waited upon the Vice-Chancellor, and several persons of considerable standing in the University. The Vice-Chancellor received them in a gracious manner, and did not object to a Meeting of their whole body, provided they could obtain from any of the Colleges the use of a Hall. But such Meeting was never held by the Undergraduates. They were perfectly satisfied when they heard that the cause in which they had, with so much honour to themselves, engaged, was at length undertaken by several gentlemen of the University, the county, and the town."

The Rev. Professor Farish (to whom, throughout the business, a degree of praise belongs, which is withheld only from a respect to his modesty) attested the correct demeanour of these honourable youths in the following eulogium :

"Nor is it the Institution alone, but the first promoters of it, whom I would recommend to this high patronage. I mean the Junior Students of the University, who have shown such a noble zeal. Zeal, indeed, is natural to youth; but when have we seen it so unanimously exerted in such a cause? When have we seen in young men such chastised and self-denying zeal? No ardent spirit desiring distinction for himself; but all with one consent seeking only that the cause might be in the hands of such, among their Seniors, as might best conduct it to a prosperous issue. I can assure the Noble Lord in the Chair, that I am persuaded the strictest disciplinarian in the University cannot fix a single fault on any individual among the warm and ingenuous proposers of this Institution."

In this testimony the Rev. Mr. Simeon decidedly concurred; and the Dean of Carlisle added his tribute of commendation in these very explicit and emphatical terms: "I shall never scruple to repeat with peculiar delight, that it is to the everlasting honour of the Undergraduates, that the ardour of youth, in the best of causes, has been directed by the most signal and extraordinary spirit of wisdom and moderation."

To this detailed narrative of the circumstances which characterized the origin and completion of the Cambridge Auxiliary Bible Society, it would be easy to add many interesting particulars from sources altogether of a private and confidential description; the disclosure of which would exhibit some retiring characters to deserved

admiration : but they have their present reward in the success of their exertions ; and they shall be more effectually recompensed at the resurrection of the just.

The Hertfordshire Meeting had in it this remarkable feature, that it displayed the union of two gentlemen of great consideration, William Baker, Esq. and Thomas Plummer, Esq. who, for a series of years, had stood opposed to each other as public men, but who found in this cause, for the first time, a ground of honourable and harmonious coalition. This topic was adverted to with equal feeling and propriety by the Chairman, in acknowledging a vote of thanks for his conduct, which had been respectfully and affectionately moved by his political and parliamentary opponent. "I cannot refrain" (said Mr. Baker) "from expressing the delight I experience in seeing, at the close of a long political life, one meeting of unanimity. It has been my lot to witness many of dissension : I have been opposed to gentlemen near me on questions of great interest to public men, when both sides considered themselves as engaged in the right cause. It rejoices my heart to find, at last, that there is one subject on which we can all agree ; and that this subject is the dispersion of the Scriptures. They are" (added Mr. Baker) "the only solace of affliction in this life, and afford the only ground of hope for the life to come."

Next to that which has been described as forming, by its peculiarity, the most interesting feature in the Hertfordshire Meeting, was the brilliant display of sound argument and impressive eloquence, on the part of Mr. Dealtry, upon being appointed Secretary to the County Auxiliary Bible Society. In the course of this Speech, Mr. Dealtry combated, with great seriousness, and with irresistible effect, the various objections against the principles of the Institution. The author regrets the necessity he is under of confining himself to the following extract :

"To me, indeed, the whole range of argument for the dispersion of the Scriptures, whatever else we distribute, appears to lie within a very narrow compass. If these records are indeed the revelation of God, and expressly intended to make us wise unto salvation, where is the Christian that shall dare to arrest their progress ? The pretence, that the free circulation of the Bible can do no harm, what does it amount to ? That, in the most important of all concerns, Infinite Wisdom has devised means ill adapted to their end ! That man is wiser than his Maker ! That God is not to be trusted with the declaration of his own will, in this world, which his hands have made !

"Are we commanded to make the Gospel known to every creature ? Let us have the Christian courage to do so, and leave the

consequences to God. Is there a member of the Church of England, who can reasonably entertain apprehensions for the Establishment from the widest dispersion of the Scriptures? As a Minister of that Church, I beg leave to say that I fear not the test; she is not built upon a foundation of sand, but upon the firm basis of the everlasting Gospel. She has no need to hide herself in darkness: her goodly proportions are then best discerned, her pillars and her towers are then seen to the fairest advantage, when reflecting back the full blaze of the light of truth."

At the Meeting for the establishment of the Huntingdonshire Auxiliary Bible Society, under the Presidency of His Grace the Duke of Manchester, Viscount Hinchinbrook occupied the Chair: and considerable interest was given to the transactions of the day by a sensible and animated address in favour of the cause in general, on the part of Lord Carysfort. His Lordship, after the business had proceeded a considerable length, rose, and expressed his desire, that this Meeting should not separate without his stating his cordial approbation of the measures proposed for adoption. "The circumstances of the world," he observed, are "such, at present, as to promise more success than has hitherto attended endeavours of this kind. The scourge of war, the destruction of many kingdoms, and the dangers which threaten those that remain, must impress the minds of thinking men with the vanity of human greatness, the folly of its wisdom, and the inefficacy of its counsels. This nation has long stood on a lofty eminence; it has resisted the gigantic usurpation of the enemy, not so much by force of arms, as by maintaining a reverence for God, and a reliance on his protection; not presuming to boast of strength and merit, but ever looking to him to dispose all our affairs according to his wisdom. Not to go into all the topics which this occasion would naturally suggest, permit me to make one observation—that no policy is so good as true religion. We are all children of one common Father: he has not given to his children different rules for their direction; no, he has given but one, and that for all mankind; the Bible contains a code of laws for the whole human race. The undertaking, which we are met this day to patronize, seems to be dictated by the true spirit of charity, by which the Saviour of mankind wished to connect all the world. What can be more pleasing than to see the Bible held out, without distinction of parties, in all languages? What can be a higher aim than to connect men in brotherly love? May the time soon arrive when all those disputes, certainly not proceeding from the spirit of religion, which

have so long agitated the minds of men, shall for ever cease, and harmony and peace prevail !”

From the rank which York holds in the British Empire, as an Archiepiscopal city, the capital of the north, the second city in the kingdom, and a county of itself,—justice requires that its Auxiliary Bible Society should not be overlooked in that selection to which the author is, by the limits of his History, confined.

The Meeting at which this Society was established, took place on the 19th of January, 1812. It had been convened by the Lord Mayor, the Right Hon. Lawrence Dundas, in consequence of a Requisition to that effect, signed by thirty-one clergymen and laymen : and his Lordship, who had agreed to accept the office of President, testified his further respect for the Institution, by occupying the chair on the occasion.

The sentiments expressed by various speakers of high respectability were congenial with those principles of piety and liberality which form the basis of the Parent Society and all its Auxiliaries. It was pleasing to observe the exertions of the clergy, and members of the Establishment, sustained, as they were, in this benevolent work, by two distinguished members of the Society of Friends, the one in an oral, the other in a written and transmitted address.

“ You are now convened” (wrote Mr. Lindley Murray) “ on one of the most interesting subjects that can occupy the attention and labours of men who are concerned for the happiness, both here and hereafter, of their fellow-creatures. To be instrumental in conveying to the dwellings of ignorance and prejudice, of vice and superstition, of hopeless poverty and distress, the light and efficacy, and cheering hopes of Christ, are surely objects of incalculable moment, and worthy of our most serious and ardent exertions. By the Institution proposed to us, we shall not only convey the truths and supports contained in the Gospel to numbers in our neighbourhood, but extend them, perhaps, to many in the remotest parts of the earth. What a field is this for our benevolence ; and how powerfully does it plead for a liberal and cordial co-operation of all Societies of Christians !”

“ I feel disposed” (said the late Mr. Henry Tuke) “ to express the gratification which I experience on seeing so large and respectable a Meeting of my fellow-citizens on the present occasion ; and particularly with the union of Christians of various denominations in this great cause. May we not compare the various sects of Christians to the different tribes of ancient Israel ? We, like them, may have some

different views, and separate interests ; but we acknowledge one God and one Lord, even our Lord Jesus Christ. We profess to be governed by the same laws, which are contained in the Holy Scriptures ; and though we may not unite in the construction of some of these laws, yet, when we consider in how large a proportion of them the professors of Christianity are agreed, and consequently, how small is the part in which we differ, there is much cause for us to feel as brethren, and to unite, as has frequently been the case, in defence of our common faith ; or when a common cause, like the present, interests our feelings. This spirit of brotherly love has been greatly promoted by the union of all sects in the establishment of the Bible Society,—it has, I am persuaded, already lessened, and will still more lessen, the differences which exist among us, and happily soften those asperities which have too often arisen from the defence of our peculiar opinions.”

But it is due to the Rev. W. Richardson, and the feelings of those who co-operated with him on this occasion, to notice the degree in which his activity and devotedness to the cause, uniting with the high respect in which he is deservedly held, contributed to the accomplishment of this important undertaking. Early in the year 1811, Mr. Richardson remitted to the British and Foreign Bible Society the sum of 161*l.* being the amount of a private subscription, and a collection made at his church, in behalf of the Institution. The zeal and liberality of his flock, on that occasion, are thus affectingly described by himself.

“ The eagerness to give, that was shown by the religious part of my congregation ; by those who stood in the aisles ; and even by the children of some charity schools, was wonderful. They seemed to be afraid of being passed by ; and loaded the dishes of the collectors with such a quantity of pence, that they were obliged to empty them into a basket, before they could finish the collection.”

At the formation of the Society, Mr. Richardson took that part which he supposed would be expected from “ an old servant of the Church, who, from a residence of forty years, was become, as it were, the father of the York Clergy ; having survived every one whom he found there at his coming :” and shortly after its establishment, recommended it, in a discourse, which, for just sentiment, vigorous reasoning, and sound historical information, has not been surpassed by any composition of equal length, which has been written in recommendation of the Society.

The Staffordshire Auxiliary Bible Society was distinguished, not more by the illustrious patronage under which it was formed, than by

the attachment to to the cause, which its patrons discovered, and by the able addresses which were delivered at its formation. On that occasion, Thomas Lister, Esq. a Magistrate of high character, and sitting as the representative of Viscount Anson, delivered a speech from the chair, which, by its good sense, temperate reasoning, and liberal spirit, produced on the minds of the auditory a very considerable effect. The sentiments of the Noble Viscount were stated by a venerable and highly-esteemed Clergyman, the Rev. Thomas Whitby, in a manner which reflected much honour upon both. The following was the substance of that statement :

“ Little more than three months have elapsed since I received from our present worthy High Sheriff the Seventh Report of the British and Foreign Bible Society. The simplicity of the principle upon which this Society is founded, the excellence of its constitution, the magnificence and sublimity of its object, together with its unparalleled success, struck my mind very powerfully ; the more so, from observing that this Society opposed itself to no other Society, but, sincerely wishing full and complete success to every one established for the same glorious purpose, pursued its original plan steadily, and without deviation, and from which it has in no instance departed. Under this impression, I transmitted the Seventh Report to the Noble Viscount, well knowing that, if, upon consideration, the principle, plan, and object of the Society obtained the approbation of his excellent understanding, and of his sound and discriminating judgment ; or if it contained any thing likely to increase the quantity of human happiness, or to diminish the quantity of human misery, of even a single individual, such a Society would be sure to find a firm advocate in his truly Christian spirit, and a cordial supporter in his large, liberal, and friendly heart. Within a few days after this, I had the satisfaction to hear, that Viscount Anson fully approved the plan of the Parent Society ; and that he was already Vice President of an Auxiliary Bible Society, established in Norfolk, of which the Bishop of the diocese was President : and I had the further satisfaction of hearing the Noble Viscount ask, Whether a Society of a similar kind could not be formed in this county—or words to that effect. From this suggestion, communicated by me to a few friends, originated the Staffordshire Auxiliary Bible Society, which, under the Divine blessing, is this day established ; and, by the Divine blessing, may it long continue to flourish and abound !

“ To this benevolent Nobleman are we indebted, not only for the first suggestion ; but for his countenance, patronage, recommenda-

tion, and personal exertion, from the point of its commencement to that of its completion.

“ Considered as founder, parent, and patron, the friends of the then proposed Society commissioned me, as their Secretary, to request Viscount Anson’s permission to nominate him to the office of President, when the Society was formed. To this application, made in their name, the Noble Viscount, with his usual complacency, readily assented. And I firmly believe, that no person can have a more clear and distinct view of the British and Foreign Bible Society, in its principle, constitution, object, operation, bearings, and result, than this Noble Lord ; or can be more anxious, by his personal influence and exertion, to give it full effect, both at home and abroad : and this from a conviction, that the Sacred Scripture, the pure word of God, as recorded in our Bible, contains not only the words of eternal life, but whatsoever things are true, honest, just, pure, lovely, and of good report,—and that, in its practical effects, it has a decided tendency to promote peace on earth, and good will among men.”

But the circumstance which gave to the Staffordshire Meeting the greatest lustre, was, the appearance of the Rev. Thomas Gisborne, so generally and justly celebrated for his writings in favour of religion, morality, and social happiness : and a speech from that gentleman, in which acute argument, happy illustration, and polite irony, were most ingeniously and successfully displayed. The following specimen will enable the reader to judge what he has to expect from a perusal of the whole.

“ The charges advanced against the British and Foreign Bible Society, at different periods of its progress, were they not likely to be occasionally mischievous, might furnish considerable entertainment. At one time it was clamorously alleged, ‘ Notes, and comments, and interpretations, will be inserted into your Bibles ; you will undermine the Church of England, by the expositions which you will interweave into the Sacred Volume.’—‘ It is impossible ;’ replied the Society, ‘ it is a fundamental law of our constitution, that neither note nor comment shall ever be added.’ Then succeeds an accusation from the opposite quarter of the sky, ‘ Why do you send forth the Scriptures without an interpretation ? The Established Church will be ruined by your dispersion of the Bible without note or comment !’ I leave these two classes of objectors to settle accounts each with the other. For the overthrow of the Bible Society both classes are equally anxious. And when they have determined whether it will be more conducive towards the effecting of the shipwreck, that the wind should blow from the east, or that it should blow from the west, or that it

should blow from the east and the west at once, it will then be sufficiently early for the pilots of the vessel to deliberate what measures may be needful, in order to avoid the rocks on the one side, and the quicksands on the other."

It would carry the author beyond the bounds which it behoves him to observe, were he to enumerate the various meetings in which the cause of the Society was ably pleaded, and to point out the several addresses which deserve to be commemorated with honour. It were, however, an unpardonable omission, to pass over in silence the Meeting at Buckingham, in which the late Marquis (supported by certain members of his family, among whom was the present Marquis, then Earl Temple) presided, with so much dignity, sensibility, and candour. With an extract from the speech of that illustrious Nobleman, delivered under the manifest presentiment of approaching dissolution,—a presentiment which was but too fatally justified,—this part of our subject shall for the present be closed.

The Noble Marquis commenced his address in terms of equal modesty and decision.

"Before I proceed to open the business of this day, or indeed to say one word on the important subject on which we are met, I am compelled to state the reluctance with which I take the chair on the present occasion; which, God knows, is founded on no other ground than a sense of my own insufficiency, compared with the advantages which are held forth to us by the talents of many respectable gentlemen, of every description and profession, whom I see about me. At the same time, if it has been thought by any person in this assembly, that my presence in the chair can be useful, I know that my time cannot be employed more to my personal satisfaction, and certainly not so well, in any other way, as in endeavouring to promote the good work which I have the honour to recommend. I say, *good work*; for, of all the important duties that can be submitted to an assembly of Christians, none can be of more importance than that of diffusing, as widely as possible,—for the instruction of the poor,—of the most ignorant, as well as the more enlightened, that word of God, which gives to us the surest comfort in this life, and the brightest hopes for the life to come."

"It would be wrong," (adds the Marquis,) "were I to conceal, that doubts and jealousies respecting this Society have been entertained by many respectable persons—perhaps too timid—perhaps too cautious. From whatever cause, certainly doubts have been entertained; jealousy has been manifested, as to the objects which the Society has in view. These doubts may be answered in one

word, which is, that the first fundamental principle of the Parent Institution is, that 'the Bibles and Testaments, to be circulated by this Society, shall be without note or comment; and those in the languages of the United Kingdom, of the authorized versions only.' The proposition, therefore, is not to disseminate opinions, notes, and comments; opinions which it is perfectly right and fit that every zealous and good Christian should daily and diligently study; but which, under the particular circumstances attending the variety of sentiments entertained in this free and enlightened country, it is doubtless wise, that a Society, wishing to extend its benefits to every denomination of Christians, should avoid, and confine its attention simply and entirely to the word of God; leaving to learned, pious, and devout minds, such as the mind of every Christian ought to be, the task of reading, judging, and commenting for itself, by the best use of those faculties with which it has pleased God to endow them, and by the best application of those duties which Providence has imposed upon them. Now, with this security, it should seem, that a reasonable doubt would hardly exist in the mind of any individual, that the principles of this Society, instead of opposing, are in perfect unison with, the first and brightest principle of the Church of England, which asserts the sufficiency of the Bible, and casts her cause on divine truth alone. But when I look around me, and see this Meeting attended, I may say, by almost every thing that is respectable among our Parochial Clergy about us, some of the most respectable Ministers that exist in the Establishment of this Country, that alone were a pledge, (were such a pledge necessary to this Meeting,) that the Resolutions of this Society must be what they ought to be: but this is not all;—we know that there is scarcely a corner in the country, to which these Resolutions have been extended, but they have been encouraged by many of the most respectable Bishops and Parochial Clergy; and their assistance and testimony have been given to these Meetings, from one end of the kingdom to the other. Under these circumstances, I conceive I should be misspending our time in obviating any further objections of this kind that have been suggested."

The following was the conclusion: and it would be insulting the religious taste and sensibility of the reader to attempt any eulogium upon a passage which proclaims so affectingly its own commendation.

"I am happy to see the day, when Christians of all persuasions can meet in one room, with one common object in view,—that of extending the pure word of God, as far as possible, to all ranks and descriptions in this country, and to different nations abroad. We

shall one day meet altogether in a situation where there will be no distinction of sect or party, except that of those who have discharged their duty to the best of their ability and judgment, according to the rules of those sacred writings which I hope will soon be universally extended. Let me conclude what I have to say, in a few very impressive words, selected from those writings; the passage is very short, and I trust you will forgive me in urging your attention to it. It is in the Epistle of St. Paul to the Romans, chap. x. verses 14 to 16. 'For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?' Such are the promises of God to those who call upon him; it is our duty to assist their prayers and their call, by providing the means under which nations, even to the ends of the earth, may hear that Gospel 'whose sound is gone forth into all the earth, and its word unto the end of the world.'"

From the specimens which have been produced, it will be natural to infer, that the combined effect of so many and powerful Auxiliaries, established in the course of this year, must have been very considerable; and that the cause in which they were severally enlisted, must have derived, from their accession, a vast increase, both of influence and support. Such was the fact; and, in taking our leave of them, we may apply to them collectively the terms of felicitation, in which one of their number was so judiciously celebrated.

"We congratulate the country on this triumph of Christian moderation; we congratulate the church, that so many among its most distinguished members, and its most sincere and devoted adherents, have acted in a manner so consonant to its genuine principles; we congratulate the Dissenters on having softened the asperities and jealousy of dissent—on having cordially received the hand that has been held out to them in Christian amity; and we congratulate every denomination of Christians, on having united in the glorious and irreproachable work of disseminating the Scriptures of God."*

While the country at large were thus evincing their attachment to the British and Foreign Bible Society, its Committee and Officers were incessantly occupied in carrying forward such measures as regarded both the external aggrandizement of its means, and the progressive accomplishment of its end.

* Report of the Formation of the Staffordshire Auxiliary Bible Society.

With a view to the former, they had recourse, among other expedients, to the preparation and issue of directions for organizing Auxiliary Bible Societies, Branch Societies, and Bible Associations, (now springing up with a sort of wild luxuriance,) on a plan which might ensure uniformity of principle, and give to the whole incorporation both the appearance and the efficiency of system. In this department of their labour, they received material assistance from one of their Members, Richard Phillips, Esq. but as the services of that gentleman will come under our consideration in a future stage of this History, the author will reserve, to that occasion, both an exposition of the plan, and a specification of the share which he had in producing it, and in adapting it to the purposes of general adoption.

On the latter object referred to, the attainment of the Society's end, its Committee and Officers were at all times conscientiously intent; and the record of their exertions bears honourable testimony to the zeal, fidelity, and perseverance, with which they continued to pursue it. It is material to observe, that the foreign object, though, from its magnitude, naturally predominating in their councils, was not suffered to exclude a due attention to claims of a domestic nature. They felt the obligation to succour the near as well as the remote; and, while stretching the arms of their benevolence to the extremities of the earth, they did not forget to include within their embraces those by whom they were more immediately surrounded, and whose spiritual improvement it was their first duty to consult.

The partial distribution of English Bibles and Testaments, had already produced a very discernible effect: it had awakened an attention to the subject, which appeared to be increasing; and many were now seen to manifest a desire for a Bible, who had hitherto been insensible of its value, or even ignorant of its contents.

Such a state of public feeling, uniting with the claims created by new Auxiliary Societies, whose number and activity were continually augmenting, produced a demand for copies of the English Scriptures, which no means in the possession of the Parent Society could enable it, in any reasonable proportion, to supply. Recourse was therefore had to such extraordinary expedients as might add considerably to the current stock, and keep the Depository in a condition to answer the growing and importunate applications with which it was besieged.

The Universities were urged to lend their co-operation; which they effectually did, by adding to the number of their presses, and providing for larger periodical deliveries. Messrs. Eyre and Strahan, his Majesty's printers, were also induced to put into exercise the powers of their patent; and a liberal engagement was entered into

with them, from which great expectations were formed with regard to the increase of the general supply,—expectations, which, it is pleasing to add, have been very amply and satisfactorily justified.

These extraordinary measures, which had been rendered indispensable by the influx of orders from subscribing individuals, and from Auxiliary Societies, were further stimulated by the discoveries successively made of a want of the Scriptures existing at home, in a degree which could not have been conceived, and which, but for authentic assurances of the fact, would not have deserved to be credited. When it was declared that, upon a statistical inquiry of the Bishop of Durham, through the means of his Parochial Clergy, 6,026 families in his diocese were found to be destitute of a Bible,—when it was further proclaimed, upon the authority of the Norwich and Norfolk Auxiliary Bible Societies, that, upon the most moderate calculation, at least 10,000 families in that county were supposed to be in the same truly lamentable condition,—there wanted no other evidence to prove that the deficiency of Bibles, throughout the entire kingdom, must form a tremendous aggregate; and that it would become the British and Foreign Bible Society to make preparation for demands on its Depository, at one period or other, in nearly the same proportion.

The completion of the French stereotype Bible, in the summer of 1811, enabled the Society to add to the boon which it had already conferred on the French prisoners of war, in furnishing them with the New Testament, by presenting to such of them as were disposed to profit by the gift, a copy of the entire Scriptures, in their own language. In this, and similar ways, the activity of the Society continued to be exercised; and regularly, as new channels of communication were opened, the stream of its liberality was poured in, and the waters of life were conveyed to all who were thirsting to receive them. It would swell the bulk of these volumes unnecessarily, to specify minutely the editions printed from time to time, and the various distributions which were made to different parts of the kingdom, and of the world. But it may answer the purpose of elucidation, to exhibit a summary view of the issue made from the London Depository only, in the course of the year, independently of the returns of Bibles and Testaments made to the several Auxiliary Societies for local purposes.

“Copies of the Holy Scriptures, in various languages, have been circulated as follows :

In EUROPE.

- “ To the British Prisoners of War in France.
- “ To the French and other Prisoners of War in Great Britain.
- “ To Prisoners of War returning home in cartels.
- “ To Guernsey and Jersey.
- “ To the Poor in Denmark, Holstein, Norway, Prussia, Germany, Hungary, Poland, Silesia, and Livonia.
- “ To some poor Protestant Congregations in France and Austria,
- “ In Spain and Portugal.
- “ At Gibraltar, Mallorca, Malta, Sicily, Naples, Zante, Constantinople, and the Greek Islands.
- “ To the Foreign Soldiers and their Children at the Royal York Hospital, Chelsea.
- “ To the Lock Hospital and Asylum, the Fever and the Middlesex Hospitals.
- “ To sundry Workhouses and Infirmaries.
- “ To Mendicants applying at the Office in Westminster.
- “ To various Gaols, under the direction of the Sheriffs or other Officers, and to Convicts embarked for New South Wales.
- “ To Poor Foreigners in various parts of Great Britain and Ireland.
- “ To Foreign Troops in the United Kingdom, and those at the General Hospital at Lisbon.
- “ To Troops embarking for Foreign Stations.
- “ To Soldiers and Seamen, by sale at reduced prices.
- “ To the Hibernian Sunday School Society, at one-half of the cost prices. And to poor Schools in Ireland, gratis.
- “ To the Poor in Ireland, at *very reduced prices*, 2000 Bibles and 4500 Testaments.

In AMERICA.

- “ To Albany, at the disposal of the *Bible and Common Prayer Book Society*.
- “ To various parts of Canada.
- “ To the Esquimaux Christians in Labrador.
- “ To Chili, Buenos Ayres, Carthagera, Demarara, Surinam, and the Bay of Honduras.
- “ To Antigua, and other West India Islands.
- “ To Bermuda and Newfoundland.

In AFRICA.

“To the Colonists and the Troops at the Cape of Good Hope.

“To the Hottentot Congregations, and to the Slaves in various parts of South Africa.

“To Sierra Leone and its Vicinity.

In ASIA.

“To Bengal, the Island of Bourbon, Aleppo, and Smyrna.”

While the Society was thus strengthening its foundations, enlarging its means of usefulness, and approving itself to the good opinion of Christians in different parts of the world by offices of the purest philanthropy, the preposterous question was very warmly agitated before the British public, whether it ought to exist at all ; or whether, if it must continue to exist, it should not be abandoned altogether to dissenting support and sectarian administration.

In an enterprise at once so unnatural and so hopeless as that of subverting the British and Foreign Bible Society, it is not to be wondered at that they who undertook it should not be very scrupulous in the choice of their measures, or very consistent in their manner of directing them. Having a warfare to carry on, in which theory must be opposed to fact, hypothesis to testimony, and vague probability to determinate experience, there was little chance of success without the use of those stratagems, unhappily too much resorted to in controversy, by which truth and reason are insensibly compromised in a struggle for victory and triumph. Whatever may be conceded to the *motives* of the opponents, it were difficult to imagine an apology for the *manner* in which their opposition was, for the most part, conducted. Any ground, and every ground, was taken, which seemed to promise but a temporary advantage ; and it was indifferent to them, whether they argued as reasoners or sophists, as protestants or papists, provided they might but impugn the merits, and obstruct the progress, of the British and Foreign Bible Society.

After these general remarks, which, considering to whom they apply, are not made without much regret, the author will satisfy himself with briefly describing the course which the controversy took, as it was resumed in the commencement of 1812 ; and exhibiting only so much as may be necessary to vindicate the Institution from the leading objections with which it was assailed.

In the month of January, 1812, Professor Marsh, whose “Address to the Senate” had been so severely canvassed at the Meeting for the

establishment of the Cambridge Society, and so completely refuted in the "Letter" of Mr. Vansittart, produced his promised strictures on the principles of the British and Foreign Bible Society, in an elaborate Pamphlet, entitled, "An Inquiry into the Consequences of neglecting to give the Prayer-Book with the Bible, interspersed with Remarks on some late Speeches at Cambridge, and other important Matter relative to the British and Foreign Bible Society."

Much of this publication was devoted, as the title professes, to animadversions on the speeches delivered at the Cambridge Meeting,—particularly those of Dean Milner, and the Rev. Mr. Dealtry: and still more to the unnecessary task of contending for the excellence of the Liturgy; its essential connexion with the fabric of our Establishment; and the impropriety, the inconsistency, and the danger of all attempts, on the part of professing Churchmen, to bring it into neglect, contempt, and final disuse. As nobody disputed all this, and no part of the deprecated mischiefs was either intended by the members of the Society, or likely to arise out of its natural operation, it was not easy to account for the Professor's adopting such a line of argument, and accompanying it with insinuations and appeals which could have applied only to the wildest oppugners of our Liturgy, and our Ecclesiastical Establishment, without imputing to him something like a want of candour, and of fair and ingenuous discrimination.

The grounds upon which the Professor had objected to the Society in his "Address," were miscellaneous; that which he takes in the "Inquiry," is simply—the distribution of the Bible *alone*. This ground he considers as a discovery, in the honour of which none of his predecessors in this unhappy controversy has any right whatever to share with him. "I have thus shown," (says the Professor,) "as well from history as from argument, that the Liturgy is essential to the welfare of the Establishment; and that in proportion as the former is disregarded, in the same proportion the latter must be endangered. I have been the more diffuse on this subject, *because among all the WRITERS who have engaged in the controversy about the modern Bible Society, I do not perceive that any one, EXCEPT MYSELF,** has pointed out the danger arising to the Established Church, from the practice of neglecting to give the *Prayer-Book* with the Bible."

* Inquiry, p. 27. The classical reader, in perusing this self-gratulation, might almost suppose he hears the Professor applying to himself the complimentary words which Cicero addressed to Cæsar:

"Hujus gloriæ . . . socium habes neminem. *Totum hoc, quantumcunque est, quod certe maximum est, TOTUM est, inquam, TUUM.*" *Pro Marcello.*

The Professor, having seized the principle of the Institution, that of furnishing its Members with Bibles only, built upon it an assumption, that the co-operation of Churchmen with the members of an Institution which issued Bibles *only*, implied an admission, if it were not rather a profession, on the part of the former, that Prayer-Books need not, and, as far as their influence extended, should not, be distributed at all. The deduction from these premises was, that the Prayer-Book would be discarded, and the Church, whose doctrines, rules, and discipline, it contained, would, by consequence, be eventually overthrown. It ought to be observed, that the assumption was admitted by the Professor to be altogether gratuitous, and the conclusion purely hypothetical. Though the Society had been in existence *nearly* seven years, nothing had occurred to justify a charge against the Church members of the Bible Society, of any thing like the disuse, depreciation, or neglect, of the Prayer-Book. It would have helped out materially the Professor's argument, if he could have adverted to some such fact, as a proof of the tendency which he ascribes to a mere connexion with the Society. But he does not pretend to be in possession of any thing so greatly to his advantage. His words are:—and they deserve to be recorded, as containing a tacit admission of the unsoundness of his theory:—

“I have estimated the tendency of the Bible Society to produce an indifference to the *Liturgy* among Churchmen in *general*: and I have shown that the bare *connexion* with it is sufficient to produce the effect, even when unassisted by the operation of *other* causes. *I have here appealed to NO FACT WHATSOEVER: I have deduced an inference by the sole aid of ABSTRACT REASONING.*”*

The appearance of this publication was greeted with numerous Replies: and its fallacies were exposed (among others) by the caustic pleasantry of Dr. Clarke, the vigorous animadversion of Mr. Dealtry, the conclusive reasoning of Mr. Otter, and the luminous refutation of Mr. Vansittart. To these advocates, was added the Rev. C. Simeon, who, in the preface to four Sermons on the Liturgy, (one of which has already been referred to)† very ably defended both himself, and the clerical members of the British and Foreign Bible Society, against the accusation conveyed through the assumption upon which the hypothesis of the Professor was built.

The amount of what was stated in these several Replies, sufficiently evinced, that the Society for Promoting Christian Knowledge

* Inquiry, p. 37.

† Page 332.

had greatly augmented the number of its subscribing Members;* that the issue of Prayer-Books both from that Society, and other sources, had largely increased;† and that there was every encouragement to conclude, as well from experience as from the reason of the thing, that, by a steady co-operation on the part of the Church members of the Society, both the honour and the interest of the Church would keep pace with the reputation and prosperity of the Institution.

In connexion with these writers, who met the Professor's "Inquiry" with direct Replies, may be mentioned the Rev. Robert Hall, who, in a speech of extraordinary ability at the Second Anniversary of the Leicester Auxiliary Bible Society, on the 13th of April, 1812, gave to every thing that was deserving of notice in that attack, a most acute and masterly confutation. As the circulation of the Bible *alone*—the favourite objection since the era of the "Inquiry"—is now where perhaps so thoroughly sifted, and so decisively refuted, as in this very argumentative and eloquent speech, it may, on that account, among others, be strongly recommended to the reader's perusal.

* "Is it alleged," (says Mr. Dealtry,) "that the Bible Society *diminishes the funds* of the Society for Promoting Christian Knowledge? This argument will not now be maintained. The number of the subscribing Members chosen in the last year, was EIGHT HUNDRED AND SIXTY-NINE: the largest number chosen in any former year since 1789, was TWO HUNDRED AND SEVENTY."

Dealtry's Examination of Dr. Marsh's Inquiry, p. 67.

To this statement of Mr. Dealtry, made in 1812, it may be added, that the number of subscribing Members, admitted from August, 1813, to Christmas, 1814, amounted to 1822; which gives about 1300 for the year, and therefore exhibits an increase of about one-half from 1811, and of nearly five Members to one since the formation of the British and Foreign Bible Society.

† Taking "an average of ten years, five preceding the establishment of the British and Foreign Bible Society, and five subsequent to it; viz. from 1801 to 1810 inclusive," Mr. Simeon thus describes the increased issue of Prayer-Books from the Depository of the Society for Promoting Christian Knowledge.

"In the former half of that period, the number of Prayer-Books sold was 66,798; and in the latter half, *exclusive of above 11,000 additional Psalters*, it amounted to no less than 90,169; and if you take the *two first* years of that series, and compare them with the *two last*, you will find, that the Prayer-Books sold in the *two last* years, exceeded those that were sold in the *two first*, by the number of FIFTEEN THOUSAND FIVE HUNDRED AND FORTY-TWO."

"To this I might add," (observes Mr. Simeon,) "that Mr. Seeley, since he sold the Bibles for the British and Foreign Bible Society, has had his demand for *Prayer-Books* INCREASED FOURFOLD."

Simeon's Preface to the Excellency of the Liturgy, p. 41.

See, to a similar effect, Vansittart's Second Letter to Professor Marsh, p. 25.

While the author feels compelled to dismiss, for the present, this admirable piece of composition, with a simple reference to its contents, he cannot forbear expressing, how much he thinks the Church of England indebted to Mr. Hall for the candour and discrimination with which he eulogized her Liturgy in the following very memorable terms.

“ Though a Protestant Dissenter, I am by no means insensible to its merits: I believe that THE EVANGELICAL PURITY OF ITS SENTIMENTS, THE CHASTISED FERVOUR OF ITS DEVOTION, AND THE MAJESTIC SIMPLICITY OF ITS LANGUAGE, HAVE COMBINED TO PLACE IT IN THE VERY FIRST RANK OF UNINSPIRED COMPOSITIONS.”

Of Mr. Vansittart's Reply, it is not saying too much to affirm, that it leaves no material part of “ the Inquiry ” unanswered; and that it vindicates the Society in such a manner, as to derive an eminent advantage to the strength of its cause from every objection with which it was assailed. Mr. Vansittart is certainly a writer of no common order: considered as a controvertist, he is a model both to his opponents and his allies; his example has, accordingly, by turns, been recommended by each to the imitation of the other. In the Reply under consideration, Mr. Vansittart has associated, with his characteristic felicity, the soundest sentiments with the purest language. His views are comprehensive, his arguments perspicuous, his style is classically chaste; and his whole composition reflects the united qualities of the scholar, the gentleman, and the Christian.

Referring to the pamphlet itself for a justification of this unexaggerated eulogium, the author will bring under the view of his reader a single extract, as forming an appropriate and animated conclusion to this account of the controversy.

“ Amidst public difficulty and private embarrassment, I see the hand of charity extended to every species of distress, with an extent of bounty, not only unknown to former times, but which would have been incredible to them. I see every where new Institutions forming, yet old Establishments supported; and let it be remembered, that in these noble works, which I trust will rise in remembrance before God on behalf of this nation, the Dissenters claim their full share with the Church of England. I see the ships of Britain, no longer bearing the natives of Africa from their parent soil, but carrying to them the arts of life, and the blessings of the Gospel—I see the Church of England surrounded and assisted by differing, but respectful, and no longer hostile sects, extending the light of truth to the remotest regions of the earth: and when to these considerations

we add the wonderful preservation of the independence and constitution of this nation for so many years of impending danger, amidst the ruin which has swallowed up all the surrounding States, may we not indulge the hope, that the religion of this nation is a portion of that church against which the gates of hell shall not prevail; and this country, a favoured instrument of Providence, in effecting its most sublime and beneficent designs?

“It is indeed an important crisis for the Church of England. Greatness and glory wait on her decision one way. I forbear to state the consequences of the contrary decision which you would recommend: for I trust that the Church *has already decided*, and that the triumphs of the Bible Society, which you already can trace to the enthusiasm of the crusaders, are but the prelude to more extensive triumphs; when this nation shall indeed *take up the cross*—to carry, not the sword, but the Saviour, throughout the world, and when you will be, I trust, not the last to cast away your unfounded apprehensions, and to hail with unmingled satisfaction the opening of new eras of light and truth.”

The period was now arrived, when the transactions of the year were to be solemnly and publicly reported. Those powers of selection and of combination which had been so often employed in the Society's service, were again applied to the voluminous details of its now extended, and still extending, operations; and the result was produced and recited by the Noble compiler, to the members and friends of the Institution, assembled, on the 6th of May, at Free-Mason's Hall, to commemorate its Eighth Anniversary.

So vast was the crowd, and so great the pressure, on this occasion, that many persons of distinction were prevented from taking a share in the business of the day, by the utter impracticability of obtaining admittance. Among these was the Earl of Hardwicke, who attended with the express design of moving thanks to the President; but who was compelled, by the circumstances described, to content himself with making his intention known, and devolving the duty upon another.

The venerable Bishop of Durham, constrained “by prudential motives, respecting health, at his advanced age,” to absent himself from what his Lordship called, “the very interesting annual Meeting of the British and Foreign Bible Society,” assured the Members, that he did not submit to the constraint “without real regret.” The Bishop transmitted, as his proxy, a draft for 50*l.* and accompanied this act of munificence with the following very memorable and important declaration.

“ The Society, from its first institution to the present hour, has had my most ardent wishes for its success. That success has not only far exceeded my most sanguine expectations, but those of its other numerous friends, to a degree unexampled in any other instance in the annals of mankind.”

Considerable effect was given to the proceedings of the day, by the appearance of two new Prelates, from the Irish Bench, the Bishops of Kildare and Meath, who severally addressed the Meeting, in a manner highly interesting and impressive.

The Bishop of Kildare stated the want and acceptability of the scriptures according to the authorized version, not only among the Protestants, but also among very many of the Roman Catholics, in Ireland; and spoke in terms of high commendation, of the exertions made by the Hibernian Bible Society, in Dublin, to meet the acknowledged exigency. The Bishop asserted, that the ignorance which prevailed in that country on the subject of religion, was not to be conceived; and, after many observations to a similar purport, concluded with an affecting appeal on behalf of a people, who needed so greatly the assistance of the Society, and were so prepared and disposed to profit by it.

The Bishop of Meath concurred with the Bishop of Kildare, in representing Ireland as deeply needing the benefit which it was in the power of the British and Foreign Bible Society to impart. His Lordship remarked, that only the skirts of that cloud, charged with fertilizing showers, to which the Noble President had compared the benevolent Society, had yet extended to Ireland. The Bishop concluded a speech, delivered with great dignity and animation, by expressing the warmest satisfaction in witnessing so numerous a meeting, thus cordially and ardently united on an object of so much importance; and by assuring the Members of it, that he should endeavour to impart a similar impression to the Clergy of that diocese which constituted the peculiar sphere of his Episcopal labours.

The Bishops of Cloyne and of Norwich, bore, severally, their testimonies to the utility of the Institution, not only among foreign nations, but also in those particular districts with which they were respectively connected.

The Bishop of Salisbury expressed the cordial satisfaction with which he took a share in the duties of this interesting ceremony; and, in terms of great respect and liberality, proposed a resolution of thanks to the Synod of Glasgow, and to the other Synods, Presbyteries, &c. in North Britain, from which contributions had been received, for their generous aid and support.

These addresses, intermingled with those which were delivered by various speakers, of different ranks and professions, but of correspondent sentiments and feelings, expanded the minds of the auditory, and brought the general merits of the Institution, whose anniversary they were met to celebrate, completely within their view.

What opinion was entertained of it by the country at large, they could be at no loss to understand, when they heard from the lips of their President, that fifty-three Auxiliary Societies had been added in the course of the year; and from their Treasurer, that the united contributions of all the Auxiliaries had amounted to nearly 25,000*l*. Such intelligence was adapted to convey the strongest encouragement; and to impress a conviction, that the means of the Society would continue to augment, in proportion to the extension of the demand for their employment.

It would naturally be concluded, that a body of men convened under circumstances such as those which brought this assembly together, would take pleasure in expatiating over the vast surface of direct and determinate good which the facts, as reported, so strikingly presented. They could not hear of what was proceeding, by their encouragement and aid, on the continent of Europe, in the peninsula of India, and through the countries beyond the Atlantic, without visiting, in imagination, those interesting scenes, in which the feelings of gratitude are expressed, through such a variety of languages and dialects, for the unexpected and inestimable gift of a Bible.

Nor did it escape the observation of the Meeting, that the direct advantages arising from the Society were greatly increased by the beneficial influence which it indirectly exercised, and which so visibly manifested itself, in an improved temper among professing Christians, and in a growing cultivation of brotherly love. They saw, at the same time, in the testimonies which it collected, by its correspondence with different parts of the world, so many depositions from independent and concurring witnesses, to the truth, the power, and the excellence of Christianity.

But the feature which peculiarly distinguished this Anniversary, and which was afterwards observed with equal surprise and satisfaction, was, the utter oblivion manifested throughout of every thing connected with the existing controversy. If ever an excuse could be found for the introduction by casualty, of an allusion to the opponents of the Society, it would have been at a time when the opposition put on a formidable shape, and uttered a menacing tone. But so perfectly had the great subject absorbed all minor considerations; and so completely did the splendour of its triumphs annihilate all fears of re-

sistance, that not an expression was dropped which betrayed the existence of an angry, or even of a controversial feeling.

The whole tenor of the business was such, as to have inclined a stranger to what had appeared before the public, to believe, that in this Institution of pure and vast benevolence, there was (as it seems reasonable there should be) but one opinion and one feeling, throughout the British empire, and the Christian world.*

An elegant author, in a speech before referred to, has expanded this reflection with so much beauty and effect, that his words shall be adopted as the conclusion of this chapter.

“Who, but the Author and Giver of all concord, could have put into the hearts of the children of men a design so beneficial and god-like; so adapted to allay the heats and animosities which have so often disturbed the peace of society, and disfigured our common Christianity? It is like the ‘precious ointment upon the head, that ran down upon the beard: even upon Aaron’s beard; that went down upon the skirts of his garment.’ It is, indeed, a most sacred perfume; and while it is so abundantly poured out in the view of all nations, I cannot but imagine that I see it ascending in clouds of incense to Heaven, grateful to God, to his saints, and to the holy angels; consecrating this happy soil, and drawing down upon it a copious shower of benedictions and blessings. How much unanimity strengthens, and discord enfeebles, the sinews of empire, is too obvious to need to be insisted on; nor was there ever a period in the history of Great Britain, when the former was more to be desired, or the latter more to be deprecated. The Bible Society is a solemn and public recognition, calculated, beyond any event that has yet transpired, to confound infidelity, and to expel from the nation the last relics of that detestable impiety; to shut up every crevice of the infernal pit, and disperse every atom of the pestilential steam. The sophistry of infidels had been successfully confuted by a succession of able writers; they have retired, baffled, from the field, their arrows spent, their ammunition exhausted; and nothing remained but to signalize the victory by a public monument, and to embody the national sentiment, by erecting a public trophy out of the spoils of the enemy. This idea the Bible Society has nobly realized, by taking pledges from the statesmen, the senators, the nobles of the land, of their devoted

* If the reader should perceive a resemblance between the language here employed, and that of the *Christian Observer*, for May, 1812, it may be not amiss to inform him, that the account which appeared in that respectable publication, was furnished by the author.

attachment to the word of God: they have publicly lifted up their voice, and declared, in the face of all Europe, that the Bible is the religion of Great Britain. What lustre does this shed upon our country! It appears the grand seminary of Christian principle: perhaps there is no single moment, night or day, in which some voice does not rise up to heaven in its behalf,—and prayer is the grand key that unlocks the celestial treasury.

“It is not too much to hope, that the attachment to the Gospel avowed by those who have co-operated in the measures of this Society, will be followed by an increased attention on their part to explore its contents, to imbibe its spirit, and to regulate their lives by its precepts; and that thus the interest of vital Christianity may keep pace with the more extensive promulgation of revealed truth. Let our activity in the cause be followed up by an increased spirit of attachment and investigation; let us earnestly desire to taste that bread of life which it is the property of this Society to communicate: then shall we be a happy, because a holy, people; and this will throw around us a greater splendour than Roman or Grecian genius could bestow. Should the sentiments of that Divine Book take possession of the heart, and mould the character of the inhabitants of this country, it would secure to the nation a higher protection than all its military and naval preparations; and even the rocks, with which our isle is girt, would, in comparison, be a feeble rampart against the assaults of our enemy. With perfect composure we leave the decision of this great controversy (and a greater never engaged the attention of mankind) to the arbitration of the Supreme Judge, without the smallest apprehension that we shall be called to an account in that day when the earth and the works thereof shall be burnt up, and the elements shall melt with fervent heat, for having unrolled too widely that volume which discloses to the eye of faith the realities and prospects of eternity. Nor will it be deemed presumption if I affirm, that, in a dying hour, when the interests and passions which now agitate us, shall shrink to their due dimensions, it will afford us more satisfaction, in the retrospect, to have been the friends, than the enemies of the Bible Society.”*

* Hall's Speech at Leicester.

PART III.



CHAPTER I.

1812—13.

THE mass of information which had by this time accumulated, as well from the Reports of the Parent Institution, as from those of its numerous Auxiliaries, was very considerable; and the favourable impression which it made was evinced by effects, not more honourable to the religious and benevolent spirit of the country, than advantageous to the general interests of the British and Foreign Bible Society.

Nor was this favourable impression slightly assisted by the progress of that controversy in which the merits of the Institution were minutely canvassed by the ablest disputants, and both its principles and its operations were subjected to the severest scrutiny.

Towards the close of April, 1812, appeared the long-expected Appendix to Professor Marsh's "Inquiry," in a thick pamphlet of 120 pages, under the title of "A History of Translations which have been made of the Scriptures, from the earliest times, &c. composed chiefly with a view of ascertaining in how many languages the British and Foreign Bible Society has been the means of preaching the Gospel." To this learned, elaborate, and, with all its spleen and unfairness, very useful publication, no direct answer was ever given. This reserve on the part of the advocates of the Institution, was construed, by the tribe of its minor opponents, into an admission of embarrassment, if not of defeat. The fact was, that, in the Professor's Appendix, truth and error were so artfully blended; and so obvious a determination was shown throughout, to *criminate the Society at all events*, that no good was thought likely to arise from such a reply as would have been necessary to expose the perversion of its statements, and the fallacy of its conclusions.

It is not disputed, that partly from zeal, and partly from a defective knowledge of the subject, the advocates of the Institution may have been sometimes betrayed into language which overrated the achievements of the Society ; and that they, from the same causes, may have ascribed to it the merit of having been the first to translate the Scriptures into languages in which the researches of the Professor had enabled him to discover that a translation existed before. Of these inaccuracies (which were much oftener *imputed* than deserved, and for which *individuals*, and not the Society, were accountable) the Professor was not backward to take advantage ;* and though the use

* The disposition of the opponents to *take advantage* of the real or imputed *inaccuracies* in the speeches of the advocates of the Society, and particularly of the Secretaries, has been manifested in a way which will not easily be reconciled with the principles of candour, fairness, or even common integrity. With what truth this is asserted, let the following circumstance declare.

In the Newspaper-report of the speeches at the formation of the Cambridge Society, the Rev. Mr. Steinkopff was described as having spoken in *unqualified terms* of the want of the Scriptures in Germany. On this statement the Margaret Professor grounds a vehement accusation against Mr. Steinkopff, as though he had wilfully misrepresented, and even libelled his country. Now it did happen, that Mr. Steinkopff objected to this report of his speech, a report *he never saw till it appeared in print* ; that he took the earliest opportunity of pointing out its *inaccuracies* ; and that he furnished such statements as were necessary to render it correct. But did the Professor know all this before he published the accusation he had written ? His own note on the passage which contains it shall answer the question.

“ I am aware, that there is *now* in the press a speech of the Foreign Secretary, which I HAVE BEEN DESIRED TO SEE, and which gives a very different account from all that had been said before. But all the other speeches at Cambridge which now have been printed above a month in the Cambridge Chronicle, and have remained uncontradicted by the authors of them, might also, at this rate, be new-modelled in consequence of my objection to them.”

Not only, therefore, was the accusation retained : but, three months after, the Professor has the gravity to charge Mr. Steinkopff (on the same *newspaper authority*) with having praised the Society (and that in the hearing of such men as the Duke of Bedford, and the late Mr. Whitbread) for having “ *translated* the word of God into the *German*, and the ANCIENT GREEK languages !!!”

(See *Marsh's Inquiry*, p. 43, and *Hist. of Translations*, &c. p. 23.)

After such conduct from a Professor of Divinity in the University of Cambridge, the author ought not to be surprised at the treatment which his speech at Ipswich, on a similar occasion, has received from the Curate of St. John's, Hackney. Of this notable specimen of controversial disingenuity, the reader will find some explanation in a letter from the author to the Rev. Mr. Dealtry ; the last paragraph of which, as applying equally to both the cases referred to, may not improperly conclude this note.

“ I forbear saying what I think of the conduct of those who propagate, as authentic, what they derive from unaccredited sources, and who persevere in repeating

to which he turned them was neither the kindest nor the best, yet their detection had its value, were it only for the Biblical information with which it was accompanied.

To so much of the Professor's work as disputed the want of the Scriptures in Europe, and in Asia, but particularly in the former, no other reply seemed to be requisite, than that which the documents contained in the Annual Reports of the British and Foreign Bible Society so abundantly furnished. This species of evidence, it was confidently believed, would from year to year acquire a progressive increase, and give, eventually, to the Professor's representations the most complete and unanswerable contradiction. In what degree this presumption has been justified, it is almost needless to observe. The answers to this part of the Professor's accusation of the British and Foreign Bible Society, have been, and continue to be, written (and that by some of the first authorities) from the capitals of the principal European sovereignties, and from the respective seats of Government in most of the Civil Establishments of British India.

With regard to that portion of the work, not the least considerable, and by far the most laboured, which undertook to settle the balance of credit between the Baptist Missionaries and the British and Foreign Bible Society, (with which Society, it should be remembered, those Missionaries were in amicable communication, and of which, as Members of a Corresponding Committee, they actually formed a part,) this, also, it was thought, might be safely left to that exposure which time and a further developement of facts would quietly and effectually supply. The circumstances recorded in different parts of this narrative will, it is trusted, have placed the conduct of the Society in such a light as to exonerate it from the undeserved, but reiterated charges of disingenuousness and plagiarism in its treatment of the Baptist Missionaries. The crime of the British and Foreign Bible Society consisted in asserting for the members of the Established Church in British India a share in the important work of preparing translations for the natives of the East,—an office from which it was the avowed ob-

accusations which they have had every opportunity of knowing to have been advanced without any just foundation. With such persons, I regret to say, all means appear fair, that can conduce to the accomplishment of their end; and, as I cannot condescend to fight them with weapons like their own, I have thought it my duty to decline that conflict which it has been their object so frequently to provoke."

See Dealtry's Review of Mr. Norrie's Attack, &c. p. 28.

ject of the Professor's argument and exertions utterly to exclude them.*

From what has now been brought under his view, the reader will be able to judge, whether a question of such grave importance, affecting most nearly the vital principle of the Reformation, and, to a certain degree, the maintenance and the propagation of Christianity in general, could have been agitated by persons of such station and talents, and with such mutual earnestness, perseverance, and detail, without increasing considerably the interest excited by the Institution to which these discussions referred. The fact was, that the protraction of the controversy, however injurious to the peace of individuals, had the effect of rousing and enlightening the public mind, and of tending materially to augment both the number and the returns of Auxiliary Societies in different parts of the kingdom.

Another cause of the increased impression, which has been observed as characteristic of this era of the Society, was the prodigious distribution of certain minor publications, adapted to explain its principles, and to confute the objections which, under different forms, were industriously circulated with a view to its prejudice, and, were that possible, to its extinction. This plan, which was devised and conducted by Richard Phillips, Esq. consisted in selecting such speeches, addresses, or other compositions, as were considered to be popular and impressive, and dispersing them, by means of a private subscription, in those parts of the country which required to be brought into a state of excitement, or to be fortified against the influence of sophistry and misrepresentation.

* "These are the men" (viz. the *Baptist* Missionaries in India) "who are best qualified to *complete* the design, so nobly begun, and hitherto so successfully performed."

Marsh's History of Translations, &c. p. 75.

In the same spirit is the following observation, relative to *another* class of *Dissenting* Missionaries:

"Should any attempt be made to translate the New Testament into any modern language or dialect of Africa, no men can be better qualified for the task than the Missionaries who are now employed by the London Missionary Society."

Id. p. 97.

Of so much importance did it seem to this learned writer to suppress the British and Foreign Bible Society, that, with a view to its accomplishment, he did not hesitate to sacrifice *the influence of the Church of England*, in providing orthodox versions of the Scriptures, both for Asia and Africa.

To these causes,—the regular publications of the Parent Society and its Auxiliaries, the productions arising out of the existing controversy, and the minor pieces thrown into circulation by private liberality; all co-operating in their several degrees,—we are to ascribe, under the blessing of Providence, that rapid growth of the Institution which exhibited, between its eighth and ninth Anniversary, an addition of seventy-five new Establishments to the number of its Auxiliary Societies, and an advancement of its income through that channel, from 24,813*l.* 5*s.* to 55,099*l.* 3*s.* 10*d.*

“The History of Translations,” &c. was soon after succeeded by its promised sequel, in which, under the form of a Letter to the Right Hon. N. Vansittart, the Professor gives what he considers “an Answer,” not only to that gentleman’s “Second Letter,” but also “to whatever is argumentative in other pamphlets written to the same purpose.” Scarcely had this pamphlet found its way into circulation, when a hero of another description stepped forth to break a lance with the champions of the Society. The uniform in which this assailant appeared was that of the Established Church, and the cause which he professed to maintain was that of the Society for Promoting Christian Knowledge; but the course which he took was, certainly, not such as to deserve the gratitude of either. His predecessor in the field had contended, that in giving the Bible the Society gave *too little*; the object of this assailant was to prove, that in so doing the Society gave *too much*. The whole Bible ought not, in his opinion, to be given to the bulk of the people. “Some of these books” (*viz.* of the Old and New Testament) “are,” it seems, “exclusively fit for the meditation of the learned; and others, though comparatively forming a small portion, are equally important to the vulgar and to the well-informed.” How small that portion is, which, according to the judgment of this author, it would be useful or even safe to commit to general distribution, may be learnt from the following extraordinary statement:

“Out of sixty-six books, which form the contents of the Old and New Testament, not above seven in the Old, nor above eleven in the New, appear to be calculated for the study or comprehension of the unlearned.”*

Against this attack, which threatened to reduce the Bible, in the hands of the common people, to less than one-third of its former di-

* Thoughts on the Utility and Expediency of the Plans of the British and Foreign Bible Society, by Edward Maltby, D. D. &c. p. 19.

mensions, the British and Foreign Bible Society, or rather Christianity itself, was very ably defended by the Rev. J. W. Cunningham, Vicar of Harrow, a gentleman from whose eloquent exertions on so many occasions, the British and Foreign Bible Society has reaped such eminent advantages. The following passage may serve as a specimen of the tone in which this able defence was conducted.

“The design of God, as to the universal diffusion of the Scriptures, may be inferred from the use made of them by Christ himself. In his conferences with various classes, learned and unlearned, of his countrymen, his free and frequent quotations from almost every part of the Old Testament, involve a supposition, both that all classes were acquainted with them, and that they were designed for the use of all. He quotes the Old Testament, not merely to the philosophic Sadducee, to the precise Pharisee, and to the learned Scribe, but to the multitude on the Mount. Nor was he likely to quote the Scriptures to men unacquainted with them; nor is the popular thirst for sacred knowledge so intense, that they were likely to have sought it even in an interdicted book. Under the Jewish economy, then, it is evident, that the Bible was no esoteric work, the exclusive property of the high and learned; and is there any thing in the genius or practice of Christianity which proclaims it designed to abridge the liberties, and dam up the religious privileges, of the lower orders? Is the book which the Lamb died to unseal, now to become a sealed book to the mass of the people? Is this a feature of our emancipation from Jewish bondage—this the freedom wherewith the Son hath made us free?”

To the “Observations” of Mr. Cunningham, the author who had provoked them made no reply. He was not perhaps aware of the mischievous consequences of his theory, till he saw them so acutely exposed; and he very judiciously abandoned his pamphlet to the fate it deserved, and which, in the hands of Mr. Cunningham, it could not be expected to escape. If Dr. Maltby had not shown his respect for Christianity by a work* of no ordinary merit, in its illustration and defence, he would have laid himself open to the suspicion of no very friendly designs towards our holy religion, and the Institutions by which it is promoted. But, in fact, the cause of the Society is that on the side of which the Scriptures, and every Church which professes to be founded upon them, are decidedly ranged; and they who will oppose it, can find no other weapons to employ against it

* “Illustrations of the Truth of the Christian Religion,” published in 1802.

than such as "have been undeniably forged in the camp of the Philistines."

The Reply of Professor Marsh to Mr. Vansittart, and to all his opponents, was in the mean time obtaining an active circulation, and keeping alive the spirit of opposition on that principle of objection which the Professor claimed as exclusively his own—the danger to the Established Church from the neglect to give the Prayer-Book with the Bible. But the masterly speech of the Rev. Robert Hall, from which so large quotations have been made, together with the several publications of Mr. Dealtry and Mr. Vansittart, had so thoroughly subverted the whole ground of this theory, that the antagonists of the Professor, with only one exception, contented themselves with the defence which had been made, and left him in possession of all the advantage he could derive from the circulation of an unnoticed reply.

The exception to this forbearance was in the case of the Rev. W. Otter,* who, while he viewed the objection of the Professor as fairly argued down, yet considered his pretensions to have given "an answer to all the arguments in favour of the British and Foreign Bible Society," as demanding further animadversion. Speaking of the Professor's reply, Mr. Otter observes, "It is addressed to Mr. Vansittart, in answer to his second letter; and had he thought proper, in his publication, to confine his pretensions to the object I have stated, the advocates of the Bible Society would have been contented to rest the merits of their case upon the present merits of the controversy. But when he affects to include in it all that is argumentative in other pamphlets; when he declares to the world that he has replied to arguments, many of which he has not even touched upon; and pretends to give answers, where, in fact, he has only bestowed reproaches; it is a duty I owe myself, as well as the cause I have undertaken to defend, to remove, as far as lies in my power, the misapprehension likely to be produced by it."

Under the impression described in this passage, Mr. Otter published his "Examination of Dr. Marsh's Answer to all the Arguments in Favour of the British and Foreign Bible Society," a performance, which, for closeness of reasoning, perspicuity of diction, and candour of spirit, deserves to be classed with the best productions to which this fruitful controversy has given occasion. The conclusion of Mr. Otter's pamphlet is at once so serious and so just, that it will be adding to the value of these pages to give it insertion.

† Rector of Chetwynd in Shropshire, and late Fellow and Tutor of Jesus College, Cambridge.

“ Being now about to quit the discussion of this subject, I trust for ever, I shall take my leave, with an observation which I conceive to be important. The manner in which we have been attacked has subjected us to considerable disadvantage. If we had been challenged to state the good done by the Bible Society, our answer would have been short, simple, and impressive,—we make known to all the world the word of God. But, in the course of our defence, we have been compelled to enter into details quite foreign to the views of our Society; and sometimes induced to dwell upon advantages by no means important to its cause, and never, perhaps, in the contemplation of its founders; while the real object, and the genuine merits of the Institution have been kept, as it were, in the back ground, and never insisted upon as they deserve. Hence it is to be feared that the public attention has been often fixed upon the wrong place; it has been withdrawn from that which is essential, and diverted to that which is incidental. With whatever success, therefore, we may have vindicated our claim to an increase in the circulation of that Liturgy which we are accused of neglecting,—however clearly we may have made it appear that our conscientious co-operation with Dissenters in this salutary work, will lessen the evils of dissent, and thereby contribute eventually to strengthen and consolidate that Establishment which we are said to undermine; we beg it always to be remembered, that none of these form, either wholly, or in part, the ground upon which we rest the claims of the Society to public attention; they are not the object of its triumph; that object is beyond all comparison, and above all praise; it is the word of God, and the power of God—the “ pearl of great price,” which the merchant in Scripture is said to have purchased at the expense of all he possessed—the fountain of all true wisdom—the book of eternal life. To have contributed, in the smallest degree, whether in support of the principle, or in aid of the practice of this Society, will ever be to me a source of pleasing reflection, full of that joy which no man taketh from me, while living; and pregnant with a hope, which will not, I trust, desert me when I die.”

Having said thus much in general on the causes, both direct and auxiliary, which contributed to the domestic prosperity of the Institution, it will now be proper to resume the narrative of its foreign transactions, reserving the particular circumstances which evince that prosperity, for a more regular and detailed consideration.

Of those measures which respect the foreign department of the Society, the first in order, and certainly not the last in importance, was, the tour undertaken and performed by the Rev. Mr. Steinkopff,

at the request of the Committee, and with the design of promoting, more extensively, the object of the Institution on the continent of Europe. In furtherance of this design, the Committee placed the sum of 2000*l*.* at Mr. Steinkopff's disposal, while prosecuting his tour; and, under their direction, his Brother-Secretaries imparted to him a resolution expressive "of the entire confidence which the Committee reposed in him, and the complete discretion with which they invested him." The more particular import of those instructions, was to make him the fully-accredited agent of the British and Foreign Bible Society; to authorize him, wherever he should go, to hold out the completest encouragement to the formation of Bible Societies; to supply such wants of the Scriptures as might appear to him to require immediate attention; to purchase such books for the Society's use as he might consider important; and, generally, to take all such steps, in its name and behalf, as might seem in his judgment calculated to promote the accomplishment of its object.

Thus commissioned and instructed, Mr. Steinkopff entered upon his journey on the 12th of June; and, after an absence of nearly six months, during which time he visited many important stations in Denmark, Germany, and Switzerland, he returned to England on the 6th of December.† For the interesting particulars of this tour, the reader must be referred to Mr. Steinkopff's official statement in the Society's Ninth Annual Report, and to his "Letters" from the Continent,—a volume, which, for the simplicity, benevolence, and devotional amenity, with which it is written, deserves to be universally perused.

The reader will scarcely need to be reminded, that the period in which Mr. Steinkopff embarked in this benevolent undertaking, was a crisis of extraordinary peril and embarrassment. That portion of the Continent through which he had to travel, was under the jealous tyranny and vigilant inspection of Napoleon Bonaparte, the implacable enemy of that country in the charitable service of which our traveller was despatched. But, fortified against alarm by a consciousness of the excellence of his cause, and the purity of his motives, he went out in faith, and returned in safety. On this subject Mr. Steinkopff shall be the interpreter of his own feelings.

* The whole sum expended by Mr. Steinkopff, in Grants of Money, and Bibles and Testaments, was 2712*l*. 10*s*.

† A report having got into circulation that "Bonaparte countenanced the object of Mr. Steinkopff's tour," it may not be unimportant to observe, that *no such countenance was given or applied for*; nor is it known to the Committee, what were the sentiments of Bonaparte respecting the object of their Institution.

“My journey to the Continent, on account of its present political state, was an arduous and difficult undertaking; indeed I felt it such: but, trusting in the almighty power and protection of God, and the purity and excellence of the cause in which I was engaged, I cheerfully proceeded; and, blessed be His Name, my confidence in Him was not disappointed. I have been most mercifully preserved, both by sea and land, by day and night; and though my way often seemed hedged in with thorns, yet difficulties have been removed, dangers averted, passports obtained, and channels for usefulness opened, in a way that has greatly strengthened my faith in the special providence of God. Had it been a time of peace, and could I have acted quite freely and openly, I might have extended my tour still farther, and have reasonably expected a greater proportion of success; but though I could not do all I wished, I thank God that my feeble exertions have not been quite in vain.”

“Thus much” (adds Mr. Steinkopff) “my conscience bears me witness, that, in the whole of this dangerous, yet blessed journey, I have never lost sight of its primary design, the promotion of the glory of God, the spreading of his holy word, and the furtherance of the best interests of the Society.”

The services of Mr. Steinkopff were (as might reasonably be expected) justly appreciated by that body at whose instance he had sacrificed his convenience, hazarded his liberty, and even endangered his life. At a Meeting of the Committee, in which Lord Teignmouth presided, Admiral Lord Gambier, and the learned Dr. Adam Clarke, charged themselves severally with moving and seconding a resolution of thanks to Mr. Steinkopff for this valuable service. In conveying their thanks, the Committee stated, as their unanimous determination, “that the result of Mr. Steinkopff’s journey to the Continent had fully justified the expectations which induced the Committee to request him to undertake and perform it: that the various communications made by Mr. Steinkopff to societies and individuals respecting the nature, object, and operations of the British and Foreign Bible Society, had contributed materially to increase their attachment to the Institution, strengthen their confidence in its wisdom and liberality, and animate their exertions for extending the circulation of the Holy Scriptures: that by his judicious dispensation of the funds entrusted to him, Mr. Steinkopff had fulfilled the wishes of the Committee, in supplying the spiritual wants of numerous poor and destitute Christians, promoting the formation of new Bible Societies, and assisting the measures of those already in existence: and, finally, that the proceedings of Mr. Steinkopff had been conducted with a zeal and

discretion eminently calculated to give the most favourable impression of the British and Foreign Bible Society; to enlarge and strengthen its external relations; and thus to facilitate the accomplishment of its object, the distribution of the Holy Scriptures in the widest possible extent."

To this testimony, the justice of which was fully established by the documents exhibited to the Committee, many of the transactions which we are now to record will be found to lend a very satisfactory and decisive confirmation.

In entering upon an account of the Society's affairs, either as administered by itself, or by the Societies in connexion with it, on the continent of Europe, little occurs at Berlin and at Stockholm to interest and detain the reader's attention. Of the Societies established in each of these capitals, it may be sufficient to say, that they continued during this year to prosecute their labours with their accustomed simplicity and diligence; and that their means were recruited, as new occasions for the employment of them arose, by liberal supplies from the funds of the British and Foreign Bible Society.

No Establishment had yet been effected within the Danish dominions, exclusively for the circulation of the Scriptures. The Fühnen Society had unquestionably exerted itself according to, and even beyond, its ability; and something considerable had been added to its stock by a discretionary grant on the part of Mr. Steinkopff; but so narrow was the foundation, and so scanty were the resources, of this insular Society, that little comparatively was to be expected from its most vigorous and enterprising exertions. A Bible Society, therefore, in the capital of Denmark, was felt to be an important desideratum; and the circumstances of this year put on an aspect which encouraged the hope, that this desideratum would ere long be supplied.

The visit of Mr. Steinkopff to Copenhagen, the information which he had it in his power to impart, respecting the nature and proceedings of the British and Foreign Bible Society, and the encouragement which he was authorized to hold out to the formation of similar Societies, contributed materially to increase the impression already made in favour of this great object, on the minds of several persons of distinction, both lay and ecclesiastical. Among these, the principal was the Right Rev. Dr. Münter, the Bishop of Zealand, a man of high reputation for talents, learning, and piety. This prelate, it appeared, had long entertained a very favourable opinion of the British and Foreign Bible Society; and, as early as February, 1810, had addressed a communication to its Members, through his Grace the Archbishop of Canterbury. Understanding from Mr. Steinkopff that no

such communication had been received, and, further, that Lord Teignmouth was the President of the Society, the Bishop took an early opportunity of addressing to his Lordship the following explanatory and most gratifying letter :

“ My Lord,

“ When I was informed that the Society established in London for spreading the knowledge of the Holy Bible, and of that religion of which it is the sacred depository, animated by a zeal which does it so much honour, had kindly printed the New Testament in the Danish language, in order to distribute copies of it to the prisoners of war of my nation, I hastened to convey to his Grace the Lord Archbishop of Canterbury, whom I supposed to be a Member* of the above-mentioned respectable Society, the expressions of my lively gratitude for a kindness of which my heart feels all the obligation. For this purpose I employed, as my channel of communication, the Rev. Mr. Rosing, at that time Pastor of the Danish Congregation in London, which forms part of the diocese confided to my superintendence. I know not whether my wishes, in this respect, have been executed ; but be-

* About the time when the British and Foreign Bible Society printed the Testament, the Society for Promoting Christian Knowledge printed the Hymn-Book, for the use of the Danish prisoners of war. The Bishop of Zealand, desirous of expressing his gratitude to each of those Societies, and concluding, from the nature of their object, and their mutual congeniality, that the Head of the English Church was the Patron of both, acted very naturally, in addressing his thanks through that high and venerable quarter. This sentiment is so admirably expressed in the letter itself, that the reader will be pleased to see it in the following brief extract :

“ Cum enim ignarus essem virorum optimorum, quibus cura utriusque Societatis regendæ hoc tempore commissa sit, TE, Præsul eminentissime, quocum Episcopatus curæque gregis Christiani fraternum mihi intercedit vinculum, literis hisce adire non dubitavi: veniam facile me impetraturum ratus, si TE, eâ, quâ par est, observantiâ, etiam atque etiam rogarem atque obsecrarem, ut pro tua humanitate, utriusque Societatis sodalibus, quorum eximium TE esse decus haud est dubium, quantum summo illo erga cives nostros beneficio tacti affectique simus, eo, quo polles, eloquio exponere atque testari benigne velis.”

“ As I had not any knowledge of those excellent men to whom the charge of directing these Societies is committed, I have not hesitated to address you, most eminent Prelate, with whom I am connected in the bond of mutual Episcopacy, and superintendence of the Christian flock. I feel persuaded you will readily forgive me, if, with all due respect, I earnestly request and beseech, that you will kindly assure the members of both those Societies, of which your Grace is, no doubt, the principal ornament, how much we have been impressed and affected by their very great kindness towards our fellow-citizens.”

ing now informed, my Lord, that it is your Lordship who presides over this worthy Association of zealous Christians, I do myself the honour of addressing myself directly to you ; and in sending you, my Lord, a copy of the letter which I had the honour of writing to the Lord Archbishop of Canterbury, I venture to offer to you the purest, and most heartfelt thanks, as well for the kindness which I have just mentioned, as for the very recent impression and distribution of the New Testament in the Icelandic and Laponese languages ; information and copies of which I have received from the Rev. Mr. Henderson.

“ Be pleased, my Lord, to become the organ of my gratitude to the Society of which you are the worthy President. Be pleased to assure them that, whatever be the distance which separates our countries, and whatever be the circumstances which influence our nations, the bond of our holy religion unites us as brethren ; and that the kindness experienced by our fellow-countrymen detained in the prisons of your empire, or removed far from us by the ices of the north, will be always regarded by us as a good work, imposing upon us the sacred duty of cherishing for ever in our hearts those sentiments of gratitude and esteem which Christian virtue, naturally beneficent, could not fail to inspire.

“ Such are, my Lord, my sentiments for you, and the Society over which you preside. Accept the homage of them ; and be pleased to believe, that *we shall never cease to accompany you with our sincerest wishes, that the Lord may deign to shed his benediction on your pious and generous efforts*, which tend solely to the glory of his name, and the welfare of our fellow-creatures.”

Another circumstance, which, from its decisive character and probable tendency, was considered more especially to favour the hope of a Danish Bible Society, was the permission granted by his Majesty the King of Denmark, in August, 1812, to the Rev. Ebenezer Henderson, to reside at Copenhagen, for the purpose of completing the Icelandic Bible. This permission, which was granted at the suit of the Royal Chancery, and through the good offices of H. F. Horneman, Esq. a Danish Member of the Committee of the British and Foreign Bible Society, was accompanied with a notice, that in consideration of his object, Mr. Henderson should be allowed, while resident at Copenhagen, every privilege it might require ; among which, not the least valuable, was, an unrestrained correspondence.

Such a concession to the subject of a nation with whom his Danish Majesty was at war, evinced at once a liberal spirit, and no light respect for the cause in favour of which this royal indulgence was

granted: and the medium through which it was acquired, adds another to the many evidences of the wisdom of that part of the Society's constitution, which requires that one-sixth of its Committee shall consist of foreigners resident in or near London.

The continuance of Mr. Henderson at Copenhagen, under the circumstances of peculiar accommodation which have been described, was very advantageous to the primary object contemplated by the friends of the Scriptures, both in London and in Copenhagen—the printing of the Icelandic Bible. The Testaments in that language had been judiciously distributed among the inhabitants of Iceland, under the direction of the principal Clergy, who all concurred in testifying the eagerness and gratitude with which the people received this book, for which (to use the language of Dean Magnusen) “they had long panted.” “You may conceive, Gentlemen,” adds this pious dignitary, “how joyfully the copies of the New Testament were received here, from this circumstance, that the whole number destined for sale was instantly disposed of, eagerly bought, and spread over the neighbourhood. This being the case, you may rest assured that more copies, if they can be had, will call forth an unabated desire in old and young, to possess and read the Holy Bible.”

In such a state of things, it was felt that the opportunity for completing this act of kindness should be diligently improved. The printing of the whole Bible was therefore advanced with all proper expedition: 5000 extra Testaments were added to the original order of that number of Bibles; and Mr. Henderson availed himself so discreetly of the intercourse afforded him with persons of influence, during the performance of this work, as to see, before he quitted Denmark for Iceland, after the completion of his task in 1814, a foundation laid in Copenhagen for a Bible Society, under the royal sanction, for the whole kingdom of Denmark.

Of the Basle Society very pleasing intelligence was received, both as to their progress in printing the German Scriptures, and in their exertions of a general nature. The most interesting particulars were those which described the good effect of their services towards their brethren in Paris, and their own countrymen in the Grisons. It appeared that two of their number proceeded, as a deputation, to Paris, in November, 1812, and were enabled to lay a foundation for a Bible Committee in that capital. This deputation had also ascertained, that most of the Bibles and Testaments sent by their Society to Paris, had been dispersed, and received by Catholics as well as Protestants, with much eagerness and gratitude. It also appeared that the attention paid by this Society to the spiritual welfare of the Gri-

sons had excited a spirit of co-operation among the inhabitants ; and that the result had been the formation of an Auxiliary Bible Committee at Chur, the capital of that Canton ; an establishment by which the printing of the Romanese Scriptures would be in future considerably facilitated. How acceptable the New Testaments, printed in those dialects, were to the Romanese part of the Grison population, (which constitutes two-thirds of the whole,) may be learnt from the warmth with which one of their pastors expresses "the grateful sentiments of his countrymen ;" and assures the British and Foreign Bible Society, in their name, that it has "performed a most charitable work for his native country, and gladdened the hearts of many lovers of the pure Gospel of Christ."

The interview which Mr. Steinkopff had with the Bâsle Society elicited much satisfactory information, and led to arrangements for printing and distributing the Scriptures on a more extended scale than had hitherto been employed or contemplated. The termination of this interview exhibited a most interesting scene : the President (the venerable Superior of the Bâsle Clergy, Antistes Merian, then in his 80th year) rose, and addressed Mr. Steinkopff in the name of the Committee ; expressed their high gratification in this interview, which had drawn the bond of union, before subsisting between the two Societies, still closer ; and requested him to convey the warmest thanks of their body to the Committee, and to all the Members of the British and Foreign Bible Society ; and to assure them, that the impression of the kindness and generosity of their British fellow-Christians would never be effaced from their memories and their hearts ; that the good already produced by the exertions of the British and Foreign Bible Society was incalculable ; and that the blessing of God would most assuredly rest on the Institution, and the nation which had given rise to it.

Zurich became, also, in the course of this year, the seat of a Bible Society. Previously to the arrival of Mr. Steinkopff in this part of Switzerland, the Head of the Clergy, Antistes Hess, had, together with the Ecclesiastical Council, directed an inquiry to be made, through the Clergy of that Canton, into the wants of the people with respect to the Holy Scriptures. Availing himself of the good disposition manifested on every hand, in consequence of the discoveries to which this inquiry had led, Mr. Steinkopff encouraged the plan of a Bible Society, by grants proportioned to the circumstances of the people, and the dimensions of the sphere which it was likely to occupy. The effect of this encouragement was the formation of the Zurich Bible Society, in the month of September, 1812, and the adop-

tion of such measures as would not only provide for the immediate exigency, but lay at the same time a solid foundation for a regular and permanent supply.

The impression conveyed to the mind of the venerable and enlightened ecclesiastic, Antistes Hess, by the grant of 250*l.* in aid of this infant Institution, was very happily described in a letter of thanks, not more remarkable for the excellence of its sentiments than the purity of its diction. The spirit of the following extract is so congenial with that of the British and Foreign Bible Society, through all its ramifications and alliances, that it will be read with pleasure, though under the disadvantage of a translation, by every member and friend of the Institution.

“ Among the greatest advantages and consolations which God has vouchsafed to us in these days of general calamity, we may justly reckon that remarkable zeal and concurrence on the part of so many followers of Christ, especially throughout Britain, in propagating and recommending the use of the Sacred Oracles. We seem to witness the return of those ancient times immediately succeeding the apostolical age, when all who favoured the Christian cause, in every part of the world, strenuously promoted and encouraged among their adherents the reading and the study of the Sacred Scriptures. When I reflect on these things, my mind is often cheered by the pleasing recollection of that fraternal intimacy and epistolary intercourse which formerly subsisted between my predecessors, of happy memory, especially Bullinger, and the most pious and learned pastors and prelates of the British church. How much the propagation of pure evangelical doctrine was indebted to that friendly communication, on this most important subject, is felt by all who, ‘taught of God,’ or imbued by Christ himself with a relish for sacred doctrine, know what it is to *draw from the fountain*, and how wide the difference is, between the pure acknowledgment of the truth, and that which is derived from every other source. God grant, that this *new* union among so many lovers of Christian truth, may daily take deeper root; in order that it may minister largely to the growth of that holy and venerable church, which our most gracious Saviour has reserved to be built up for himself in these last days; thereby fulfilling his own declaration: “There shall be one fold and one shepherd.”*

* The original is as follows:—

“Inter maxima certe ætatis nostræ, tot calamitatibus obnoxie, commoda, malorumque lenimina divinitus concessa referendum est memorabile illud tot Christi cultorum, per Britanniam præsertim, in propagando et commendando divinorum oraculorum usu studium et consensus.

Such was the progress made in Switzerland, and particularly in those portions of it contiguous to the German provinces. Considerable advances were also made, through the instrumentality of the Foreign Secretary, towards the actual establishment of Bible Societies, or a preparation for their future establishment, in Wurtemberg, Saxony, Holstein, and Swedish Pomerania. The full attainment of these objects, retarded in different degrees by the vicissitudes of a war, glorious in its issue, but disastrous in its course, did not take place till after the period to which this sketch of the Society's History is limited. Some progress will be recorded among the transactions of the ensuing year; and for the present it may suffice to have glanced at them in this general and cursory manner.

But we must not pass so lightly over the state of the German Catholics, and the symptoms evinced of that disposition which it was the design of the British and Foreign Bible Society to excite and cherish among them.

Among the facts ascertained by the Foreign Secretary, in reference to this very interesting point, it clearly appeared, that the Bible Institution at Ratisbon, and other Catholic Depositories, had furnished a very considerable supply of New Testaments to the Christians of that persuasion; and it is worthy of remark, as illustrating the prudence of the distributors, and the zeal of the receivers, that out of 27,000 copies disposed of by the Ratisbon Institution, only 100 were gratuitously bestowed. The total dispersed in Catholic Germany, chiefly, if not altogether, in consequence of the impulse given by the British and Foreign Bible Society, was computed, in the summer of 1812, to amount to no less a number than SIXTY THOUSAND. Such a

“Rediisse quodammodo videntur tempora prisca, apostolico ævo propiora, quibus per omnem fere terrarum orbem, qui rei Christianæ favebant, literarum sacram lectionem studiumque provehere, suisque commendare summâ curâ nitebantur. Quæ mihi perpendenti jucunda sæpe subiit animum recordatio familiaritatis illius fraternæ, necnon commercii epistolici, quod olim prædecessoribus meis beatæ memoriæ, Bullingero imprimis, intercesserat cum Britannicæ ecclesiæ pientissimis eruditissimisque pastoribus atque præsidibus: quorum cum nostris in re gravissima amico consensui quantum debuerit ipsa purioris evangelicæ doctrinæ propagatio, constat inter omnes, qui, quid sit *e fontibus haurire*, quantumque distet inter puriorem hanc veritatis agnitionem, et quamlibet aliam undecunque haustam, ipsi norunt, utpote Θεοδιδασκῶν, seu Christo ipso duce suavissimo sanctionis doctrinæ sensu imbuti.

“Faxit Deus, ut et *novus* iste tot Christianæ veritatis amatorum consensus altiores in dies agat radices; ut lætiora jam inde incrementa capiat ecclesia illa sanctior et augustior, quam ipse sibi novissimis hisce temporibus, instaurandam reservavit benignissimus Soter, effati sui etiamnum memor: γενήσεται μία πόλις, εἰς ταύτην.”

distribution, in little more than four years, is certainly a phenomenon in a Catholic country, and one in which true Christians of every denomination will find just occasion to rejoice.

But about the period to which this part of our narrative refers, a new labourer presented himself to notice, and claimed, through the channel of its Foreign Secretary, the attention and assistance of the British and Foreign Bible Society, on behalf of the German Catholics. This labourer was the Rev. Leander Van Ess, who, together with his brother, had produced a translation of the Testament from the Greek, which the first Protestant Clergymen at Dresden and Zurich* concurred with respectable authorities among the Roman Catholic Literati, in recommending, as exhibiting a pure and correct version of the sacred original. This Catholic Professor of Divinity (for to that office he had been recently appointed in the University of Marburg) described the solicitude of the people to obtain the Scriptures, as exceeding not only his means of supplying them, but almost any conception which the most sanguine mind could ever have entertained.

"It is true" (he says) "that the New Testament is pretty well distributed in our circle; but what are a few copies among so many? They are like the five loaves among those 4000 that lay at the feet of the Lord: may the great Head of the Church multiply this heavenly bread, as he once did the earthly, to the satisfying of all." "The fields" (he continues) "are more and more ripening for the harvest, by the increasing oppression of the times. All earthly comforts are vanishing from the children of men: ill-treated, plundered, and heavy-laden as they are, their eyes full of tears look for refreshment and comfort towards the realms above, where alone they are to be found. This is the time to work; the hearts of men, humbled and softened, are more accessible to divine light and truth; they are opening, like the dry ground that languishes for the fertilizing shower: their eyes desire to see the salvation offered to them in the word of God."

And again, with a degree of importunity, truly affecting, he urges his suit in the following terms:

"For Christ's sake, I entreat you to let me have a number of our New Testaments for distribution. My sphere of usefulness is extending more and more: many worthy Clergymen of our church join themselves to me; who, with the most lively zeal for the cause of God,

* The late Rev. Dr. Reinhard, first Chaplain to the Court of Saxony, and the present venerable Superior of the Zurich Clergy, Antistes Hecce.

assist me in my endeavours to do good. My request is for the highest and best gift; even for the Scriptures of truth, which are able to make men wise unto salvation."

The consequence of an appeal, at once so reasonable and so earnest, was an immediate allotment of 200*l.* on the part of the Foreign Secretary, to enable this excellent Catholic to distribute 3000 copies of his Testament, under a condition, (with which he cheerfully complied,) that the few notes accompanying his own impression should be struck out from that which was to be printed and circulated at the expense of the British and Foreign Bible Society. In his letter of acknowledgment for this "benevolent aid," the Professor observes, "I need not repeat, with what a blessing it has pleased God to accompany the reading of my New Testament: I will only add, that in the place of my residence, and all the country round, *a lively desire to read the word of God is increasing among the Catholic people*; the blessing of which becomes daily more evident. *The prejudices of our Clergymen against Laymen's reading the Bible, are gradually disappearing: many begin even to promote its dissemination.*" To this statement, not more gratifying than extraordinary, may be added the testimony of the Rev. Regens Wittman, Director of the Catholic Institution at Ratisbon. "I discover" (says the Director, alluding to the people of his own communion) "an increase of genuine Christianity. The minds of many are changed for the better; they pray more earnestly; they renounce the world. O that the number of pious conscientious clergymen might increase among us! Indeed, I have the confident hope, that the Lord of the harvest will send more faithful labourers into his harvest. He can never leave the flock of his sincere followers: he will provide it with good shepherds: then the reading of the Bible will become still more general."

These authorities are cited, to prove, that a spirit both of reading and distributing the Holy Scriptures continued to spread among the Roman Catholics in Germany; and they show, at the same time, the near connexion there is between attachment to the Bible, and the prevalence of vital religion. There is something so delightful in tracing the progress of this zeal for the Scriptures, where for ages we had been taught almost to despair of finding it, that the author cannot refrain from calling one more Catholic witness before taking leave of the subject.

"There remains" (says a Catholic Clergyman in Munich) "thousands, and tens of thousands, both in towns and in the country, who are entire strangers to this holy book; thousands, and tens of thou-

sands, who, having become sensible of its value, wish to possess it. Surely here is ample scope for noble benevolence, for Christian zeal. Every possible exertion ought to be used, that the word of the Lord may run and be glorified ; that it may fill all countries, all towns, all villages, all houses, all hands, and, what is still more---all hearts."

But the occurrence which particularly distinguished the continental transactions of this year, and will render it memorable to the latest posterity, was, the formation of a Bible Society in the capital of Russia, under the designation, first, of the St. Petersburg, and afterwards of the Russian Bible Society.

The mind of the reader has been, to a certain degree, prepared, not only to expect this occurrence, but also to anticipate some at least of those measures by which it was accomplished. Such was not, however, the case with the conductors of the British and Foreign Bible Society. Apprized, as they were, of all the circumstances which have been described, as indicating the favour of the Court of St. Petersburg towards their object in Finland, they neither did, nor could, infer sufficient encouragement, to authorize the hope of such an Establishment as that which they were soon to witness. In fact, a Bible Society at St. Petersburg was so extraordinary an acquisition, and between the design and the attainment of it so many and such serious difficulties might be supposed to intervene, that there was nothing in the ground hitherto obtained, or the means yet acquired, which could either justify or inspire the expectation of such an event. It does, however, now appear that the ground obtained was sufficient, and that the means and instruments, inadequate as they seemed, were precisely those which it was the intention of divine Providence to employ, in order to dispose one of the most powerful Monarchs in the world, to patronize an Institution in his capital, for dispersing the Holy Scriptures, in their respective languages, among the several nations included within the boundaries of his empire. The origin of this Institution shall now be particularly described.

Early in the year 1812, Mr. Paterson was led to take into consideration a journey to Petersburg, in order to accommodate the wishes, and promote the interest of the Abo Society, by superintending the preparation of types for the proposed edition of the Finnish Bible. Many circumstances concurred to recommend this step, as leading to a speculation beyond the immediate object for which it was suggested.

The Cabinet of Petersburg had testified its friendship towards the designs of the British and Foreign Bible Society in a manner the most

generous and unequivocal. The evidence of this friendship had been strengthened by the testimony of Baron Nicolai,* the Russian Ambassador at Stockholm; and by the lively interest which that Nobleman spontaneously took in the concerns of the Society, and its introduction into the Russian empire. Add to this, that the Rev. Mr. Pinkerton, at that time resident in the vicinity of Moscow, had addressed to Mr. Paterson an encouraging letter, inviting him to repair to Petersburg, in the prospect of something being likely to be soon attempted in Moscow for the advancement of the general cause.

Under the influence of these considerations, and with the decided approbation and countenance of the Societies both in Stockholm and London, Mr. Paterson took his departure for Petersburg, where he arrived on the 5th of August, 1812. On the 23d of that month he had an audience of Prince Galitzin, the Minister of Foreign Religions, through a letter of introduction from the Bishop of Abo; and though the object of the interview was professedly confined to the casting of types for the Finnish Scriptures, yet enough was said by the Prince, in the course of the conversation, to demonstrate his Excellency's good opinion of the British and Foreign Bible Society, and his willingness to promote its benevolent designs among the Protestants resident in different parts of the empire.

Impressed with this reception in so powerful a quarter, Mr. Paterson felt the importance of exerting himself to turn it to advantage; but was utterly at a loss, from the difficulties with which, as a solitary stranger, he was surrounded, to devise any measures upon which he might build the smallest hopes of success. In this state of perplexity, he determined to join his correspondent Mr. Pinkerton, who had expressed a wish to confer with him personally on the business which regarded their common object. On the 2d of September Mr. Paterson reached Moscow; and both on that, and the two ensuing days, while the enemy was rapidly advancing towards the city, and all around them was apprehension, and bustle, and flight, these excel-

* The Baron sent for Mr. Paterson, in order to learn more particularly the nature and operations of the British and Foreign Bible Society. Impressed with what he heard, the Baron asked Mr. Paterson, "why, in the prosecution of such a noble object, he had not visited Petersburg; a place in which he might expect every kind of protection and assistance?" Upon Mr. Paterson's observing that nothing prevented him but the state of public affairs, the Baron replied that *he* had nothing to apprehend, as it was known that he neither interfered with trade or with politics; and concluded by warmly recommending him to repair to Petersburg.

lent men were discussing their plans for the spiritual improvement of that empire whose very existence was threatened with destruction.

As the name of Mr. Pinkerton, though cursorily mentioned before, is now introduced for the first time in connexion with proceedings which brought him into a state of active and most useful co-operation with the British and Foreign Bible Society, it will be satisfactory to the reader, before proceeding further in the narrative, to receive some brief information concerning him.

The Rev. Robert Pinkerton, like his coadjutors in the North of Europe, Messrs. Paterson and Henderson, is a native of Scotland, and emigrated from his country in May, 1805, under the patronage of the Edinburgh Missionary Society, in order to serve as a Missionary at the religious settlement in the Caucasus. In this situation he continued at Karass, till the state of his health compelled him to leave it in September, 1808. In the month of March, 1809, he took up his residence at Moscow; and obtained very honourable and advantageous employment, as preceptor, in the families of several persons of distinction.

While thus occupied, Mr. Pinkerton never lost sight of the spiritual object to which he had considered himself devoted; and as he had been diverted from the pursuit of it in one direction, he resolved to let no opportunity escape, by which he might be enabled to promote it in another. In this state of mind, a letter from Mr. Steinkopff, at the close of 1809, decided him to turn his attention to the state of the Scriptures in Russia, and to the means of providing for them, in that extensive empire, a more general and more effectual dissemination. In the winter of 1811, Mr. Pinkerton had so far succeeded, as to have prevailed upon some of the first nobility to take an active interest in promoting the establishment of a Bible Society in the city of Moscow. In the spring of 1812, the plan of such an Institution was digested in the Russian language; and this plan, which comprehended the Scriptures in the native Slavonian, as well as the foreign dialects of the empire, was to have been submitted to his Imperial Majesty in the ensuing winter; and in the event of its receiving the Imperial sanction, the Society was to be forthwith established at Moscow. Anxious for the accomplishment of this important undertaking, and encouraged by the success of similar exertions, both at Stockholm and Abo, Mr. Pinkerton was induced to open that correspondence with Mr. Paterson, which terminated, as has been related, in bringing them together.

In the communication which took place between them, under the circumstances which have been described, much consideration was given to the great object which they had mutually in view. The plan devised by Mr. Pinkerton was become utterly impracticable. Nothing could now be attempted at Moscow: it was on the eve of falling into the hands of an infuriated enemy; and the greater part of the nobility who had promised their assistance in establishing a Bible Society within it, had departed, either to join the army, or to seek refuge in the interior of the country. In this state of things, it obviously appeared, that Petersburg, and not Moscow, ought to be contemplated as the ground on which the attempt to erect a Bible Society should be made. It was therefore concluded, that, on his return to Petersburg, Mr. Paterson should institute the necessary inquiries; and, upon receiving information of their leading to a favourable issue, Mr. Pinkerton should immediately join him; in order that their exertions might be unitedly employed in carrying the project into actual execution.

Such was the result of that hurried but important interview which these two Christian philanthropists enjoyed within the walls of Moscow, while the torches were preparing, which in a few hours were to kindle a conflagration that should lay a large proportion of its public buildings in ashes.

On the 5th, the danger had become so imminent, that Mr. Paterson judged it prudent no longer to delay his departure. Commencing his journey at mid-day, he passed along a road, crowded with fugitives, prisoners, and recruits; and on the evening of the 13th, reached in safety the place of his destination. On his arrival at Petersburg, he found the inhabitants so completely agitated by the capture of Moscow, as not to be in a condition for attending to any measures but what had respect to their personal or political safety.

Confidence, however, having, to a certain degree, returned by the change in events, Mr. Paterson began, early in October, under the encouragement which he had received, to disseminate intelligence on the nature of the British and Foreign Bible Society, the countenance afforded by his Imperial Majesty to its object in Finland; the expediency of establishing a Bible Society for the Russian dominions; and the determination of the British and Foreign Bible Society to contribute the sum of 500*l.* in the event of such a Society being established.

An address to this effect having been privately circulated, both in the German and Russian languages, many persons from among the superior classes in society expressed their approbation of the measure, and their cordial desire to see it accomplished.

Things being thus far advanced, Mr. Paterson waited on Prince Galitzin, and presented the plan which he had drawn up for a Bible Society at Petersburg, together with a memorial explanatory of its object, and of the grounds on which it was recommended to the patronage of His Imperial Majesty. A copy was at the same time presented to the Earl of Cathcart,* who, as well as the late Rev. Dr. Pitt, British Chaplain at Petersburg, took a lively interest in the success of the undertaking, and expressed his willingness to do all in his power to promote it. Prince Galitzin received Mr. Paterson with every demonstration of kindness, spoke warmly in praise of the British and Foreign Bible Society, and promised to lay the proposition for establishing a similar Society at Petersburg before His Imperial Majesty, and to represent it in the most favourable light. On the 25th of December it was announced, that the proposition had received the Emperor's sanction; and on the 14th of January, 1813, the Imperial Ukase appeared, authorizing the establishment of a Bible Society at St. Petersburg, on the principles contained in the plan and the memorial with which it was accompanied. Such was stated to have been the effect produced by this Ukase, that, immediately on its appearance, "Jews and Christians, Russians and Armenians, Catholics and Protestants, with one voice, acknowledged, that the British and Foreign Bible Society was the wonder of the nineteenth century, and the only adequate means ever devised for civilizing and evangelizing the world."

On receiving intelligence of what had taken place, Mr. Pinkerton (by the kind permission of the Prince Metchersky, in whose family he resided as preceptor) immediately repaired to Petersburg, in order to unite his counsels and exertions with those of his fellow-labourer, to give effect to the Imperial Ukase, and accomplish the object to which it related. From the period of their junction, Messrs. Paterson and Pinkerton occupied themselves incessantly, under the direction of their friends, in the necessary measures for procuring a respectable meeting, and for engaging such persons to attend and support it as would be proper to fill up the several offices

* Among the persons of influence by whose encouragement and exertions the execution of this business was eminently forwarded, were Count Kotschubey, (see p. 131) and Privy Counsellor Hahlitz; men universally respected for their piety, their wisdom, and their zeal in the promotion of every good work. Nor should the services of His Britannic Majesty's Chancellor of the Exchequer, the Right Hon. N. Vansittart, be forgotten, to whom Mr. Paterson was indebted for his introduction, and a favourable recommendation of his object, to the Earl of Cathcart.

in the proposed Society. Taking for their guide the constitution of the British and Foreign Bible Society, they resolved to invite Christians of every religious denomination to come forward, and lay the foundation of this glorious work. As the nature of such a Society was little known in Russia, it became requisite for Messrs. Paterson and Pinkerton to wait upon the persons, individually, whom it was proposed to assemble, in order to explain the subject, and prepare them for the parts which they would be expected to sustain. Their success in these visits was truly encouraging: every one whom they consulted approved warmly of the plan, showed the greatest willingness to further its object, spoke in terms of the highest approbation of the British and Foreign Bible Society, as one of the noblest Institutions ever formed, and expressed a cordial desire to see its simple and comprehensive principles imitated in Russia.

The preparatory arrangements having been finally completed, the persons invited, amounting to forty, assembled on the 23d of January, at 12 o'clock, in the Palace of Prince Galitzin, for the purpose of forming a Bible Society. The Prince, on entering the room, took the Archbishop, Metropolitan of the Greek Church, by the hand, and seated him in the highest place; next to him the Prince stationed the Metropolitan of the Catholic Churches. Opposite to these were ranged the other Prelates: and the Ministers, Nobles, and Gentlemen, severally took their seats, according to the order of precedency. This ceremony being ended, the meeting was opened by reading the Emperor's Ukase,* permitting the formation of a Bible Society in St.

* The following is a translation of the Ukase, as it was published in the Slavonian and German languages:

“*MEMORIAL, most humbly submitted to His Imperial Majesty, by the Director-General of the Spiritual Concerns of the Foreign Churches.*

“*Petersburg, Dec. 6, 1812. Old Style.*

“The British and Foreign Bible Society, the design of which is to spread the doctrines of the Holy Scriptures in different languages, and among various nations, being fully convinced, that, in the Russian Empire, many philanthropic Christians will be found, who are desirous to advance the temporal and eternal welfare of their fellow-creatures, has requested one of its Members, the Rev. J. Paterson, to promote the establishment of a Bible Society in St. Petersburg, provided it should meet with the approbation of your Imperial Majesty.

“The proposal of Mr. Paterson has induced many persons to express a wish that a Bible Society might actually be formed in this capital, being persuaded that such an Institution would prove highly beneficial, and being desirous themselves to take an active part in the same. Influenced by sentiments like these, Mr. Paterson has presented to me a plan for the formation of such a Society, and re-

Petersburg; and the laws and regulations of the proposed Institution, as sanctioned by His Imperial Majesty. Count Kotschubey then rose, and observed, that the first part of their business was to choose a President; that he knew of no individual, who, either on account of his office, or of his personal qualities, was so worthy to become the object of their choice as the Minister of Foreign Religions, Prince Alexander Galitzin. He therefore moved, that the Prince be requested to accept the appointment. This motion having been supported by the unanimous concurrence of the Noblemen and Gentlemen present, Prince Galitzin took the chair; and, in a concise and appropriate address, expressed his acknowledgments to the Society for this testimony of their respect and confidence; and assured them, that he was fully sensible of the importance of the situation which he was called to occupy among them, and that he should consider it his duty to exert himself to promote the success of the cause, to the utmost of his power. The Vice Presidents, Directors, and Secretaries, were then proposed, and unanimously approved and appointed; and the Meeting terminated with mutual congratulations among the members, upon the business in which they had united, and the auspicious event with which it had been crowned. "It was" (said Messrs. Paterson and Pinkerton, in their joint report of the ceremony) "truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of

requested me to lay it before your Imperial Majesty, and to entreat your most gracious sanction of the proposed measure.

"While the printing of the Holy Scriptures in the Slavonic language, for the use of the professors of the Russian Greek religion, is to remain under the sole and exclusive control of the Holy Synod, I consider the above-mentioned plan truly useful for the dissemination of the Old and New Testament among the professors of foreign churches resident in Russia, by enabling the less wealthy to purchase copies at a cheap rate, and by supplying the poor gratuitously.

"Encouraged by the sanction which your Imperial Majesty has been pleased to give to the Bible Society lately formed at Abo, I feel emboldened to present this plan to your Imperial Majesty for examination, and to submit it to your most gracious consideration, whether your Imperial Majesty may not think proper to direct, that the plan suggested by the British and Foreign Bible Society, for the formation of a similar Institution in Petersburg, on the principles therein stated, should be carried into execution.

(Signed)

"PRINCE ALEXANDER GALITZIN."

"Approved by His Imperial Majesty, who subscribed with his own hand,

"BE IT SO.

"ALEXANDER."

Then follows the Plan of the Society, with its Rules and Regulations.

Armenians, of Catholics, of Lutherans, and of Calvinists;—all met for the express purpose of making the Gospel of the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea, and the borders of China; by putting into the hands of Christians and Mahomedans, of Lamites and the votaries of Shaman, with many other heathen tribes, the Oracles of the living God. Here we had another proof of what the Bible can do, and of the veneration which all Christians have for this blessed Book. We see that it is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe."

Intelligence of this event was officially communicated to the President of the British and Foreign Bible Society by his Excellency Prince Galitzin. In a letter replete with generous and dignified sentiments, the Prince adverts to "the satisfaction universally felt at observing so many denominations of Christians, cordially and effectually uniting their efforts for the promotion of the great cause of Christianity;" describes "the sole object of the Society" to be "the distribution of the Old and New Testament throughout the Russian Empire;" bears honourable testimony to "the zeal and intelligence of the Rev. Mr. Paterson," and to "the most active and valuable services of the Rev. Mr. Pinkerton," in facilitating the formation and proceedings of the St. Petersburg Society; and conveys the thanks of that body for the liberal donation of 500*l.* presented by the British and Foreign Bible Society. "Independently" (adds the Prince) "of the encouragement which this sum has given to our valuable and rising Institution, we consider its intrinsic value to be greatly increased; because we hail it as an omen that the British and Foreign Bible Society in London will be disposed to enter with us into full and friendly correspondence, and to consider us henceforth as a part of themselves, engaged with them in the noblest undertaking which can dignify the efforts of man."

It only remains to add, in concluding this narrative, that His Imperial Majesty, shortly after the establishment of the Institution, evinced still further his attachment to its object, and his paternal solicitude for its welfare, by condescendingly desiring to be entered as one of its members, with a donation of 25,000 rubles, and an annual subscription of 10,000. The conduct both of His Majesty, and of the Members of his Government, was throughout deserving of the highest admiration. "It ought certainly to be recorded to their honour, that it was in the end of the year 1812, that they not only found leisure

to attend to the subject of forming a Bible Society in St. Petersburg, but also granted it their most effectual support." Nor should it pass unobserved, that the Emperor postponed his departure for the army, in order to examine the plan submitted for his approbation; and that at the time when he was affixing his signature to the instrument which was to authorize the establishment of a Bible Society for the benefit of his subjects, the last* enemy was crossing the Vistula, and the deliverance of his empire was completed.

In India, the work so auspiciously commenced in February, 1811, by the establishment of the Calcutta Auxiliary Bible Society, proceeded with good indications of judgment and vigour, and exhibited such fruits in 1812, as afforded the promise of great eventual success. The Report produced at the First Anniversary in February, 1812, was calculated to minister very high satisfaction, as it breathed a liberal spirit, displayed the result of very systematic and extended inquiries, and added materially to the evidence already possessed both of the want of the Scriptures in India, and of an eager desire to obtain them.

As a proof of that liberal policy on which the Calcutta Auxiliary Bible Society proceeded, it may be proper to mention, that they issued an Address to the Roman Catholics in India, stating it to be "one of the most engaging features of the British and Foreign Bible Society, that it united Christians of every denomination, without regard to their peculiar tenets or distinctions, to join unanimously, and zealously in the pious and charitable work of supplying freely, to all who have need of them, the invaluable treasures contained in the revealed will of God." They stated further, that the Roman Catholics in particular, who had "hitherto partaken but little of the light which other Christians had enjoyed, by possessing the sacred text of revelation in their own language, appeared to have become sensible of the benefits arising from this inestimable privilege; and had shown an ardent desire to obtain the Bible, wherever it had been offered them." "Nor is" (they continue) "this liberal disposition of the Dignitaries of the Church of Rome confined to Europe. To the

* The following testimony from the principal Minister of the Sarepta Fraternity, very happily confirms what is remarked in the text:

"To me this event is particularly gratifying; the more so, as our beloved Monarch has been pleased, by his Imperial confirmation, to trace out the principal regulations; and that too at a period, when many, in his situation, would have deferred this spiritual work, to a more convenient season."

Appendix to the First Report of the Russian Bible Society.

praise of the Bishop of Verapoli, and Vicar General of Malabar, he has consented to the circulation of the Scriptures throughout his diocese, which includes above 100 churches, and nearly 150,000 Roman Catholic professors of Christianity;" and they conclude, by "inviting the respectable and enlightened Roman Catholics of every part of India, to join, with one heart and mind, in a design which is equally interesting to all who believe the Gospel of Christ to contain the glad tidings of eternal life."

Among the testimonies to the fact, that the Scriptures were both greatly needed, and earnestly desired, by the native Christians, extracts were produced from 103 petitions, addressed to the Committee of the Calcutta Society by catechists, schoolmasters, and private individuals, soliciting, with the most affecting earnestness and simplicity, the gift of a Bible. To these were added various other documents, calculated to establish the same point. One of them is particularly deserving of attention. It is contained in a letter from Kishtna, a heathen, who, though professing to value "the saving knowledge which the Holy Bible contains," and to "seek grace and mercy from the Lord our Saviour, Jesus Christ," yet, partly from "timidity," and partly from affection towards his heathen parents, "delayed to make an open declaration of his weak faith." This heathen Nicodemus, (for such he acknowledged himself to be,) in petitioning for both a Tamil and an English Bible, asserted, that many *heathens* read the Holy Scriptures, although they are ignorant of other *printed* books; and that the instruction conveyed to them impressed them with a just idea of the benevolence of their Christian English superiors." And in the anticipation of a compliance with his request, he thus addressed the late venerable Dr. John:—"You, and other most worthy benefactors, who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty; and you will see numbers of heathens, with their families and children, who will come and thank you in heaven, and prostrate themselves before the Lord, and glorify his sacred name, not only for his saving mercy, but also for having chosen you as sacred instruments for our salvation."

With these evidences of zealous and effective exertion was connected the assurance, that both the particular object of the local Institution, and the more extensive designs of the British and Foreign Bible Society, had appeared to obtain very general approbation. This assurance was confirmed by the important fact, that the local Society was supported by the liberal contributions of above five hundred

persons of all ranks and denominations ; and that the Governor General, Lord Minto, was among the number.

The Corresponding Committee prosecuted, in the mean time, their very useful labours, in the wide field of general translation, with a proportional degree of activity and success. Their report of proceedings to the month of September, 1812, gave a favourable account of the progress made in the versions in Hindoostanee and Persian, by the Rev. H. Martyn, and Mirza Fitret ; in the Arabic, by the Rev. T. Thomason, and Sabat ; and of the preparations for those undertaken by Dr. Leyden, in the languages of the Eastern Archipelago.

In like manner the Baptist Missionaries at Serampore, to whom (independently of their interest in the funds of the Corresponding Committee) a moiety of the grants from the British and Foreign Bible Society was regularly allotted for the works under their own particular administration, announced, in their Address of August 31, 1812, a satisfactory appropriation of the money confided to their trust. Wisely intent on improving upon their former labours, and going on in their course from "principles" unto "perfection," they had directed their chief attention to the revision of their translations, and to the completion of elementary works. They were, however, able to report versions in thirteen languages, as either commenced, or in different stages of advancement.

Their ingenuous acknowledgment of the assistance which they had derived from the British and Foreign Bible Society, is equally honourable to themselves and the Institution to which it is addressed. As the insertion of it may tend to confirm what has before been observed of the harmony and mutual co-operation between those diligent labourers and the conductors of the British and Foreign Bible Society, it shall be given as it stands in their own communication.

"Gratitude requires, that we should now acknowledge the very liberal and important aid we have received from you in carrying forward this great work. This, at different times, has amounted to no less than *four thousand five hundred pounds sterling* ; namely, 1,000*l.* from your first liberal grant of 2,000*l.* to your Corresponding Committee ; 1,500*l.* of your second grant of 3,000*l.* to your Committee for the years 1808, 1809, and 1810 ; and, a few weeks ago, 1,000*l.* of your very liberal grant to your Committee of 2,000*l.* each year for the three succeeding years. Important, however, as this aid has been felt in a pecuniary point of view, its value has not been confined to this alone. The consideration of our being thus encouraged in this arduous work by those, our respect for whose piety and wisdom can scarcely be exceeded, has *strengthened our hands, when the diffi-*

culties attending the work have appeared almost insuperable: it has done more; it has animated us to attempt things absolutely necessary, indeed, to the future diffusion of the divine word, and fully within our power, but which the natural diffidence of the human mind, combined with the discouragements which have presented themselves, would perhaps have deterred us from undertaking, had it not been for the confidence we felt in the steady liberality of the Christian public, and particularly of the British and Foreign Bible Society."

With these advantages, however, were mingled those disasters which rendered the year 1812 a year of calamity and embarrassment. On the 11th of March, about six in the evening, a fire, kindled by some accident, broke out in the Serampore printing-office; and, baffling every effort made to stop its progress, in a short time reduced the building to ashes, and consumed all the paper, types, and printing utensils, that were therein. In this awful conflagration, which occasioned a loss of nearly 10,000*l.* English paper was consumed to the value of about 3000*l.* nearly one-half of which had been destined for the Scriptures, to be printed on account of the Calcutta Auxiliary Bible Society, and the Corresponding Committee. The extent of this calamity was providentially restrained, by the preservation of nearly all the *steel punches* of the various Indian languages, which it would have occasioned not only a vast expense, but the delay of many years to replace. With these, and the melted metal, the missionaries immediately renewed their operations in an adjoining building; and such were their alacrity and perseverance, that in a month they had cast founts of type in nine languages, and were enabled to recommence their printing, as though nothing had happened.

The exertions of the British and Foreign Bible Society were not wanting, to remedy, in some degree, the evils of this common calamity. Immediately on the intelligence of what had befallen their fellow-labourers at Serampore, the Committee were called together: a resolution was unanimously passed, to replace, at the expense of the Society, the whole quantity of paper which had been consumed; and the resolution was accompanied with a suitable expression of their sympathy and condolence.*

* It was pleasing to observe the kindness and promptitude with which both individuals and religious societies contributed to the reparation of this injury. Nearly 11,000*l.* were very speedily furnished in this manner; and the Directors of the Mission found it necessary to stay the liberality of the Christian public, by discouraging further contributions.

The premature death of Dr. Leyden, while attending the Governor General in the Island of Java, added also to the embarrassment of the Corresponding Committee, by arresting the progress of those versions in which this acute philologist, and his pundits, were so actively engaged. The loss of Dr. Leyden would be severely felt in the department of translation over which he presided. It was not probable, (as the Corresponding Committee observe,) that they would meet with another translator capable of walking in his steps. The versions undertaken by him remained, therefore, in 1812, in the imperfect state in which he left them in 1811:* but as they were almost the only writings extant, in some of the languages, they would (it was considered) furnish future students with materials for vocabularies, grammars, dictionaries, &c. and thus facilitate the work of translation whenever new labourers should offer themselves.

The general conclusion drawn by the Corresponding Committee from this event is just and consolatory.

"The Corresponding Committee, therefore, do not consider the expense incurred by their engagements with Dr. Leyden, to be *wholly lost*.† In their varied and extensive plans, they cannot reasonably expect an uninterrupted course of success. Moving in paths untried before, they are prepared for disappointments. They are not surprised, if they meet with unforeseen delays in the execution of the most approved plan; if important objects are defeated, even in the outset; and if sums are occasionally expended in undertakings which may turn out to be rather of *distant* than of *immediate* utility.

* It appears from the following passage in the Report (before quoted) of the Serampore Missionaries of August, 1812, that attempts have not been wanting on their part to repair (in one version at least) the loss of Dr. Leyden.

"In the Pushtoo or Afghan, that eminent linguist, Dr. Leyden, had made a commencement; and unwilling that the work should entirely fall to the ground, we, on his death, procured men learned in the language, and hope, in due time, to complete the version."

† The following incident, extracted from a letter of the Rev. D. Brown, in December, 1811, to the Rev. H. Martyn, then engaged in translating the Testament into Persian, will illustrate the truth of the Corresponding Committee's observation.

"A few days ago, one of Dr. Leyden's pundits was reading aloud to himself a translation he was making of St. Luke's Gospel. It was Gabriel's salutation. He was overheard by a Cashmirean Brammance. The woman 'cast in her mind, what manner of salutation this should be.' She said at last, 'This must be the Saviour;' and began diligently to inquire. She is now under instruction. She can read Persian. What a treasure are you bringing for her and for thousands!"

And they deem it a point of no small consequence to lay a foundation *on which future generations may build.*"

To the calamities which overtook the friends of the Holy Scriptures in India, was added, in the month of June, 1812, the death of the Rev. D. Brown; an event in which, while the Corresponding Committee, and the Calcutta Auxiliary Bible Society, were the principal sufferers, all who desired the prosperity of Christianity in India, felt a common interest, and seemed to themselves to have sustained an equal loss.

Of Mr. Brown the author may be permitted to speak, with the affection of a friendship cemented by personal intercourse in the year 1784, and maintained by mutual correspondence, both private and official, from the time of Mr. Brown's entrance upon his duties in India, (in 1785,) to the period of his dissolution. His understanding was sound, vigorous, and inquisitive; his spirit firm and persevering; his heart warm and affectionate; and all his qualities and attainments, sanctified by genuine and ardent piety, were devoted to the service of God, and the temporal and spiritual improvement of British India. Ever intent on this momentous object, he caught with eagerness at the means which were offered for effecting its accomplishment, in the institution of the British and Foreign Bible Society, and the proposal for its communication with India. He considered this expedient as affording an unexceptionable and efficient medium for propagating the truth, as it is in Jesus, over the continent of India, and eventually among all the nations of the East. How heartily he embarked in the designs of the Society, as they respected our Asiatic fellow-subjects, and with what judgment, perseverance, and success, he was enabled, by divine grace, to pursue them, have already appeared in the course of this History. Exhausted by anxiety and labour, he sunk into a debilitated state, which incapacitated him from attending the first Anniversary of the Calcutta Auxiliary Bible Society. The night preceding that occasion, "he was tremblingly alive to the possibility of some unexpected blight on the proceedings of the ensuing day." He scarcely closed his eyes; and when at last he became oppressed with drowsiness, "I slept," said he, "but my heart was awake."

Grateful for the success with which this Anniversary was crowned, he persevered in exertions to carry through the press that Report which he had himself prepared, and which was (as it has been justly described by his widow) the seal of his devotedness to the cause. Till the printing of this was completed, he would not allow himself that cessation from labour, both of body and mind, which was ne-

cessary to give effect to medical treatment. The progress of his malady, however, rendered medical treatment of no avail. He was put on board a vessel for Madras, in the hope that change of air might produce his recovery; but Providence determined otherwise. The ship, after leaving the roads of Saugor, struck on a sand. The poor suffering invalid was brought back to Calcutta rather a loser, in every respect, than a gainer, by the voyage. He grew weaker daily; and at the expiration of a fortnight after coming on shore, his spirit departed to glory. His remains were deposited in the earth with affecting demonstrations of general respect; and "his grave was watered by the tears of many, who, for a course of years, enjoyed the benefit of his ministry, and felt that they had lost a father and a friend."

In the Rev. T. Thomason, a successor was found, both qualified and disposed to fill up the offices thus painfully and prematurely vacated. The impression under which Mr. Thomason entered upon these duties, may be readily conceived from the character of the individual whom he was called to succeed. There is so much truth and just feeling in a private communication which the author received from him, shortly after this appointment took place, that, with a brief extract from it, he will conclude this melancholy, but, he trusts, not unprofitable detail.

"We cannot expect to find a labourer so heartily engaged in the Bible cause as he" (Mr. Brown) "was, and so entirely devoted to the work. He lived for this great end—the general promotion of the work of God in India, and the diffusion of his word. As long as he could speak this was his favourite theme; and he almost died with the pen in his hand.—But I cannot enlarge on this subject. *We* have lost him: *you* have lost him; and we must all follow him. May we be found with our lights burning and our loins girded!"

Nor was this the last stroke by which the friends of Christianity in India were to be wounded through the events of the year 1812. Another was yet to be inflicted, still more severe (if severity can be predicated of the divine dispensations) than any which had hitherto been experienced. The Rev. Henry Martyn, (to whose sermon at Fort William the formation of the Calcutta Auxiliary Bible Society is chiefly to be ascribed,) after having completed his version of the Hindoostance New Testament, determined upon a journey into Persia and Arabia, in order to effect a translation of the Scriptures into the pure dialects of the Persian and Arabic languages. In prosecution of this end, Mr. Martyn repaired to Shiraz, (to use his own language,) "the Athens of Fars, and the haunt of the muses." There, from the

month of June, 1811, to the middle of the year ensuing, he employed himself, under the kind protection of Sir Gore Ouseley, Bart. His Britannic Majesty's Ambassador Extraordinary to the Court of Persia, and with the learned assistance of Meer Seyd Ali, in making a Persian translation of the New Testament. Having accomplished this object, and finding his constitution begin to sink under the effect of extreme exertion, and the influence of an unhealthy climate, he made an effort to return to England; but suffering exceedingly (as it is presumed) by the heat of the weather, the fatigue of the journey, and the want of medical assistance, he expired at Tokat, a commercial emporium in Asiatic Turkey, on or about the 16th of October, 1812.

The talents of Mr. Martyn were of the very first order; and on the exercise of these, in a department of literature which he had assiduously cultivated, and the pursuit of an object, the accomplishment of which he ardently desired, great expectations were naturally formed. The Calcutta Auxiliary Bible Society, and the Corresponding Committee, suspended their highest human hopes on the event of his journey, and of that employment with a view to which it was undertaken. The sentiments of their Secretary, Mr. Brown, in relation to this tour, and its probable consequences, may be collected from the following passage in a letter which he addressed to Mr. Martyn, while at Shiraz, in December, 1811.

“Now, dearest Sir, be strong in the Lord, and let nothing deter you from pushing forward in your high career—though in the world's eye a very humble plan. You have the conquest of mighty empires before you. Are Persia, Arabia, and all Africa, nothing? ‘When they hear the words,’ (Ps. 138.) they will bow to the sceptre of the King whom you serve. Though in the day the drought consume you, and the frost by night, may you be preserved, the Lord being your Keeper!”

The successor of Mr. Brown feelingly participated in these sentiments. From an intimate acquaintance with Mr. Martyn, both at Cambridge, and in India, Mr. Thomason had conceived the highest expectations from his translation-labours; and anxiously looked forward to the completion of his work in Persia and Arabia, and his eventual return to Calcutta. In a letter of the 3d of February, 1813, Mr. Thomason expresses his solicitude on this subject, in a manner which would, under any circumstances, be interesting, but which is rendered still more so, by the consideration, that the honoured individual about whose labours and safety he expresses so tender a concern, had, nearly four months before that date, entered into his rest

“ Since I last wrote to you, we have received no tidings of our beloved and honoured Martyn. I hope that he is living, and that he will be spared many years to us. His labours are of unspeakable importance ; and I cannot help feeling anxious, at times, lest he should be removed before they are brought to maturity. His Persian New Testament has not yet reached us. We long to receive that treasure ; and have no doubt it will be very superior to all that have yet appeared. Our hope respecting Martyn himself is, that, after leaving Tubreez, he proceeded to Aleppo and Bagdad, to confer with the learned Arabians, examine into the state of the Christian churches, collect copies of the Scriptures, and form a final judgment as to the best mode of completing the Arabic Scriptures. Perhaps, while I am writing this, he is disputing with some violent Mussulman, on the ground of his faith ; or perhaps he may be attending a meeting of your Bible Committee ; (for I always thought it probable, that, if he reached Aleppo, he would take a trip to dear England ;) or perhaps he may be actually sailing down the Persian Gulf, and proceeding to Bombay, in some paltry Arab vessel, the captain of which looks with insolence on the passenger whom he is unworthy to behold. We are, in short, altogether in the dark. The Great Head of the church still lives ; and that is our comfort. We chide our anxiety ; and rejoice, that ‘ the Lord reigneth.’ ”

A few weeks after this letter was penned, the afflicting intelligence of Mr. Martyn's death reached Calcutta, and diffused, for a season, grief and consternation among the friends of Christianity in that quarter. In a letter dated the 31st of March, 1813, Mr. Thomason thus adverts to the double bereavement which, in the course of 1812, India had experienced :

“ Your letters were all addressed to one who is numbered with ‘ the company of just men made perfect.’ The dear Secretary who announced the fire at Serampore, lived not to hear of your prompt and glorious resolution to supply the loss. Long before this reaches you, you will have been informed of another loss, the heaviest that India could have sustained. Beloved Martyn, who departed this life at Tokat, in October last, has left us in such a state of bereavement as no words can describe to you. While I was writing about him to you, in my last long communication, and conjecturing, with a powerful presentiment, that he might be no longer in the land of the living, he was at rest from his labours. To him, indeed, the change is unspeakably blessed : but, alas, for India ! when shall we see such another ? ”

To these expressions of veneration for the excellent Mr. Martyn, the author, who knew, and loved, and honoured him, before he entered upon those apostolical labours in the East, which unquestionably accelerated his dissolution,—desires, most sincerely and affectionately to subscribe. With him the reader will rejoice to consider, that the production which cost the sacrifice of so valuable a life, has not only escaped the destruction with which it was threatened, but has found acceptance at the Court of Persia,* and is likely soon to

* The following letter from the King of Persia to Sir Gore Ouseley, is an eulogium upon the performance of Mr. Martyn, the sincerity of which will not be suspected, and of which the importance can as little be conjectured.

“In the Name of the **ALMIGHTY GOD**, whose Glory is most excellent,

“It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ouseley, Baronet, His Britannic Majesty’s Ambassador Extraordinary (after being honoured and exalted with the expressions of our highest regard and consideration) should know, that the Copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all Prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

“In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most befitting Sacred Books, that is, in an easy and simple diction. Formerly, the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner: and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the Four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We, therefore, have been particularly delighted with this copious and complete Translation. Please the most merciful God, we shall command the Select Servants, who are admitted to our presence, to read* to us the above-mentioned Book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

“Your Excellency will be pleased to rejoice the hearts of the above-mentioned, dignified, learned, and enlightened Society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in Sacred Books, that they are deservedly honoured with our royal favour. Your Excellency must consider yourself as bound to fulfil this royal request.

Given in Rebialavil, 1229.

(Sealed)

FATEH ALI SHAH KAJAR.”

* “I beg leave to remark,” (observes Sir Gore Ouseley,) “that the word ‘*Tilawat*,’ which the Translator has rendered ‘read,’ is an honourable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shows the degree of respect and estimation in which the Shah holds the New Testament.”

be imparted, both from St. Petersburg and Calcutta, to the Mahomedan natives of that empire. May it lead them to know effectually "the only true God, and Jesus Christ, whom he hath sent!"

From the peninsula of India our attention is now invited to Colombo, the seat of the British Government in the island of Ceylon, where an Auxiliary Bible Society was established, on the 1st of August, 1812. The circumstances which led to this event, deserve to be particularly related.

At the commencement of the year 1810, Sir Alexander Johnston, having obtained the appointment of Chief Justice of Ceylon, and being desirous of employing the influence connected with his station, for the spiritual improvement of the island, was introduced, with that view, to some leading members of the British and Foreign Bible Society. At a Meeting of the Committee, which he attended, on the 2d of April, in that year, Sir Alexander communicated much interesting information, (derived from personal inquiries during his residence on the island,) relative to the state of Christianity among the Ceylonese; the proportion in which the Scriptures had been translated in the Cingalese dialect; the extent to which copies were wanted, both by the European and the native population; and the patronage which His Majesty's Government would be disposed to afford to any prudent and well-directed measures, for promoting the general dissemination of the Scriptures throughout the British possessions in the island. This communication was received in a manner becoming the high authority from which it proceeded, and the important object to which it was directed. From that time till the period of his departure for Ceylon, Sir Alexander had frequent interviews with the Committee; and they mutually improved that acquaintance which was afterwards to ripen into effectual and permanent co-operation.

On the 4th of March, 1811, Sir Alexander took his leave of the Committee; when it was resolved to consign to his care a large number of English, Dutch, and Portuguese Bibles and Testaments, together with more than 500 reams of paper, to be applied to the printing of the Scriptures for the use of the native Christians on the island. The following extract of a letter, (dated June 14, 1811, at sea,) will show, what was the state of Sir Alexander's mind, as it respected the general designs of the British and Foreign Bible Society, and its particular object at the place of his destination:

"I shall, I assure you, have the greatest possible satisfaction in carrying into effect every measure which can tend to promote the benevolent wishes of the Bible Society, with respect to Ceylon; and I trust I shall soon have it in my power to report, that the efforts of

the Government of Ceylon have been attended with the happiest effects, in disseminating among the inhabitants of the island, the true principles of the Christian religion. The island of Ceylon will, I am sure, be improved every way, by the kind care which the Bible Society has taken to enable its Government to afford to the people an opportunity of reading, in their own language, the Holy Scriptures; and, I dare say, a short time will be sufficient to show how much benefit the world must derive from a Society whose objects are so disinterested, and of such importance to mankind."

On his arrival at Colombo, Sir Alexander lost no time in concerting measures for carrying the plan of an Auxiliary Bible Society into execution. The experience which a residence of nine years in that part of India, had afforded him, of the feelings and prejudices of the native inhabitants, convinced Sir Alexander, that an Auxiliary Bible Society would not have the degree of influence in Ceylon, which, to secure success to its proceedings, it ought to have, unless the native inhabitants were assured, by every means which the Government could devise, that the person at the head of the Government, as well as the persons at the head of all its subordinate departments, would give the fullest support to the measures of the Society, not only as a matter of private and individual inclination, but as an object of public and general importance. Entertaining this opinion upon the subject, Sir Alexander Johnston took the liberty to suggest to the Governor, the propriety, not merely of establishing an Auxiliary Bible Society in Ceylon, but also of the Governor himself becoming the President, and all the Members of the Council, the Vice Presidents, of that Society. The Governor concurring with Sir Alexander in this opinion, a Meeting took place, at the King's House, Colombo, on the 1st of August, 1812, in which His Excellency the Governor presided, and an Auxiliary Bible Society was established for the island of Ceylon, under the designation of "The Colombo Auxiliary Bible Society." The fundamental rules of the Institution were modelled nearly upon the plan of the Calcutta Auxiliary Bible Society: but, conformably with the principles already explained, the Governor was appointed President; all the Members of the Council were appointed Vice Presidents; and the Committee were to consist of the President, Vice Presidents, the Heads of the Protestant and Catholic churches, and some of the principal persons in the different departments of Government.

The acceptableness of this new Institution at Colombo, may be estimated by the fact, that most of the principal servants, both civil and

military, gave it their immediate countenance: and that, within less than eight months from the date of its establishment, between 2 and 3,000 rix dollars were subscribed to its fund.

The importance attached to these circumstances is very properly adverted to by the Secretary, the Rev. G. Bisset, in his official communication of the event; and his statement (it may be observed) evinces the wisdom of those principles by which the conduct of Sir Alexander Johnston was directed.

“Our Society has been formed under the immediate patronage of His Excellency the Governor; who, as you will see in the printed papers enclosed, did us the honour of taking the chair at our first Meeting, and accepted the office of President for this year. We have likewise all the Members of His Majesty’s Council in this island for our Vice Presidents, and most of the principal civil servants are subscribers to our fund.

“The great influence that such a decided protection of our Society, openly avowed by Government, will have upon the people of this country, must be too well known to you to require any explanation of the advantages that we hope to derive from such an effectual assistance.

“You must also know, that in this settlement the Christian religion is already professed by all the chief native inhabitants, and highly respected by the natives of every description. Far from any disgrace attaching to those who are converted to Christianity, their private reputation is increased, and their political capacity enlarged: new situations of rank and emolument are brought within their reach; and the native Christian may aspire to a promotion from which the Heathen, under this Government, has been long excluded. We have therefore no shadow of reason here for those imaginary objections which so long operated against the propagation of Christianity on the continent of India; where many of our countrymen were alarmed into an apprehension, that an attempt to extend the religion of Christ, by the mildest means of instruction and persuasion, would be the immediate ruin of the British empire in Hindoostan.

“The influence of Government may be used in Ceylon with the happiest effect upon the natives; whose well-known character disposes them to respect any measure, in proportion as they believe it to be promoted by those in power, and to resist all persuasion that we are in earnest in any attempt that has not the countenance and sanction of Government.”

Thus constituted, patronized, and supported, “the Colombo Auxiliary Bible Society proceeded to execute the duties of its appoint-

ment. Proper steps were taken to ascertain the number of persons in the island, professing the Christian religion, and the languages most familiar to them, in order to form a judgment of the number of Bibles and Testaments in the several languages, which would be necessary to supply their wants: a judicious distribution was made of the copies furnished by the British and Foreign Bible Society in English, Dutch, and Portuguese: measures were adopted to obtain a more correct version of the Scriptures in the Cingalese, and a translation of them into the Pali language: and a friendly communication was opened with the Sister Institution at Calcutta;* which had already offered to encourage the rising efforts of the Colombo Society, by providing gratuitously for its use 5000 copies of the Cingalese Testament, printed at the Serampore press.

The reader will have been prepared, by much of what has been stated in the early part of this article, to expect that the services of Sir Alexander Johnston were suitably appreciated; and in this expectation he will not be disappointed. The Directors of the Colombo Auxiliary Bible Society, speaking through their Secretary, in the official communications before appealed to, thus express their sentiments, both with regard to the fidelity of that gentleman in executing the trust of the British and Foreign Bible Society, and his exertions in promoting their Auxiliary Institution.

“The Bibles and Testaments were greatly wanted in this colony: and we shall make use of the paper as soon as we have purchased a fount of Cingalese types, for which we are now in treaty. The whole was delivered into our possession by the Hon. Sir Alexander Johnston, Chief Justice of this island; and I must here beg to remark, that besides the care which that gentleman has taken of the books and paper entrusted to him, *we are indebted entirely to his personal exertions for the formation of our Society. Whatever public benefit may hereafter arise from this Institution, the chief merit must be primarily attributed to his activity and zeal.*”

* The following passage will show how the formation of the Society at Colombo was regarded by the Calcutta Auxiliary Bible Society.

“The Committee rejoice in this new Association, formed under the auspices of the highest local authorities, as an omen of future good to the nations of the East, by the cheering and animating example which it presents; and they trust, that the diffusion of the means of religious knowledge becoming thus gradually more and more extended, the ultimate benefits resulting to their fellow-Christians will be far greater than the Society, at its formation, could have anticipated.”

Second Report of the Calcutta Auxiliary Bible Society.

This testimony from Colombo was deemed highly satisfactory by the Committee in London ; and, with a unanimous resolution of thanks for his eminent services, the name of Sir Alexander Johnston was added to the list of the Honorary Life Governors of the British and Foreign Bible Society.

Another important addition was made, in the course of this year, to the Society's foreign Auxiliaries, by the establishment of a Bible Society at Port Louis, in the Mauritius, for that island, Bourbon, and Dependencies. To the islands of Mauritius and Bourbon, as forming a useful intermediate station between the continents of Africa and India, the attention of the London Committee had long been directed ; and, in consequence of information relative to the want of the Scriptures in that island, and the disposition which had been manifested in certain quarters of it to obtain and peruse them, 550 Bibles and 1000 Testaments were despatched to Mauritius early in the year 1812, with express directions, that they should be placed at the disposal of the Chaplain of the island. Previously to the arrival of this supply, the Rev. H. Shepherd, officiating *pro tempore* at Port Louis as Colonial Chaplain, and feeling an anxious desire to promote the object of the British and Foreign Bible Society among a population which appeared so greatly to need its benevolent interference, determined upon the attempt to establish a Mauritius Bible Society. Mr. Shepherd took his measures with so much judgment and discretion, as to secure the patronage of His Majesty's Government, and the principal gentlemen of the colony, in favour of the proposed Establishment. On the 11th of November, 1812, "by permission, and under the sanction, of His Excellency the Governor," a Meeting was held in the Government-House at Port Louis. Mr. Shepherd, having been unanimously called to the chair, opened the business by announcing, "that His Excellency the Governor had expressed his anxious wish for the success of the Society ; and, in order to promote the same to the utmost of his power, had been graciously pleased to accept the situation of Patron." Mr. Shepherd then delivered a very liberal and sensible Address,* at the close of which he

* The following passage will justify the character given of Mr. Shepherd's Address.

"We must all agree, that, as the laws of nature, so the dispensations of grace, are carried on by the means of second causes, and the mediation of men ; the Christian religion therefore is now to be supported and spread by ordinary means, and by human endeavours. Let us not presume to *evade* the duty, by calling for new inspiration, or expecting the continuance of supernatural means.

recommended, that, "in this work of charity and benevolence, proposed for the benefit of the indigent, and the welfare of society at large—all should come forward with hand and heart; unbiassed by national distinction, unshackled by the narrow prejudices of education, and unfettered by the differing tenets of religious persuasion." A Society was accordingly formed, on the plan of the British and Foreign Bible Society, and with the designation of "the Bible Society of the Islands of Mauritius, Bourbon, and Dependencies." In the constitution of this, as in that of the Colombo Society, respect was had to the engagement of the decided patronage and protection of the Government in all its departments; and it reflects no small honour upon the parties composing it, that they afforded the measure such prompt and decisive encouragement. The Governor was appointed Patron; the Commander in Chief, President; the Chaplain to the Colony, Secretary: and the Directors were selected from among gentlemen of rank and respectability, who were inclined to support the Institution, both French and English.

The arrival of the Bibles and Testaments, shortly after the establishment of the Society, enabled it to commence, without delay, the work of distribution. So greatly did the colony appear to have been neglected, that such a thing as "a French Bible could not have been purchased within it for years back;" and the Secretary (on whose authority this assertion is made) was also "credibly informed, that many persons on the island were living at that time, at the advanced age of sixty and seventy years, who never even saw a Bible."

While this scarcity of the Scriptures was thus painfully ascertained on the one hand, a disposition both to communicate and receive them was not less agreeably demonstrated on the other. The intelligence of what had taken place was no sooner laid before the public,

"How shall we, no matter whether Romanists or Protestants, answer it to our Redeemer; if we no way contribute to the advancement of His Kingdom, and the propagation of his faith: if on every occasion we appear unconcerned about the honour of his name, the extent of his authority, and the progress of his Gospel.

"In vain do we boast of pure doctrines and genuine Christianity, while we are deficient in piety, benevolence, nay, in common charity. For if the Gospel be a real blessing to mankind, we must allow that it ought to be communicated to all. Besides, in the case before us, it is not only our duty, but even our interest; if the benefit of the public be considered as our own.

"The more Christianity prevails, and the deeper it is rooted in this island, the fairer prospect we have of being well and faithfully served. For, as it directly tends to promote industry and sobriety, fidelity and justice, mere policy should induce us all to desire anxiously, and to endeavour strenuously, to promote the object of this Meeting in the distribution of the Bible."

than it produced the most gratifying impression. "The colonists of all ranks took a warm interest in the Institution, and purchased the Scriptures, then lately arrived, with avidity beyond description. "A hundred copies were sold in one day;" and the Secretary believed, that "twice as many more would have been disposed of with the greatest facility." The satisfaction arising from these circumstances was completed by the good effect which the distribution of these Bibles and Testaments appeared to have produced on the persons for whose use they were designed. This effect was attested by the same gentleman whose account has been so often referred to, and who reports, that, after the copies had begun to circulate among the inhabitants, he received "daily messages of gratitude and thanks for the more than kind attention of the British and Foreign Bible Society, to their eternal welfare, in supplying them with the means of Scriptural knowledge."

From the consideration of the many obstacles which impeded the entrance of Christian light into the continent of Africa, whose skirts had hitherto received but a partial illumination, the establishment of a Bible Society for Mauritius, Bourbon, and Dependencies, was esteemed an event of no ordinary importance. A hope was entertained, (may that hope be realized!) that its good effects might extend beyond the sphere which it engages to occupy, and that a portion of its salutary influence might be propagated westward, to the many tribes which, both in the islands and on the continent of Africa, are even now sitting in darkness, and in the region and shadow of death.

The Societies established beyond the Atlantic, gave evidence, by their printed reports, and written communications, of credible progress in their work, and of continued attachment to that Institution which they professed to honour as a parent, and to imitate as an example. The Philadelphia Bible Society accepted, with lively gratitude, the grant of 100*l.* in aid of the fund for purchasing stereotype plates. Adverting to this additional instance of what they were pleased to call, "the abundant liberality of the British and Foreign Bible Society," they drew from it an inference, in which the donors and the receivers were equally concerned. "Viewed" (they say) "in connexion with their former munificence, it ought to excite a just admiration of the effect of Christian principle, and is a practical evidence of the value of those Holy Scriptures which it is our common object to disseminate." To a similar purport were the acknowledgments from other American Societies, which had received from the

British and Foreign Bible Society pecuniary testimonies of its regard and friendship. They may be all summed up in the compendious declaration of the Albany Bible Society, when speaking of their own obligations, and those of the Sister Societies, to this their common Parent. "That Institution" (they observe) "proposes to itself no limits in its labour of love: it is therefore justly entitled to the *world's thanks*."

It deserves attention, that, as they proceeded in their work, fresh discoveries were made by the American Societies, of the want of the Scriptures existing among the people: and their opinion of the necessity of such Institutions was therefore increasingly confirmed.

The Massachusetts Bible Society thus express their sentiments: "When this Institution was first proposed, there were some who objected, that it was not needed; that the poor in this country are as well supplied with Bibles as the rich. But inquiry has proved this objection to be false. Many ministers who had the same impression, have expressed their surprise at the want of Bibles in their Societies." The following passage, from the same Report, affords very convincing evidence on this point, and also on the grateful emotions with which, in that, as well as in other parts of the world, a copy of the Scriptures was received:

"The Books which have been distributed by the Society have been received with gratitude and joy, and many interesting expressions of their sentiments have been transmitted by the distributors to your Committee. One letter says, 'These poor people received the Bibles thankfully, and requested me to make their acknowledgments to the Society. Some of them were very eloquent in imploring the benedictions of heaven on those who had been instrumental in imparting to them so valuable a present.' Another says: 'Till I had no more books to distribute, my chamber was constantly crowded. Could the Society witness the manifest thankfulness with which their bounty is received, I think they would believe their charity well applied in this region.' 'They all expressed' (observes another) 'much joy at the reception of the gift. Some could scarcely speak; overcome by the thought, that God should send them his blessed word, of which they were so unworthy. One aged man, in particular, on accepting one of the large Bibles, burst into tears of joy, put it under his coat, and said, 'I will put it as near my heart as I can.'"

The Report very pertinently asks, "Can there be a greater encouragement or reward to the Society, than this grateful eagerness with which the word of God is received?"

Similar discoveries were reported by the other Societies; and, among them, the Connecticut Bible Society make the following emphatical declaration:

“We repeat a communication, already often made, and which, there is too much reason to fear, has not been sufficiently noticed, that, although there is not perhaps a spot on earth of equal population with this State, better supplied with the Holy Scriptures, yet many are destitute of this blessed volume: probably, more are without the Scriptures, through poverty, than could at present be conveniently supplied from our funds. To those who have not actually investigated the subject, this may look like a conjecture.” To this general observation the reporter adds the particular testimonies of persons, who, in different parts of the State, had undertaken the distribution. “I have thanks for the Bible Society,” (says one of these distributors,) “from widows and orphans, from bond and free.” “Just as the Bibles” (says another) “were all distributed, applications became numerous; and I found the Bible was much wanted by many. Some had a Testament; some a fragment of a Bible. Some unfortunate females of the lowest class came to beg for a Bible. Indeed, Sir, until I began to make particular inquiries, I had no idea that so many were destitute.” The same correspondent adds: “Poor, fatherless, destitute, but serious, young women, come, and beg for a Bible. It is noised about the country, that I have Bibles to give to the poor. What shall I do? My heart bleeds for them. I cannot bear the thought that so many who appear to love the Scriptures, should be destitute of them. Do send me more Bibles speedily.”*

The difficulty of communication between the two countries, from the circumstances of their political dissension, rendered it impracticable for the conductors of the British and Foreign Bible Society to ascertain with exactness, in what degree the cause of Bible Societies had advanced, during the period now under consideration. Sufficient evidence, however, appeared, in the little which was communicated, to show, that its advancement, if not rapid, was yet decisive and effectual. Independently of those details which establish the fact, much was collected, in favour of this conclusion, from the estimation in which the existing Bible Societies professed to hold the utility of such Institutions; and from the influence which their opinions would be likely to produce on the minds of the American people. It could

* Third Report of the Connecticut Bible Society.

not be supposed that a cause should remain stationary, in the prosecution of which such sentiments as the following were avowed and circulated.

“ Your Committee rejoice with the Members of this Society, and with the true friends of Zion every where, to see the growing importance of Bible Societies, in the eyes of the Christian world. The wisdom of God has established the importance of a standing revelation, for the conviction and confirmation of men in the truth, by furnishing the world with such a revelation in a style suited to every capacity ; and by prophetic intimation, that the kingdom of the Redeemer shall be enlarged, by the going forth of the law out of Zion, and of the word of the Lord from Jerusalem. Experience also has taught us, that nothing has effected more for the permanent success of the Gospel, than the circulation of the Holy Scriptures. Nothing is permanently done among the heathen by the most faithful labours of Missionaries, unless the Scriptures can be put into their hands. And in Christian lands, which have long enjoyed the ordinances of the Gospel, unless the Holy Scriptures are generally owned and read by the people, the life of godliness decays, until nothing but the form, without the spirit, is left.”*

To this satisfaction with the past, was added encouragement for the future. The views and the affections of the conductors of the American Societies appeared to expand as they advanced ; and to hold out the promise of a more active and extended co-operation.

“ The sphere” (say the Committee of the Albany Bible Society,) “ which Providence has assigned us, in the grand effort to evangelize the world, is wide, and daily widening. From our new settlements to the north and westward, frequent applications may be expected.” “ In the neighbouring States,” (observe the Massachusetts Committee,) “ where the institutions of religion are not enjoyed as regularly as in our own, great good may be done by the distribution of the divine word ; and your Committee indulge the hope, that the time will arrive, when this Society will bear its part in shedding this divine light over distant nations. We have” (they continue) “ a noble example in the unparalleled efforts now making by the British and Foreign Bible Society, to spread the Bible through the whole habitable world, to translate it into every language, to carry it into every human dwelling, to open it to every human eye.” And they close their Report with a reflection, in the application of which the inha-

* Third Report of the Connecticut Bible Society.

bitants of Great Britain may sympathize with those of the State of Massachusetts.

“ It peculiarly becomes *us*, descended as we are from pious ancestors, who owe our best Institutions to the influence of religion, and who have been distinguished by the goodness of God, to make the cause of religion our own, and to spare no efforts by which the Bible, the only infallible guide to Christian truth, may be carried to the abode of the poorest and most ignorant of our race.”

This view of the American Societies cannot be better concluded, than by adopting the animated and edifying apostrophe of the New-York Bible Society; “ Can there be a contemplation more sublime, an employment more appropriate to a rational being, than that of diffusing the Scripture light to every habitable part of the globe? Have we not reason to hope, that, while Christians are engaged in sending the Bible to those who have it not, God will be pleased to bless themselves, by unfolding its exhaustless treasures to their own minds, and by applying its saving truth with more power to their own hearts? Behold the effects of the Bible Society on that nation who first established such an Institution! It has softened the asperity of party; it has almost dissolved the prejudices of bigotry; and moulded the conflicting terms of denomination, in that Institution, at least, into the holy and delightful name of Christian. How reviving, how animating, the prospect before us! Who knows but the seed of the word, now sowing among the afflicted nations of a bleeding world, may be so prospered by the dew of heaven, as to rise, ere long, into a rich harvest of peace and righteousness throughout the earth.”

Nor was the object of the British and Foreign Bible Society regarded with unconcern by the inhabitants of British North America. An impression had been made, the influence of which was progressively felt. As a consequence of it, various liberal contributions were forwarded, to aid the Parent Institution, from individuals, and particular congregations; and the spirit in which they originated was at that time preparing to manifest itself with greater effect, in the production of local Auxiliary Societies.

In the mean time, great joy had been excited in the hearts of the flock, gathered from the heathen through the ministry of the United Brethren, on the coast of Labrador, by the distribution among them of those copies of St. John's Gospel in the Esquimaux dialect, which had been printed and bound for their use by the British and Foreign Bible Society. The value which these interesting converts attached to the gift, appeared from the eagerness and persevering application

with which they perused the volume. To this fact their pastors bear a very decided testimony. In acknowledging the kindness shown to them by this valuable donation, they thus describe the use to which it is applied; "Our people take this little book with them to the islands, when they go out in search of provisions; and in their tents, or snow-houses, they spend their evenings in reading it, with great edification and blessing."

The reception given to the Gospel of St. John, disposed the Committee to pay a favourable attention to the prayer of these devoted and indefatigable labourers, that the three other Gospels might also be printed. A version of them had been made by the venerable Superintendent of the Labrador Mission, the Rev. C. F. Burghardt, who possessed an intimate knowledge of the Esquimaux dialect: and he had been enabled to complete his revision of the text, previously to the event of his sudden dissolution. In this state of preparation the manuscript was forwarded to England; and an order was given that it should be printed, on the account of the British and Foreign Bible Society, in a manner to correspond with the Gospel of St. John, by which it had been preceded.

But the brightest feature in the aspect of the Society's affairs beyond the Atlantic, in the course of this year, was, the zeal and liberality with which its cause was espoused in the island of Jamaica. The acquisition of support to such a cause, in a quarter wherein, from the peculiar circumstances of its polity and its morals, it was so little to have been expected, appears to deserve that the manner in which it was brought about should be more particularly related.

The individual in whom the British and Foreign Bible Society has to acknowledge the first public advocate of its interest, in the island of Jamaica, was, Stephen Cooke, Esq. The steps by which that gentleman introduced the subject to the favourable notice which it eventually obtained, will best appear from his own account.

"I received a letter from the Rev. Mr. Owen, Secretary to the British and Foreign Bible Society, at the desire of the Committee, requesting my influence in this island, towards assisting the dispersion of the Bible; in answer to which, I informed him that I had made some applications for this purpose, before I sent my own subscription, and those of some of my family, with the addition of one gentleman's; but, on receiving his letter, I thought myself fully authorized to make a more extended effort: and accordingly, I wrote to the Rector of Kingston, the parish I reside in, enclosing him Mr. Owen's letter. I sent him at the same time a book of every kind I had received, for his

information. After one month, I informed him that I should open a subscription, which I accordingly did; and by the next packet I sent Mr. Owen a bill for 250*l.* sterling, on account of what I had collected. Within six weeks I had written to the Rector or leading Gentlemen of every parish in the island."

The effect of these exertions was considerably promoted by the generous co-operation of Mr. John Leman, Printer, in Spanish Town, and the three Printers in Kingston, who to their other services added that of gratuitously inserting in their respective newspapers Mr. Cooke's Address, together with various extracts from the Reports of the British and Foreign Bible Society. The result of these combined proceedings was, that an inclination to subscribe was speedily manifested in different parts of the island, and among almost every class of the free population.

Of this disposition (to the excitement of which he had not a little contributed) the Hon. John Shands, at Spanish Town, took immediate advantage; and through his exertions, and an eloquent address which he delivered at a Meeting in Vere, a subscription was opened in that parish, under the sanction and patronage of the Magistracy of the place, the returns of which proved very considerable. This example was afterwards followed, on the proposition of the Rector, the Rev. Alexander Mann, by the Corporation of Kingston: and although the wealthier part of the inhabitants had previously contributed, at the solicitation of Mr. Cooke, a very creditable subscription was produced; which derived additional value from the auspices under which it was raised. The parishes of Vere, and of St. George's, and the Justices of Westmoreland, severally claimed their share in this benevolent work: for much of what was accomplished in the first of these cases, the Society is indebted to the active exertions of the Hon. J. P. Edwards. An impression was also made in favour of the Society, upon the people of colour. The more opulent members of this part of the community associated their offerings with those of the island in general; and donations, chiefly from the poorer classes, were afterwards transmitted, through the medium of a Society, formed in September, 1812, under the designation of "The Jamaica Auxiliary Bible Society, of the People of Colour;" it being intended to raise yearly contribution from persons of that description throughout the island. The parochial clergy distinguished themselves in this contest of benevolence, by a zeal corresponding with their spiritual functions, and the just expectations of the laity. Independently of the share which they took in promoting subscriptions among their parishioners and the public, they evinced their regard for the object of

the Society, and their desire to co-operate in giving it effect, by uniting in a separate contribution. In this measure the Rev. John Campbell, Rector of St. Andrew's, the Rev. Thomas Simcocks, Rector of Port Royal, the Rev. Alexander Campbell, Rector of Kingston, and the Rev. Isaac Mann, Rector of St. Catharine's, took the lead. These gentlemen, acknowledging the powerful claims which the Society has on Christians in every quarter of the globe, thought it incumbent upon them to address their clerical brethren throughout the island, proposing that, "in addition to the encouragement of subscriptions in their respective parishes, they should, as a body, offer a donation to the Society." "Most of their brethren entirely concurring in their sentiments," they were enabled to transmit a respectable sum. They accompanied it with an Address, in which, together with the explanation which has been given, they stated, that, "in opening that separate subscription, they were actuated by a wish of entering into an early correspondence with the Society; not only for the purpose of enabling them to promote, in the best manner, its interests in the island, but also with the hope that they and their brethren might be made instruments of extending the usefulness of the Institution to the inhabitants of the colony. Of that portion of the people which could read, very many, they had reason to believe, were competent to pay the Society's prices for their Bibles; but there were many also, they presumed, who had not the means of doing so; and they begged to assure the Society, that they should be happy to aid its benevolent views, by disposing, according to their best judgment, of Bibles to persons of that description, at reduced prices, to whatever extent the Society might think proper to employ them." In conclusion, they offer their "sincere wishes, that God may continue to bless, with the most abundant success, the pious and truly benevolent exertions of the Society, in dispersing the word of truth and salvation throughout the world!"

The disposition manifested by these parochial clergymen to assist the views of the Society, not only by pecuniary aid, but also by personal exertion, added much to the value of this communication. Two hundred and fifty Bibles, and one thousand Testaments, were therefore ordered to be placed at their disposal, in addition to a supply previously despatched.

When this transaction is deliberately reviewed; when it is considered with what promptitude and generosity the different classes of persons throughout the island, emulated each other in contributing to a Society with the merits of which they had so recently been made

acquainted; when it is further considered, that the contribution, which would have been splendid at any time, was made at a period of general embarrassment—"when" (to use the language of Mr. Cooke) "the distresses of the planters were so exceedingly great, that many of them were compelled to sell their working cattle, in order to pay their taxes, and clothe their slaves;" the whole proceeding assumes a character which gave to all the parties concerned in it a just title to our respect and admiration.

While the British and Foreign Bible Society was thus widely diffusing the influence of its object, and contracting progressively new relations and engagements with foreign countries, its domestic administration proceeded with similar activity, and the measures which it adopted were followed by a correspondent extension of encouragement and support. Of the truth of this assertion the number and importance of the newly-formed Auxiliary Societies exhibit a decisive testimony; and to the more particular consideration of these Institutions our attention shall now be directed.

It has already been stated, in a former part of this chapter, that not fewer than seventy-five Auxiliary Societies were formed in the interval between the eighth and the ninth Anniversaries of the Parent Institution. By these new Establishments an interest was created on behalf of the Society, where it had hitherto been almost, if not altogether, unknown; ground was brought into occupation which had not been cultivated before; and the cause acquired an addition to its territorial influence, as well as to its pecuniary resources.

Under the patronage of the Bishop of St. David's the counties of Caermarthen and Pembroke, and the town of Aberystwyth, in Cardiganshire, with a return of nearly 1100*l.* were added to the contributory counties in South Wales; while, in the northern division of the Principality, the counties of Merioneth, Caernarvon, and Anglesea, under the patronage of Sir Watkin William Wynne, Bart. and the Earl of Uxbridge, (now Marquis of Anglesea,) together with certain places of inferior importance, united themselves to the general Association, with contributions exceeding, in the aggregate, 2,500*l.*

Of the remaining British Societies, eleven were established for entire counties; viz. for those of Chester, Fife and Kinross, Gloucester, Kent, Northampton, Perth, Rutland, Somerset, Surrey, and Wilts; several for cities, or districts of great consideration; and eight for the central position of London and Southwark.

The county Societies were, for the most part, introduced under the recommendation of the most powerful patronage; and but few

cases occurred in which those did not appear at the head of these local Institutions, who stood the highest in their respective vicinities, for rank, and property, and general estimation.

Among the advantages derived from the county Establishments, was, the accession of many personages to the general cause, who, but for such an expedient, might either have remained ignorant of its real merits, or have wanted a sufficient inducement to give it their support. The influence of local attachment, co-operating with other considerations of propriety and duty, would give to the claims of a Society for disseminating the Scriptures, a recommendation not easily resisted: and the transition would be natural from the countenance of its object as domestic and particular, to the approbation of the same object, as foreign and universal.

Another advantage, in the same direction, was, the confirmation, in a variety of instances, of that patronage which had been previously obtained and enjoyed. Many persons, who, upon a general persuasion of its excellence, had lent their sanction to the Parent Society, were induced to examine more particularly into its merits, previously to their allowing their names to appear as patrons of local Societies. Their decision, therefore, in favour of this latter measure, added weight to their suffrage in behalf of the former. By countenancing the establishment of Auxiliary Societies, they renewed the pledge of their attachment to the Parent Institution, and acquired, at the same time, an additional motive for interesting themselves in its support and defence. The application of this remark may be extended to those whose friendship for the cause had been decidedly approved; but found another opportunity of evincing itself by this new and unequivocal attestation. Of such opportunities the Episcopal Patrons of the Parent Society were not backward in availing themselves. It has already been mentioned, that the Bishop of St. David's promoted the formation of Auxiliary Societies in a portion of his diocese; and it may be added, that the Bishop of Salisbury (within whose diocese, and under his own auspices, the first Auxiliary Society had been formed) acted in a similar manner, by accepting the office of Patron to the Auxiliary Society for the county of Wilts.

Of the Societies which have been specified as established for counties, much of an interesting nature might be said, if the limits of this History would allow it. Referring, however, to the printed accounts of the proceedings at their formation, the author will only advert to to such as, from peculiar circumstances, appear to require more particular notice.

The Northamptonshire Society was distinguished, by enjoying, at its formation, on the 7th of May, 1812, the presence and presiding services of his Grace the Duke of Grafton, Lord Lieutenant of the county. This was the second instance in which the chair of a Bible Meeting was filled by a personage of that rank. His Grace the Duke of Bedford had set the example in his own county the preceding year; and the Duke of Grafton adopted, on the present occasion, a similar course at Northampton. What added to the value of this conduct, on the part of the Duke, was, the interest which (as well as his illustrious predecessor) he took in the business of the Meeting; and the evidence he gave of having made the subject a matter of previous and personal investigation. "That there exists" (said his Grace) "a want of the Bible among the poor, I am fully persuaded, not only from repeated declarations to this effect by others, but from my own personal knowledge: and it is within my own observation, that, in one parish alone, there are no less than 125 families without a Bible."

A melancholy interest was also given to this Meeting, by the painful consideration, that the day on which it was held, had been fixed with a view to accommodate the convenience of the illustrious Member for Northampton, and Prime Minister of his Sovereign, the Right Hon. Spencer Perceval, "in whom private excellence and public virtue equally united; whose attachment to the Bible Society commenced with its origin, and grew with its increase;* and whose eloquent tongue would have been employed in its service on that occasion, if the hand of an assassin had not driven him to his grave, amidst the lamentations and eulogies of men of every name in the church, and every party in the state."†

The Gloucestershire Society was formed under the patronage of the Dukes of Norfolk and Beaufort, who allowed their names to be

* The following circumstance may be adduced, as one, out of many proofs, of Mr. Perceval's sincere attachment to the British and Foreign Bible Society, and of his wakeful solicitude for its welfare.

In the month of October, 1810, by Mr. Perceval's desire, the author, and his colleague, Mr. Hughes, had an interview with him in Downing-Street; when they were interrogated, whether the patent of the King's Printer, then on the eve of being renewed, occasioned any obstruction to the circulation of the Scriptures in Ireland, through the medium of the British and Foreign Bible Society. After expressing his friendship for the Society, Mr. Perceval dismissed the Secretaries, with an assurance that nothing should be allowed to enter into the patent, upon its renewal, which might be likely to interfere with the useful plans of the Society.

† Author's speech at Northampton.

associated, as joint Presidents of the Institution.* It had been the universal desire of all the parties concerned in its formation, that the learned and amiable Bishop of the diocese should lend it his valuable countenance; and a respectful application was made to his Lordship, through the Mayor of Gloucester, with a view to that end. To this application the Bishop replied in the following terms:

“ Mr. Mayor,

“ I am this day honoured with a letter, signed by yourself, and by eight other most respectable gentlemen. The purport of the letter is, to intimate, that his Grace the Duke of Norfolk, and his Grace the Duke of Beaufort, will be Presidents of a Society, which is to be established in this county, in aid of the British and Foreign Bible Society. The compliment of being a Vice President is paid me. I return thanks for that compliment, but beg to decline it.

“ From two Societies already established, viz. ‘ The Society for Promoting Christian Knowledge,’ and ‘ The Society for Propagating the Gospel in Foreign Parts,’ great spiritual advantages are already diffused, not only over this kingdom, but also in every quarter of the globe, through the distribution of Bibles, accompanied with Prayer-Books, and the appointment of Ministers capable of explaining the Holy Scriptures. I humbly conceive those two Societies have claims on the Clergy of the Establishment for all the pecuniary aid and mental exertion, which can possibly be contributed by them in support of those ancient and chartered Societies.

I am,

Mr. Mayor,

With high respect for yourself,

And the Gentlemen Subscribers,

Your most obedient Servant,

GEORGE ISAAC GLOUCESTER.”

Gloucester, Aug. 4, 1812.

The insertion of this reply in the Gloucester Herald excited some alarm among the friends of the proposed Society, who were aware how much influence would be attached to the opinion and advice of

* The author cannot allow himself to omit the tribute which is due to the Rev. J. W. Cunningham, who kindly supplied his place at the formation of this Society, and by his eloquent exertions materially contributed to the success of the day. The Rev. Charles Hoare, Rector of Blandford, and the Rev. Edward Mansfield, Vicar of Bisley, whose addresses on the occasion, though dissimilar in character, were equally impressive, deserve also to be mentioned with particular respect.

so respectable and candid a Prelate. Under this impression, they forwarded to the author the paper which contained the reply ; and as the Address which he transmitted by return of post, adverts to a class of objections which continue to be urged to the prejudice of the Society, he trusts he shall be excused for inserting it at length.

To the Right Rev. the Lord Bishop of Gloucester.

“ My Lord,

Aug. 11, 1812.

“ I trust I shall not be considered as taking too great a liberty, in offering a few remarks on your Lordship’s reply to the request of a deputation, inviting your Lordship to become a Vice President of a Gloucestershire Auxiliary Bible Society.

“ The ground of your Lordship’s declining a compliance with that request, is stated to be ‘ the claims which the Societies for Promoting Christian Knowledge, and Propagating the Gospel, have upon the Clergy of the Establishment, for all the pecuniary and mental exertions which can possibly be contributed by them, in support of those ancient and chartered Societies.’

“ Your Lordship has an unquestionable right, and so have the Clergy of the established Church, to contribute their pecuniary aid and mental exertion, in whole or in part, to such Institutions as may appear to your Lordship, and that body, to deserve such sacrifices ; but I cannot believe, that your Lordship would wish to be understood as prescribing to yourself, or recommending to your Clergy, to absorb all their zeal, and sink all their charitable money, in the cause of those two Societies. Your Lordship and your Clergy are members of so many other charitable bodies, that I cannot but consider the doctrine contained in your letter as requiring limitation, and only importing, that neither money nor activity should be employed in promoting any Institution which may have an injurious operation on the interests of those venerable and chartered Societies. To this doctrine the patrons, supporters, and advocates of the British and Foreign Bible Society, most cordially subscribe ; and by the practical application of it they are willing that the claims of their Institution on your Lordship’s countenance, and that of the Clergy of the Establishment, should be tried.

“ There can, my Lord, be nothing *hostile* to the chartered Societies, in the *principle* of the Institution which I am defending ; for it distributes not a *rival* Bible to theirs—it gives precisely the *same*, and gives it on a scale, and to an extent, which no funds or instruments with-

in the possibility of their attainment, from the limited nature of their constitution, could ever effect.

“ I go a step farther, my Lord : I affirm, that the principle of the British and Foreign Bible Society is *friendly* and *auxiliary* to those chartered Institutions. It relieves the funds of those venerable Societies from the article of heaviest expenditure—*Bibles* ; and thereby facilitates their peculiar and characteristic operations, in supporting schools, maintaining missionaries, and diffusing Books of Common Prayer, Companions to the Altar, Catechisms, and such publications as relate to the doctrine and discipline of the Established Church.

“ In this manner, my Lord, the Institution which I am defending, was considered by the Prelates who originally patronized, and by those who continue to patronize it. Those Prelates, like your Lordship, were zealously attached to the chartered Societies in connexion with the Established Church : and their names and known services in the cause of those Societies lend no small confirmation to the positions which I have advanced. It will not easily be credited, that an Institution can be prejudicial to the chartered Societies, or the Established Church, which (not to mention others) numbers a Porteus, a Barrington, and a Burgess, among its Mitred Patrons and invariable friends.

“ And what, my Lord, has been the fact ? What testimony does the experience of eight years avouch, in the question of hostility or rivalry between the British and Foreign Bible Society and the chartered Societies ? *That the latter have abundantly prospered.* It was natural that this result should follow, from the principles which I have already laid down ; but it is most material to remark, that it *has followed* ; and your Lordship needs not, I am sure, be told, to how serious a bulk the exertions of the British and Foreign Bible Society have contributed to swell the Annual Reports of those chartered Societies, by augmenting the list of their subscribers. The very zeal which is manifested in the advertisement of this week corroborates the argument I am pressing ; and should a Diocesan Committee be established at Gloucester, (which I trust will be the case,) it will not be easy to deprive the friends of the British and Foreign Bible Society, in that place and vicinity, of the merit of having materially contributed to its establishment.

“ But, my Lord, when this Diocesan Committee, and all the Diocesan Committees throughout England and Wales, shall have been established, will the aggregate of them all be competent to their own work, and that which the British and Foreign Bible Society professes

to undertake? Your Lordship says, and says truly, that these chartered Societies have ‘already diffused great spiritual advantages, not only in this kingdom, but also in every quarter of the globe;’ but your Lordship will, I am sure, agree with me, that if much religious good has already been done both at home and abroad, much, very much, remains yet to be done; more, I fear, than all the Societies now in existence will be able to accomplish for many years to come. If we could overlook the want of the Scriptures in Britain, (which is now ascertained to be great beyond previous conception,) we could not forget the want of them in Ireland, and the importance of meeting it with an adequate and immediate supply. Nor could we, I think, forget, without something very like a sinful omission, the claims which come upon us from the prodigious population in our numerous and extended possessions abroad. Our empire in the East would swallow up very large resources; and if the isles of Java, of Bourbon, and of France, which are now asking for the Scriptures, were discarded, we could not, I think, remain insensible to the appeal which has lately been made, with the countenance of the Government in Bengal, in behalf of nearly a million native Christians, throughout the Peninsula and Ceylon, who are in want of a Bible. I forbear enumerating the interesting claims brought upon us, in these times of distraction and impoverishment, by prisoners of war, by needy allies, and by nations soliciting a supply of the Scriptures in their respective languages from our gratuitous kindness. The documents in our Annual Reports exhibit these claims in so distinct and affecting a manner, that I anticipate from your Lordship’s perusal the fullest conviction both of their justice and their force.

“And now, my Lord, I would take the liberty to ask, with all humility, but at the same time with becoming explicitness, whether your Lordship is willing that the progress of the British and Foreign Bible Society should be stayed, and the arduous and indefinite labours of that Institution, in diffusing the records of eternal life throughout our own and every other land, should be devolved on the two chartered Societies, about which your Lordship is so laudably zealous? If the British and Foreign Bible Society be not liberally supported, (and this can be effectually done only by the establishment of *local Societies*,) then one of these consequences must inevitably follow: either the chartered Societies must charge themselves with the duty of universally diffusing the Scriptures; or the expectations of millions must be disappointed, and their spiritual wants remain unsupplied. Your Lordship must, I think, be sensible, that the *former* of these alterna-

tives can never be expected to take place ; and you are, I am sure, among the last persons in the kingdom who would wish to bring about the *latter*.

“ I cannot, my Lord, conclude this letter, written hastily, but not inconsiderately, without renewing my apology to your Lordship for the liberty which I have taken. I feel tenderly for the honour of the Church over which your Lordship presides : I consider it both entitled and required to take the lead in the British and Foreign Bible Society ; and I cannot but hope, that, upon reviewing the merits of the Institution, your Lordship will decide in its favour ; and add to the number of its Episcopal Patrons a name, which, from its alliance with learning, moderation, and piety, is deservedly dear to the members of the Established Church, and to good men of every denomination.

I have the honour to be,

My Lord,

Your Lordship's very faithful Servant,
*A Clerical Member of the British and Foreign
Bible Society.*”

The formation of the Chester Society was rendered memorable by the appearance and exertions of the Rev. Mr. Gisborne, attending by request as the author's representative from the Parent Society, and who advocated the cause, with great effect, in an argumentative and eloquent address. Adverting to the objection advanced against the Institution from the existence of similar Societies, Mr. Gisborne has these just and forcible remarks.

“ Of the Society for Propagating the Gospel, of the Society for Promoting Christian Knowledge, of the Naval and Military Bible Society, of the British and Foreign Bible Society—of these, and all other Institutions, formed in Great Britain or in other countries, for the diffusion of the Scriptures, I would say, The world is too wide for them all. When years and generations shall have passed away, however diligently each of these Societies shall have laboured, it would still see the limits of the district on which it had been exerting itself, enlarging before its eyes, or would discover portions within that district yet uncultivated, and would rejoice in the accession of every new labourer to the boundless field. I lament to perceive, that by many persons the British and Foreign Bible Society has been represented as opposed to the Society for Promoting Christian Knowledge ; I am concerned, and I may be allowed to say, that, when full information respecting the Bible Society is universally attainable, I am not only concerned, but ashamed, to hear argumentation, and to

read title-pages, professing to assign reasons for giving the preference to the Society for Promoting Christian Knowledge, over the British and Foreign Bible Society. Preference ! Before we are told of preference, before we are directed to inquire into questions of preference, let it be made out that there is incompatibility—let it be made out that there is contrariety—let it be made out that there is competition.”

“ In fact,” (adds Mr. Gisborne) “ the Societies for Propagating the Gospel, and for Promoting Christian Knowledge, the British and Foreign Bible Society, and all other Associations, in whatever land, for spreading the Holy Scriptures, ought to regard themselves as parallel columns of a combined army, marching onward, side by side, for the subjugation of a common foe : each of them prepared and watchful to render assistance to the other columns, but never interfering with their progress, never interrupting their exertions. Each of these columns may be distinguished by standards somewhat different from those of the rest—each of them may discriminate itself by some peculiarities in the form or colour of its regimentals—each of them may wield weapons in some degree exclusively its own ; but they are all united in a general cause ; and to each of the individual columns that man would be the most pernicious counsellor—to the general cause that man would be the most dangerous adversary, who should persuade one of the columns jealously to turn the line of its direction obliquely, to cross upon the course, and thwart the operations of its neighbour.”

For the insertion of the following passages—in which the duty of the members of the Established Church is so forcibly described, and so happy a reference is made to the memory of the late venerable Porteus, successively Bishop of Chester and London—no apology will be needed.

“ When fresh inquiries into the condition of our poor, with respect to the possession of the Scriptures, are constantly bringing to light additional proofs of the extent of the deficiency ; when the rapidly increasing population of the kingdom, as evinced by the parliamentary investigations, sends forth new multitudes in need of supply ; when the miseries of war on the Continent render the Bible more difficult to be there procured, more requisite for instruction and for consolation, more desirable, more likely to be efficacious ; when the very signs and circumstances of the times render every effort, which, under the grace of God, we can make for the salvation of our fellow-creatures, more powerfully impressive, more adapted, humanly speaking, to be successful—shall not we rouse ourselves ? Shall not we

listen to calls of duty, thus enforced by far more than ordinary considerations and incitements? And shall those among us who are members of the Church of England, be told, that if in this sacred undertaking they give the right hand of fellowship to Christians of every other denomination, they are enemies to the Establishment? Shall we be told, that by co-operating with those, who, as to some points, differ from us, in circulating the Scriptures, in spreading that volume on which the foundations of the Church of England rest, we are injuring her foundations? Shall we be told that the weakest of her batteries is shaken, that the slightest of her ornaments, or the most slender of her pinnacles, trembles? When nineteen of the Bishops and Archbishops of England and Ireland, (I believe from recent information that I might add to the number, but I am desirous of keeping strictly within the line of certain truth,) when nineteen of these Prelates have stood prominent as friends, as members, or as leaders, of the Bible Society: shall such an accusation be advanced?—There was a Prelate, now removed from earth and its concerns; a Prelate, on whose friendly kindness to myself I may be permitted to reflect, with grateful satisfaction; a Prelate, whose figure and countenance are yet present to the recollection of many among those whom I am addressing; a Prelate, whose Christian virtues are remembered with veneration by all—there was a Prelate, whose very name might be in this place sufficient to repel the charge. That Prelate had cherished the British and Foreign Bible Society from its birth: he had watched over its growing youth; he had rejoiced in its rising manhood.—Living, he had patronized that Society with his countenance and his bounty—dying, he did not forget it. That Prelate has now experienced how blessed are the dead who die in the Lord. He rests from his labours; and his works have followed him; and among those works, his good deeds on behalf of the Bible Society have their place. That sun is set; but this horizon long may glow with its reflected beams. The brightness of that Prelate's example irradiates the path of the Bible Society over lands from which he is taken away; and shines to lead other Bishops of Chester, and other Bishops of London, to be—what once was Bishop PORTEUS."

A second class of Societies specified, were those which were established for a limited district. Of these, some were included within the counties already named, but altogether independent of the County Societies. Such were the following; viz. the Congleton, Stockport, Bourton, Stroud, Cinque Ports, Canterbury, Chard, Frome, Petherington, Wellington, Camberwell, Clapham, Dorking, and Kingston Societies. The other counties which gave birth to District Societies,

were Cornwall, Devonshire, Durham, Essex, Hampshire, Middlesex, Northumberland, Oxfordshire, Warwickshire, Worcestershire, and Yorkshire; and the districts which they occupied, were respectively as follows: Launceston and East Cornwall, Biddeford, Kingsbridge, Tavistock, Durham, Stockton, Portsmouth, Hackney, and Newington, Edmonton and North-East Middlesex, Woodford, and South-West Essex, North Shields, Tindale Ward, Henley on Thames, West Bromwich and Wednesbury, Stourbridge, Beverley, Doncaster, and Pontefract; to which must be added, those of the independent isles of Guernsey and Man.

The formation of these Societies, though instituted for districts of a limited range, and for the most part in counties already incorporated in Auxiliary Establishments, added much, both to the patronage and the funds of the General Association. The Earl of Liverpool, as Lord Warden of the Cinque Ports, accepted the office of Patron of the Auxiliary Society established at Dover for that section of the Kentish coast; and, although his Lordship was prevented, by public business, from fulfilling his engagement to preside at the Meeting in which it was formed, the declaration of his sentiments was too strong and explicit to leave any doubt of his friendship to the cause. "The Society" (said his Lordship, in his reply to the Mayor of Dover) "has my best wishes, and will ever receive my warmest support." Such a declaration is particularly valuable, as coming from the Prime Minister of the country; and it deserves to be stated, that his Lordship's conduct, not only at Dover, but also at Maidstone, and at Westminster, where Societies were established, was strictly conformable to the spirit of that friendly declaration.* Other names of high dis-

*The following account of Lord Liverpool's conduct in presiding at the Second Anniversary of the Cinque Ports Society on the 5th of December, 1815, lends such confirmation to what is stated in the text, that no apology will be required for anticipating it:

"On taking the chair, the Noble Earl adverted to the elevated rank to which, under the superintendence of Divine Providence, this nation had been raised in the estimation of Europe, and which rendered it of the highest importance that we should vindicate our right to this elevation, by showing that Britain, great as she confessedly was in arts and arms, was no less justly entitled by her high tone of moral feeling to the same pre-eminence in this respect, which she had so happily attained in every other. It became, under these circumstances of gratifying distinction, our paramount duty to labour to extend the benign influence of Christianity, the knowledge of pure and undefiled religion, even to the utmost bounds of the earth. His Lordship remarked, that the foundation of this Society had been laid at a period when we ourselves were suffering from the pressure of national difficulty and distress, and when all around us, the very bonds of civilized society, were nearly burst asunder. Surely then it became us, now that through the Di-

tion might be mentioned, as having become allied with the British and Foreign Bible Society, through the medium of these District Auxiliaries.

The funds derived from them, were also, as it has been intimated, very considerable. The scale of contribution varied according to the wealth and population, and, still more, the zeal, of the district in which it was raised. Among the examples of a productive subscription, it may be permitted, without disparagement to the other Societies, to mention, that the Henley Society returned 450*l.* the South West Essex 600*l.* the North East Middlesex 750*l.* and the Clapham 1200*l.*

Much might be extracted from the proceedings in the formation of these District Societies, both to enrich these pages, and to gratify the

vine blessing prosperity was smiling on us with her choicest favours, not to relax our exertions, but with increased ardour to pursue our beneficent course, firmly resolved, whether in prosperity or adversity, to persevere in our efforts, until the whole world should be illumined with the light of Divine Revelation.

“On receiving the thanks of the meeting, his Lordship entered more particularly into the nature and merits of the Institution. As a member of the Established Church, from education and habit, but much more from consideration and conviction, he was particularly desirous of promoting its interests to the utmost of his ability. Under this impression, he had recently appeared, on a public occasion, as a supporter of the Society for Promoting Christian Knowledge: and he was anxious to extend the influence and resources of that Institution. But he saw no reason whatever, why he should not at the same time afford to the British and Foreign Bible Society every assistance in his power, and why he should not evince an equal anxiety to promote its success. The objects of the two Societies were *one*; both dispersed the pure and uncorrupted word of God. This being the case, he should always consider it an honour to aid these and all other Societies which had the same object in view, and were labouring to effect the same benevolent end—the dissemination of Christianity throughout the habitable globe. He was a friend to the Bible Society, because it could operate in situations where, from local circumstances, or the prevalence of different religious sentiments, the Society for Promoting Christian Knowledge would not obtain admission. The universality of the single and exclusive object proposed by the British and Foreign Bible Society, and its consequent tendency to unite all Christians (however divided on subjects of minor concern) in the bonds of Christian sympathy and benevolence, gave it, in his Lordship’s mind, a powerful claim to universal support. He concluded a speech of great energy, liberality, and decision, by stating, that, in having accepted the office of President of this Society, he had considered himself as only performing an act of duty; and if his influence should have the happy effect of benefiting the Society, one great end which he had in view in joining it was fully answered; and as to the future, he pledged himself to continue the steady and zealous friend and supporter of the British and Foreign Bible Society as long as he lived.” It deserves to be added, that, on quitting the chair, his Lordship presented the Society with a second donation of 50*l.*

reader ; but our limits will not allow this indulgence. It would, however, be improper to omit stating, in how able a manner the cause was pleaded, at the establishment of the Clapham Society, by Zachary Macaulay, and Charles Grant, Jun. Esqrs. Their speeches exhibited respectively the powers of dispassionate argumentation and splendid eloquence ; and they were among those of the detached publications which have been circulated to the greatest extent, and with the best effect.

Of the services rendered to the general cause of the British and Foreign Bible Society by Mr. Macaulay, the author feels a disposition to say, what a respect for personal delicacy will not allow him fully to express. It was the author's happiness to introduce that gentleman to a place in the first Committee ; and to those who are acquainted with the soundness of his judgment, the equanimity of his temper, and the steady warmth of his piety and benevolence, it will be unnecessary to observe, how much the affairs of the Society have profited by his useful advice and his active co-operation. Of the late Rev. John Venn, the truly *pastoral* Rector of Clapham, it may be allowed to speak with less reserve. But in fact the Clapham Auxiliary Bible Society, as raised principally by his exertions, is itself one of those monuments which will perpetuate his memory. The closing words of his introductory address, as equally honourable to the character of the Society, and to his own religious feelings, must not be suppressed.

“ There are many excellent charitable Societies in this kingdom ; they are its honour and glory ; but among them I know not one more pure in its design than this. For what is its design, but that of communicating to all men the words of the blessed God ? I know none more simple in its principle : it is like all the great principles in nature, which are remarkable for their simplicity, and on that very account produce such great effects. I know none which tends so directly to the happiness of mankind, as this. By every obligation, therefore, of benevolence to man and regard to God, we are bound to circulate the Holy Scriptures among our fellow-creatures.”

It remains to notice the Auxiliary Societies of London and Southwark, which, from their peculiarity and importance, may require to be treated of as constituting a separate class, distinct from either the County or District Societies already described.

The Southwark Society was formed on the 3d of June, 1812, under the Presidency of the Earl of Rothes, who delivered his sentiments on the general subject, from the chair, with much clearness, liberality, and decision. Earl Spencer, a Vice President of the Northamp-

tonshire Society, consented to accept a similar office in that for the Borough of Southwark; and took an opportunity, in a letter of apology to the President, for not attending the Meeting, to express his opinion of the measure, in language which could not be misunderstood.

“Assure the Committee,” (writes the Noble Earl,) “that I shall be very glad, as Vice President of the proposed Society, to give your Lordship, and the rest of the members, the best assistance in my power, in furtherance of an object so truly congenial to the genuine principles of Christianity, and likely to prove so highly beneficial to the best interests of all classes of Society.”

Among the steps preparatory to the establishment of this Society, was an inquiry into the local circumstances of the poor as to the want of the Scriptures among them; and the following result of a *partial* and *indiscriminate* examination was given as a fair criterion of the state of the district, containing a population of nearly 150,000 souls.

“In 325 families, comprising 4,508 individuals, 2,745 can read, and only 395 have Bibles and Testaments. Of the 530 families who are thus destitute of the Holy Scriptures, more than 400 expressed a *strong* desire to possess them; many of whom professed a willingness to pay for them, so far as their very limited means would admit: 14 of those families have never seen a Bible; and about 60 are Roman Catholics, a large proportion of whom are extremely desirous of copies.”

On the basis furnished by this and corresponding representations, the proposed Institution was accordingly formed. So sanguine were its Committee in their prospects, that they ventured to assert, in their Address at its formation, that though not the first in point of time, it would be second to none in DILIGENCE, ARDOUR, and GENEROSITY.” A return of 2,832*l.* 19*s.* 2*d.* within the year, followed up, as it has been, by a progressive increase both of activity and contribution, compels us to admit that the assertion has been justified, and the pledge redeemed.

Scarcely had the Southwark Auxiliary Society been established, when measures were taken to effect a similar Institution for the city of London. For a considerable time past, some friends of the cause had united their counsels, with a view to produce such a distribution of the metropolis, as might lead to the establishment of a system of productive and efficient Auxiliary Societies within its precincts and immediate vicinity. Among those who took the lead in these visionary deliberations, were, the Rev. Josiah Pratt, Richard Phillips,

Benjamin Neale, and Gurney Barclay, Esqrs. together with Major (now Colonel) Handfield, and Captain (now Major) Close. The result of their labours, in which they were assisted with advice and co-operation from various quarters, was, a determination to insulate the city of London, and to divide the remaining territory in such a manner as a consideration of local circumstances should appear to recommend.

In consequence of this decision, no time was lost in maturing the preparatory arrangements for carrying the first part of the design into execution. These having been completed, the City of London Auxiliary Bible Society was regularly formed, on the 6th of August, 1812, at a public Meeting in the Egyptian Hall of the Mansion House, the Right Hon. the Lord Mayor (Sir Claudius Stephen Hunter, Bart.) in the Chair: and it was enacted by the regulations then passed, that the Lord Mayor for the time being should be considered the President of the Institution.

The proceedings of this Meeting were of too important a character to be dismissed with a merely transitory notice. The following extracts from some of the speeches will enable the reader to form a judgment of the interest which this memorable occasion excited.

The Rev. Dr. Brunnmark, Chaplain to the Swedish Embassy, in describing the effect of British charity, as it was felt by foreign nations, adverted to an occurrence, demonstrative of this feeling, in the Swedish providence of Dalecarlia, which he thus simply and emphatically related.

“ After Sweden was forced to make peace with France, and declare against England, the usual war-prayer continued to be read in all the churches. The Dalecarlians asked, who were the enemies of the country? and when they were told that the English were meant by that name,—‘ No, no,’ exclaimed they, ‘ the English are not our enemies; they are our best friends; they sent us corn to sow our land, when in our distress we had consumed even the grain intended for seed: they sent us medicine for our sick and wounded soldiers, and woollen blankets for our hospitals:—and, what is more than all, *they have lately sent us the Bible!*’ The Dalecarlians thereupon requested of their ministers to discontinue the war-prayer, which soon afterwards was permitted to be done.”

“ This,” (adds Dr. Brunnmark) “ is one instance of many, how this Society endears to the nations abroad the British name—how it gathers blessings from all quarters on the inhabitants of this highly-favoured island: and surely such a Society cannot but meet with your

warmest approbation, and most cordial support. And in recommending those to a continuance of your favour, for whom I have ventured to address you this day, permit me to assure you, that I join them when they bless you, that I join them when they pray for you, and that I shall also join them as a glad witness on that glorious day when they shall rise in myriads, and bear testimony, that it was you who taught them to know and love HIM who on that day shall sit on His Throne, to confess them before HIS FATHER, who have confessed HIM before the world."

The speech of the Chancellor of the Exchequer was distinguished by those qualities which give such a character of peculiar excellence to all his compositions. His allusion to the earthquake in the Caraccas, and the assassination of Mr. Perceval, both which had then recently occurred, made a deep impression on the audience, and will always be read with interest and admiration.

"It has been observed," (said the Chancellor of the Exchequer,) "by your Lordship, and by a Gentleman near me, (Mr. Rowcroft,) as matter of surprise, that such an establishment as that now intended, should not have been formed before, in the city of London. It may, indeed, be considered as a proof of that of which the history of these times affords many memorable examples, that *the ways of God are not as our ways, or his thoughts as our thoughts*. It would, to our judgment, have seemed probable that such an Institution as the Bible Society, so admirably calculated to diffuse good will and harmony among mankind, would have arisen in a period of general tranquillity; but it appears to be the design of Providence, that the thunder of universal war should be the harbinger of the still small voice of the gospel of peace. We live, my Lord, in times in which both the natural and political world are convulsed to their centres. We have heard within these few months of a great and magnificent city, which has been shattered into ruins by a tremendous visitation, and we know not, in the mysterious counsels of Providence, what may be our fate. But if such a scene of affliction and terror should await us also, if these massive pillars should give way, and every tower around us should be torn up from its base, how could we be found, under such awful circumstances, better employed than in considering how we may promote the knowledge of the Gospel, and advance the salvation of mankind? Although, by the blessing of Providence, and from causes not fully understood, our climate has been hitherto exempted, and, we may hope, will continue to be so, from these physical evils by which, in less happy countries, nature is subverted, yet there are convulsions of the moral world, not less terrible in their effects, and in one respect

even more dreadful to contemplate, as they involve not only *suffering*, but *guilt*. We have lately seen, in the crimes by which this metropolis has been polluted, symptoms of a most awful kind. In other parts of the country, we have heard, upon incontrovertible evidence, what nothing short of incontrovertible evidence could have induced us to believe, so abhorrent is it, not only to all our moral feelings, but to the long-established character of the nation, that Societies have been formed, bound together by oaths of assassination.

“In the very sanctuary of our laws, in the very place of meeting of our Parliament, we have seen one of the best of men, and most upright of ministers, one of the brightest ornaments of our Senate by his talents, and of Society by his virtues, snatched away by brutal violence—a man whom we are this day peculiarly bound to deplore, as a steady friend and firm supporter of the Bible Society, and as a man warmly attached to the religion of his country, and living under the constant influence of its principles. But that such a crime should have been committed, I am bound especially to lament, as I cannot but remember, with impressions of unceasing awe and regret, that a black deed of assassination has been the means of placing me in a situation so difficult and arduous, that the peculiar blessing of Providence can alone enable me successfully to fulfil its important duties.”

As the Provisional Committee, to whose zeal and labours the establishment of the Society is, in a great measure, to be ascribed, consisted chiefly of young men, this circumstance, so honourable to the youthful character, and which had appeared to such advantage on a similar occasion in the University of Cambridge, was not overlooked by those who addressed the Meeting in the Egyptian Hall.

Two of the young men, to whom the tribute of thanks voted to that Provisional Committee applied, Benjamin Neale, and Gurney Barclay, Esqrs. added, by their respective addresses, not a little to the interest of the day. The former demonstrated the *necessity* for such an Institution as that which was then preparing, for the city of London, by a pointed reference to the facts which had come under the observation of himself and his colleagues.

“It might really have been thought,” (said Mr. Neale,) “that in a city of benevolence like this, a great want of the Scriptures could not have existed. Actual investigation has, however, proved that the contrary is the fact; and after an investigation of above 1500 families, the Committee find that more than half have neither a Bible nor a Testament. And this has not been an inquiry in merely one part of the city. If we had chosen to act in so disingenuous a manner,

we could have shown you a district where more than three-fourths of the inhabitants are not in possession of the Book of God. But we have made an indiscriminate search, and the result has been, that we are authorized to say, that more than half the poor families in the city of London are destitute of the best blessing which God ever bestowed upon man. I have had but an inconsiderable share in this business, when compared with others. One among the Committee, a worthy friend now present, visited above 500 families; but among the few which I visited, I found one house in which there were eight families, comprising above fifty individuals, and in that house not one Bible was to be found."

Mr. Barclay described, with equal ingenuity and feeling, "the advantages which the members of the Society themselves would derive, by having their minds more frequently and seriously directed to the truths of the Holy Scriptures." "And here" (said Mr. Barclay) "I must be allowed to point out to your notice a very striking and distinguishing feature in the Bible Society. In other charities we are recompensed, I may say, amply recompensed, by the satisfaction of doing good, by the pleasure which arises from administering relief to the wants of others. But in the Bible Society, in addition to all this, the benefits we are conferring upon others are reflected back upon ourselves; the very remedies we are applying to the diseases of our poorer neighbours, in passing through our hands, administer to our own welfare and advantage.—*The physician heals himself.*

"In the course of the inquiry which has been instituted in various parts of this city, among the poor, some have been found, who, though destitute of every worldly comfort, yet have proved themselves to be rich in heavenly knowledge. And if that inquiry had been extended among the affluent, there would doubtless have been found some instances, where, though there was abundance of the things of this world, yet there was a lack of *that treasure which neither moth nor rust can corrupt, nor thieves break through and steal.* Would it then be possible, under such circumstances, that we should be actively employed in investigating and relieving the necessities of those around us, and at the same time be insensible to our own weak and destitute condition? We could not assist in pouring the streams of sacred knowledge over our neighbours' barren and thirsty soil, without perceiving that our own land equally required its fertilizing influence.

"In this metropolis we more particularly require to be reminded of these important truths. It is called, and truly called, a great, a rich, and a powerful city; but greatness, and riches, and power, are

dangerous possessions. In the country, surrounded on every side by the wonderful works of nature, we have a thousand objects to remind us of the great Creator of the universe. But here, environed on every side by the perishable works of man, enveloped in a mist which shuts out the face of the heavens, and through which even the great luminary of day looks "shorn of his beams," and wrapped up in the eager pursuit of our own private interests, we more than ever stand in need of being reminded, that *we are but men.*"

William Allen, Esq. terminated the proceedings of the day; and the few, but impressive words which he uttered, derived an additional weight from the consideration of their coming from a member of the Society of Friends, and a man of distinguished philanthropy and public usefulness.

"I am glad" (said Mr. Allen) "of the opportunity afforded me to stand forward thus publicly as an advocate for the universal diffusion of the Holy Scriptures, and to state, that this cause is also dear to the religious Society to which I belong. The conduct of our chief Magistrate, on this day, will, I trust, be a source of consolation to him whenever he reflects upon it at any future period of his life. And indeed, while I see the Minister of England, and the first Magistrate of its metropolis, thus exerting themselves in the cause of religion, I will not despair of my country. Henceforward I shall value my privileges as a citizen of London more highly than ever."

The City of London Auxiliary Society having been thus successfully established, active preparations were now made for covering the ground by which this central Society was nearly surrounded, with similar auxiliary Institutions. On the 23th of August, 1812, the plan, concerted for this purpose, was issued and distributed. It contained an arrangement for six Societies; viz. the Westminster, the North-West London, the Bloomsbury and South Pancras, the North London and Islington, the North-East London, and the East London; and was accompanied by a topographical chart, on which the limits of each Society were accurately delineated. Provisional Committees had been constituted within these several divisions; and at the Meeting which definitively settled the plan for distributing the metropolis in the manner described, an aggregate Committee, consisting of the Secretaries of the different Provisional Committees, together with Gurney Barclay, Esq. Major Handfield, the Rev. Josiah Pratt, and Mr. Joseph Tarn, were charged with the duty of carrying the objects of the plan into effect.

On the 15th of October, 1812, the East London Auxiliary Society was formed, and the establishment of the others followed, as their

preparations were respectively completed; the Westminster on the 17th of December, the North London and Islington on the 19th, the Bloomsbury and South Pancras, on the 25th of February, the North-East on the 16th, and the North-West on the 18th of March, 1813.

The patronage acquired by these Establishments comprehended no inconsiderable proportion of the rank, and opulence, and talent, which are to be found, either occasionally or regularly, within the precincts of the metropolis. At the head of those who thus became connected with the British and Foreign Bible Society, must be placed their Royal Highnesses the Dukes of York, Kent, Cumberland, Sussex, and Cambridge; and to these high and honourable names might be added a numerous list of Noblemen, public Functionaries, and Commoners of the first distinction.

The proceedings at the formation of these sectional Societies were regulated, as nearly as might be, by a principle of uniformity; and, with the exception of the difference occasioned by the rank and talent of the speakers and conductors, and by certain other contingent circumstances, they were only so many copies of one approved and well-constructed model.

The basis of the proceedings was, in every case, a formal and accredited statement, on the part of the Provisional Committee of the division, representing the condition of the poor population included within it, as to the want of the Holy Scriptures. This statement, the result of a personal and systematic investigation, did not confine itself to a general report on the object for which the inquiry was instituted, but discriminated between those who could, and those who could not read, in order to show how many were competent to make a proper use of the boon intended to be conferred. To this it may be added, that the course of the investigation, which, taking the entire range of London and Southwark into the account, extended to more than 17,000 families, led to the unexpected and painful discovery, that half the population of the labouring classes in the metropolis of the British empire, were destitute of the Holy Scriptures.* The pain arising from such a representation, was, however, not a little relieved by the assurance, (in which all the returns concurred,) that a strong disposition had been manifested by the poor, in general, to become pos-

* Some of the cases which these inquiries brought to light, exhibited the want of the Scriptures as prevailing to a deplorable extent. Not to mention others, among 858 families, containing 3000 individuals, in one part of the Bloomsbury division, *only thirty-eight Bibles were found*. How advantageous, both to the individuals and the community, that such an evil should have been discovered, in order that the remedy for it might be applied!

sessed of the sacred treasure, and that many declared themselves ready to make no ordinary sacrifice in order to be able to acquire it.

The Earl of Moira, Lord Teignmouth, the Chairman of the Middlesex Quarter Sessions, C. Grant, Esq. M. P. (as representative of the Duke of Bedford,) and their Royal Highnesses the Dukes of Kent and Sussex, severally presided at the formation of the six Societies, in the order in which they have been named; and they were supported by the attendance and exertions of persons high in station, and eminent in ability, who, rising above their political differences, evinced a magnanimous agreement in countenancing and advocating a cause to which, as Christians, they professed an equal attachment, and acknowledged a common obligation.

The union of men in the support and recommendation of the British and Foreign Bible Society, whose political sentiments were diametrically opposed to each other, had, by the frequency of its occurrence, become, in a manner, familiar to the friends of the Institution. But every former triumph of this description was lost in the splendour of that which was exhibited at the Westminster Meeting, when Lord Castlereagh and the late Samuel Whitbread, Esq. were seen personally united in recommending the formation of the Westminster Auxiliary Bible Society, and respectively moving and seconding the resolutions by which it was to be established.

The following brief extracts from each of their speeches on that occasion, will show how completely they harmonized in approving the principles upon which the British and Foreign Bible Society, and all its Auxiliaries, are founded.

“I trust” (said Lord Castlereagh) “that I feel as strongly attached as any man to the particular merits of that religious system, which, as an individual, I profess—to the established religion of the government under which we live: but I hope I shall not be suspected of indifference to that religion, when I reflect, with gratitude and self-satisfaction, that, amid those shades of difference which divide Christians among themselves at home, we are all united under the same standard, which it is now our object to plant to a still wider extent. We should always recollect, while we earnestly pursue that which appears to ourselves to be most consistent with reason, and with our duty, that the points which separate the Christian world are small and unimportant, compared with the great truths which all acknowledge, and with the great bond of union,* the word of God, which connects all Chris-

* The moral effect of this union, (which it is the object of the adversaries of the Society to dissolve,) is one of the grandest recommendations of the Institution.

tians together in one society of common interest. No religious difference or controversial points should impede the great principle upon which this Institution is founded ; namely, that of delivering the unsophisticated word of God, without comment, in the purest text, to all mankind, of every persuasion, to read it, to ponder upon it, and to improve their own practical conduct by the unerring rules of wisdom which it contains.”*

“ I second, with hearty cordiality,” (said Mr. Whitbread,) “ the motion that has been made by Lord Castlereagh, and I recommend the rules which have been read, to your adoption ; because, having been concerned in the formation and conduct of Auxiliary Bible Societies in other places, I am confident, from experience, that they are suited to the object. Very few words, indeed, it will become me to say, after what you have heard ; and in the presence of an assembly, all of whom feel an impulse, in common with myself, I have no doubt, to contribute to the utmost of their power to the propagation of the Holy Scriptures. No plan has hitherto been devised, which is likely to diffuse the knowledge of the word of God so universally as this. No project has ever been so universally successful : if you were to desire any evidence, whether a blessing attends upon these Institutions, I would produce to you this fact, that we who here assemble, and those who assemble in other places, to promote the same work, do, as it were, drop our worldly selves, do rise above ourselves, to aspire to that immortality which the word of God doth preach and promise ; for all the meetings which I have attended, (and they have been more than one or two,) upon occasions like the present, and all the meetings of which I have read, have exhibited (as I am sure this meeting will exhibit,) a scene of perfect and blessed unanimity, without dissension or difference of opinion.”

On this incident, so honourable to the living fame of one of these characters, and the respected memory of the other, the pen of a cele-

“ It is not simply” (says Mr. Vansittart) “ to the diffusion of the Bible, but to the co-operation of all Christians to diffuse it, and to the effect of that co-operation on our own hearts, that I look, not only for the *establishment of Christian faith*, but the *extension of Christian charity*.”

Letter to John Coker, Esq.

* The Right Hon. George Rose, M. P. expressed his sentiments on the merits of the British and Foreign Bible Society in a brief, but very decisive manner :— “ In proportion” (said Mr. Rose) “ as furtherance is given to the attainment of the objects of that Society, the peace and happiness of the world will be promoted.” It should be added, that these sentiments have been confirmed, by the conduct of the Right Hon. Gentleman, in the patronage and persevering support of a Branch Bible Society at Southampton.

brated female writer has furnished us with a very appropriate reflection.

“It is indeed a spectacle, to warm the coldest, and to soften the hardest heart, to behold men of the first rank and talents ; statesmen, who have never met but to oppose each other ; orators, who have never spoken but to differ ; each strenuous in what, it is presumed, he believes right, renouncing every interfering interest, sacrificing every jarring opinion, forgetting all in which they differed, and thinking only on that in which they agree, each reconciled to his brother, and leaving his gift at the altar, offering up every resentment at the foot of the cross.”*

Passing over, as the author is compelled to do, the various addresses which adorned these meetings, and of which many will be read with admiration, while a taste for eloquence exerted in the cause of piety shall survive, he will close this detail with a brief extract from the speeches of the Earl of Moira, and the Bishop of Cloyne, delivered, the one at the East London Meeting, with which the cycle of the metropolitan Auxiliaries commenced, and the other at the North-West, with which that cycle concluded.

Adverting to the alarm excited in certain quarters by the British and Foreign Bible Society, the Earl of Moira thus eloquently exclaimed :

“And is an association, cemented together for the most praiseworthy purpose, to be restricted in its progress, from an apprehension that it may interfere with the religious Establishment of this country ? Are you to suppose, because the doctrines of a particular church are not to be attached to it, that therefore it is levelled at that church ? It was the great boast of the Reformers, of those who were our leaders in the cause of truth, that they called on their opponents to peruse the sacred volume, and from it judge whether the Established Church did not stand on the eternal and immutable basis of truth. It has been the boast of the Church of England, to court that scrutiny ; and no longer would I support that church, of which I am an affectionate and zealous member, than while it stood forth, and offered itself to fair and candid examination. This, indeed, would be a most unworthy pretence for obstructing the dispersion of the Scriptures ; a pretence which, methinks, the church should be foremost to disclaim. It is my firm conviction, at least, that the circulation of the Bible is so far from being perilous to the church or the state, that the strength and security of both will be in exact proportion to the extent of that circulation. While you spread the

* Hannah More's *Christian Morals*, vol. ii. p. 17.

knowledge of divine truth, you enlarge the stock of human happiness, because you cherish and enforce human morality, you engage it in the support of subordination and good government; and thus is religious instruction subservient to the best interests of the community. The contents of the sacred volume are such as never can be made formidable to society, otherwise than by the most blasphemous misconstruction. They inculcate moral duty in so perspicuous a manner, that the conduct of an individual, guiding himself by their precepts, must be pure and upright. Such are the Scriptures; and the more generally they are known, the more is society improved; the more is the stability of government secured!"

The Bishop of Cloyne, having in view the same groundless objection to the Society, gave it the following perspicuous and emphatical refutation:

"As an old member of the Parent Society, I rejoice in the sight of this numerous and respectable meeting, convened for the purpose of forming an Auxiliary. I am proud of the healthy and vigorous offspring rising on every side around that Parent; and I do think its signal and honest merits have fixed, and are fixing, themselves every day upon the firm and broad basis of decided public opinion. That there should be learned and respectable men, (and such men, I am afraid, are to be found,) who object to our principle, and are alarmed at our progress, is to me matter of pure and simple astonishment. Will any one of this assembly stand forward, and tell us, that to give a Bible to a poor man who is unable to purchase one, is unbecoming a Christian assembly? Will any one stand forward, and tell us, that to be at the expense and difficulty of translating the Bible into a foreign language, and to send it into a country where the name of a Bible has hardly ever been heard, is likely to produce very dangerous consequences? No, Gentlemen; I know proofs to the contrary; and I agree with the noble Lord who spoke last but one, that in Ireland the limits of this Institution are spreading every where: I see and converse every day in my own neighbourhood with men who have been beyond measure benefited by the exertions of the Society. Go on, then, Gentlemen, in the name of God; spread the word of God, without the opinions of man, throughout every part of the world; translate it into every language, and send it into every country. And if this be a crime, it is one of a very singular nature; for our Saviour set the example, the apostles followed it, and God himself has commanded and sanctioned it."

The author has taken a latitude, in recording the formation of the London Auxiliary Bible Societies, for which both their local and their

general importance will, he presumes, be considered a sufficient justification. Besides the provision made by these Societies for the metropolitan poor; the splendour which they added to the patronage of the British and Foreign Bible Society; the contribution which they brought to its funds; and the effective co-operation which they secured to its labours, were circumstances which entitled them to particular attention. Nor should it be forgotten, that they possess an influence which is not to be estimated merely by their local dimensions, or their numerical strength. They comprehend, as including the metropolis of the empire, "so large a proportion of whatever is distinguished in the nation, so general an assemblage of its various parts," that their union in the cause of the British and Foreign Bible Society, "could not fail to convey, to all parts of the country, the conviction of public feeling, or to strike foreign nations, as the collected homage of Britain to her Saviour and her God."*

While the British and Foreign Bible Society was advancing in this prosperous course, the controversy, which had slept, was on a sudden revived by an incident, which, from its singularity, as well as from the confirmation it afforded to the general argument in favour of the Institution, deserves to be recorded.

In his Reply to Professor Marsh's "Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible," Mr. Vansittart had warned the Professor of a difficulty to which his principle might expose him, if called upon to contend with a Papist.

"The danger of the perversion of Scripture," (said Mr. Vansittart,) "on which you so much insist, is the very argument used by the Papists, in defence of the denial of the Bible to the laity. And, indeed, to such a length do you carry your argument, that *I do not know what answer you could give to a Catholic Doctor, who should justify the practice of his church by your authority.*"

It is probable, that at the time when he suggested this warning, Mr. Vansittart had as little expectation as any of his readers, that the principle of his antagonist would really be put to the trial. Such was, however, the case. For, in the month of December, 1812, a publication appeared, under the following title: "A Congratulatory Letter to the Rev. H. Marsh, D. D. &c. on his judicious Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible; together with a Sermon, on the inadequacy of the Bible to be an exclusive Rule of Faith, inscribed to the same, by the Rev. Peter Gandolphy, Priest of the Catholic Church."

* Westminster Address

In the opening of his Congratulatory Letter, the Roman Catholic Priest thus addresses the Protestant Professor.

“It is impossible for me to express to you the pleasant sensations I have experienced, while lately reading a little tract, from your pen, entitled, *AN INQUIRY INTO THE CONSEQUENCES OF NEGLECTING TO GIVE THE PRAYER BOOK WITH THE BIBLE*. The perusal of this little work induced me to purchase your correspondence with Mr. Vansittart on the same subject, together with your sermon at St. Paul’s Church, London, on June 3, 1813. You may easily conceive, then, with what real delight and satisfaction I observed, that, in these writings, you contend for this principle; ‘True religion cannot be found by the *Bible alone*.’ The soundness of this doctrine was originally contested by Luther; and, as you well know, has been a subject of dispute between Catholics and Protestants, from that period to the present time. Allow me, then, to congratulate you and religion, on the bold and manly manner in which you have given up this vital principle of Protestantism. To err is the common accident of our nature; but to acknowledge error, is the act of the hero and the saint!” The Priest, having cited a passage from the Inquiry, terminating thus, “How, therefore, can we know, if we give the *Bible only*, what sort of Protestantism will be deduced from it?” thus exclaims,—“Indeed, Sir, I cannot sufficiently admire the ingenuity and masterly manner in which you urge the necessity of *another* rule of faith, besides the *Bible only*. It is a *coup de grace* to the old principle of the Reformers; from which, I think, they can never recover. And it is given in the true Catholic style of boldness, which convinces me that you feel your own strength.” In another part, the Priest, discerning what appears to him coincidence between the Professor’s sentiments and his own, says,—“*Your principle is mine* :” and, having pursued the comparison to some length, takes leave of the Professor with the following pointed salutation :

“Once more, I congratulate you and myself, on the opposition which you make to the *BIBLE ALONE*. It was in the persuasion that we entertain a common sentiment on this subject, that I determined to publish and dedicate to you a Sermon, well calculated, as I conceive, to strengthen all those arguments you have advanced in your own publications. Praying God, that it may be only a prelude to a union of sentiments on other points, it is respectfully inscribed to you, by,” &c.

To this extraordinary and unwelcome congratulation, which, with the majority of the public, he had at first expected to find “only a pasquinade under a fictitious name,” the Margaret Professor replied,

with his usual promptitude and dexterity ; disclaiming the intentions ascribed to him by the Catholic Priest, of giving up the vital principle of Protestantism, and defending himself against the charge, by some nice distinctions between arguing with Dissentients and arguing with Churchmen.* With scarcely less promptitude, quite as much dexterity, and a great deal better success, the Catholic Priest retorts upon the Professor the rejected accusation ; and, while he admits that the Professor does not say, in terms, that “ true religion cannot be found in the Bible alone,” yet he contends, that the principle advanced and argued upon by the Professor, leads directly and legitimately to such a conclusion.

“ However,” (says the Catholic Priest, with a degree of sarcastic pleasantry, for which the Professor’s reasonings against the Bible Society had given too just occasion,) “ although I complimented you, in my first Letter, on the manly manner in which you had surrendered this vital principle of Protestantism, I observe, that you are still wavering between the right and the wrong,—still hesitating before you finally renounce the untenable principle of your Church. You seem to have clothed yourself in Catholic armour, unconscious of the banners under which you were fighting. But let us take courage in consistency, and our cause will never fail to triumph ; having thrown away your own arms, as it is a Catholic weapon that you have seized, it is from a Catholic you should learn how to manage it.”

The Bishop of St. David’s, in a Charge which will be hereafter more particularly noticed, thus pertinently describes the ground and the issue of this singular controversy.

“ The objection to the distribution of the Bible *without the Prayer Book*, is, in its principle, of so anti-Protestant a complexion, that Roman Catholics claim the chief supporter of it as their friend, and have congratulated him on renouncing the great principle of the Reformation. The learned objector to the Bible Society has, indeed, rejected the insidious congratulation ; but in vain : the Popish writer, in his second Address, still maintains, that the objector has abandoned the ground on which the Reformation was established, namely, the authority of the pure word of God.”†

There is so happy a coincidence with these sentiments, in the pious Bishop Wilson’s Address to an unknown benefactress, who had largely supplied the Isle of Man with Bibles, &c. that an extract from it will form a proper sequel to this account.

* Dr. Marsh’s Reply, p. 3.

† Charge, p. 12.

“Your commendable zeal to restore and promote the *knowledge and love* of the *Bible*, at a time when this sacred book is attacked by infidels, and too much neglected by Christians, will, we would hope, be imitated at least by all such as consider, that the *Christian religion* at first, and afterwards the *Reformation*, which we all pretend to value, were carried on, and established, by publishing and dispersing the Scriptures in the language of every nation.”

“And indeed” (adds the Bishop) “it is to be suspected, that many of those who now set themselves so industriously to revile the revelation and doctrines of the Bible, are in the service of that church which denies Christians the free use of the Bible.”*

But to return to what more immediately respects the state of the Society. The symptoms of its growing strength and prosperity have already been described, as they manifested themselves in the progressive appearance of so many new and promising auxiliaries. To these must be added the evidences afforded, to the same effect, in the productive subscriptions, and the improved organization of the auxiliaries which had been previously established. Their pecuniary returns evinced how deeply they felt the importance of the general object, while their local exertions demonstrated a no less earnest solicitude for its accomplishment within the sphere of their own particular jurisdiction.

The addition of six to the number of contributory Societies in Scotland, (making the total amount to seventeen;) together with the vigour and liberality so conspicuously displayed by them all, furnished a most convincing testimony, that the cause of the British and Foreign Bible Society was acquiring a continual accession of influence in that part of the island.

The progress in Ireland was still more conspicuous. The number of branches to the Hibernian Bible Society (the Parent Institution of the sister kingdom) increased, within the year, from eight to thirty-five; and the issue of Bibles and Testaments, which in no former year had exceeded 12,000, amounted in this to 40,000.

Thus flourishing abroad, and supported at home; with a gross income of 76,455*l.* 1*s.* and an issue of 202,580 copies of the Scriptures; and uniting in its behalf the prayers, thanksgivings, and benedictions of natives and foreigners, of persons of almost every rank in society, every condition in life, and every denomination in reli-

* Bishop Wilson's dedication to an unknown benefactress of Bibles, &c. prefixed to his Treatise on the Lord's Supper.

gion, the British and Foreign Bible Society proceeded to celebrate its Ninth Anniversary on the 3d of May, 1813.

A new feature, both of dignity and of interest, was put upon these annual solemnities, by the presence, on this occasion, of their Royal Highnesses the Dukes of Kent and Sussex. These illustrious personages, waiving, with true royalty of heart, the distinction to which their rank would have entitled them, took their station on either side of the chair, while the Noble President, who, in obedience to their Royal Highnesses' commands alone, consented to occupy it in their presence, recited, from a Report prepared, as usual, by himself, the transactions which had taken place during the ninth year of the Institution.

The scene was peculiarly grand and imposing, in which Princes and Prelates, Peers and Commoners, Pastors and People, were seen harmoniously associated in the joyful celebration of those triumphs which had been granted, in great measure, through their instrumentality, to the cause of Divine Revelation. Such a scene of concord and mutual gratulation is, in fact, the highest eulogium, and the best defence, of that Institution to which it owes its existence. In this respect, above all other Establishments, the British and Foreign Bible Society "constitutes an era in the modern history of Christianity; presenting the delightful spectacle of the followers of the great Founder of our religion, of whatever sect or denomination, and however separated from each other by marked or evanescent lines of distinction on points of doctrine or of discipline, here at least finding a point of contact and a bond of union; gathering themselves together under the banner of the Gospel; unanimous in the orthodoxy of diffusing through the world that universal text of the faith and doctrine of them all."*

On the whole, when the circumstances of the Meeting are attentively considered; the nature and variety of the facts which were detailed, the rank and station of the parties who were assembled, and the tone of sentiment and feeling which prevailed, the Ninth Anniversary will be found to have comported with the transactions which it was appointed to commemorate; and the words of the Psalmist† may be cited as expressing, by anticipation, the moral of both.

* See the very able and luminous speech of John Hardy, Esq. Recorder of Leeds, in taking the Chair, as President of the Leeds Auxiliary Bible Society, October 25, 1811.

† Psalm cxlviii. 11, 12, 13.

“KINGS OF THE EARTH, AND ALL PEOPLE; PRINCES AND ALL JUDGES OF THE EARTH; BOTH YOUNG MEN AND MAIDENS, OLD MEN AND CHILDREN, LET THEM PRAISE THE NAME OF THE LORD: FOR HIS NAME ALONE IS EXCELLENT; HIS GLORY IS ABOVE THE EARTH AND THE HEAVEN.”

CHAPTER II.

1813—14.

FROM the account which has been given of the Society's progress in the acquisition of influence, connexions, and support, it will have been inferred, that the increase of its business must have kept pace with its prosperity; and that every addition to its means would add proportionally to the duties of its conductors. In what degree those duties had accumulated, at the period to which this chapter refers, could not be shown without the introduction of such details, as are inconsistent with the design and the limits of this work. Some light may, however, be thrown upon the subject, by a brief review of those objects to which the attention of the Society was principally directed, and of which it seems material, on other grounds, that some description should be furnished.

The first and highest of those objects, and that which afforded the greatest occupation, was, the provision of such copies of the Scriptures as were wanted both for domestic and for foreign circulation. This department comprehended three classes: first, versions in the languages of the United Kingdom; secondly, those in the current languages of the Continent; and thirdly, those in languages and dialects less generally cultivated and known.

In providing editions in the languages spoken through the United Kingdom, every practicable effort was made to increase the issues from the authorized presses, (the only presses employed in this case,) and to secure the applicants, as much as possible, from the mortification of disappointment or delay. So greatly, however, had the applications increased, that not the united exertions of the two Universities, and the King's Printer, stimulated by every consideration of duty and emolument, and still further urged by the most pressing importunity, were able to supply the London Depository

with copies, in any measure proportioned to the wants, or even the moderated claims, of the subscribers. To what an amount this demand had arisen, and in how rapid a progression it continued to augment, the reader may perceive, by observing, that, after an issue, within the first eight years, of 431,939 copies of the Scriptures, and of 301,394 in the ninth year only, not fewer than 352,569 copies were delivered from the Depository in the course of the tenth year; namely, from December 31, 1812, to December 31, 1813.

Nor did the conductors of the Society allow themselves to be so far impelled by their eagerness to satisfy the wishes of the claimants, as to overlook what was due to the character of the Institution, and the permanent interest and edification of the community. To furnish copies of the Scriptures according to the authorized version, without note or comment, and to give them such advantages of typography and binding as might adapt them for acceptable and durable use, were considerations which, under every pressure, were kept steadily and conscientiously in view.

The desire of the Welsh to possess a Bible on a large type in their vernacular tongue had been frequently urged on their part, and received at length the consideration it deserved. A contract was made with His Majesty's Printer, to furnish an edition of the description required; and the late Rev. Mr. Charles was requested to renew his friendly services, by furnishing the typographical corrections of the text from which it was to be printed. In gratitude to divine Providence, it should be recorded, that the life of this laborious and disinterested man was continued till he had witnessed the completion of a work which will be a perpetual monument of his accurate learning, patient industry, and indefatigable attention to the spiritual welfare of his countrymen. If to what has been observed relative to the English and Welsh Scriptures be added, the attention which was paid to those in the Gaelic, Irish, and Manks, (the two last of which were stereotyped,) every thing will have been said which is necessary to acquaint the reader with what was doing in the languages of the United Kingdom.

A second branch of this department regarded a similar provision of copies in the current foreign languages, for aliens resident in the British dominions, and in such other parts of the world as did not possess the means of providing them. To this head may be referred, the French, Dutch, German, Spanish, Portuguese, Italian, and Danish languages; in the three first of which the entire Bible was printed; and, in all, large and repeated editions of the Testament: while copies in the Swedish, Finnish, and certain other languages, which,

from their limited currency, occasioned but a partial and incidental demand, were imported from the Continent, as circumstances appeared to require them.

It is obvious that such provident exertions must have materially promoted the convenience of those who would otherwise have had to seek, in a distant repository, for supplies which were thus brought home to their doors. But the advantage conferred went greatly beyond that of mere accommodation. The Scriptures, so prepared, and tendered to aliens by individuals of the nation in which they resided, and with which, in not a few cases, their own was at war, could scarcely fail to awaken a more than ordinary attention to the sacred oracles themselves, and to excite, at the same time, not a little kind feeling towards the authors of so inestimable and unexpected a benefaction. Add to this, that, as gratuitous distribution was chiefly resorted to, where foreigners were concerned, the sense of obligation would be strengthened by the conviction of disinterestedness on the part of the donors; and the value of the gift be enhanced by the generosity with which it was conferred. In confirmation of these remarks may be adduced the following extract from an Address of "the President, Pastor, Trustees, Churchwardens, and Elders of the Swedish Lutheran Church in London," in acknowledgment of a donation of 1000 copies of the Holy Scriptures to the numerous Swedes and Finlanders resident in Great Britain.

"Permit us to assure you, that it will be a delightful duty with us, to distribute this blessing in such wise, as with the help of God to meet the object of the donors; which is, in other words, that the name of our common Lord and Saviour may be known and glorified more and more. It is a pleasing reflection to us, that, while the ravages and vicissitudes of war have promiscuously plunged thrones and nations into misery and distress, the cause of religion has stood unmoved in the midst of these ruins: founded on the "Rock of Ages," the power of darkness has fruitlessly endeavoured to obstruct its way, which is by the word of God. It is the peculiar glory of the British and Foreign Bible Society, to have been the favoured instrument of distributing consolations more lasting than the pillars of heaven. Your Bibles have, in these days of wo, afforded comfort to thousands and tens of thousands. It is through you, in a great measure, that the sweet promises of the Almighty have reached the ears of distant nations and individuals, and raised them from ignorance or despair to a sure and a better hope. It is through you, also, that the road to everlasting life has been lighted up to many a benighted and misled wanderer: and while we join you in our humble thanks at the throne

of grace for these mighty things which God has wrought through you, we feel it our duty, in the next place, to express our warmest gratitude to the Society at large, whose organ you are, and who, by this noble donation, have enabled us to effect what we have long wished for, but which the necessitous state of our finances has hitherto precluded us from doing,—to dispense freely that dear book which is the best friend to those in health, the best comforter to the sick, and an invaluable companion to the traveller, whether by sea or land. It is our earnest prayer, that the Spirit of the Lord may further the knowledge of salvation among all nations, and continue his blessings upon a Society which has the eternal welfare of the whole human race for its imperial object.”

A third branch was, (as has been mentioned,) the preparation of versions in those languages which were either wholly new to sacred literature, or further removed than any of the preceding, from general cultivation and use. Such were the Modern Greek, the Esquimaux, the Ethiopic, and the Syriac.

In the Modern Greek, so favourable a reception had been given to the New Testaments printed in that language, that a second edition was found necessary to supply the demand in the Levant, the islands* of the Archipelago, and certain other Greek stations; and steps were taken, in the course of this year, to produce a superior impression, from the text † already adopted, but with the advantage of

* Among the incidents of a pleasing nature, which occurred in the circulation of the Modern Greek Testaments, was that of their finding their way into the Greek Regiment, at Zante, commanded by Colonel (now General) Church.

“A few Testaments” (said that officer) “which I was fortunate enough to procure, were greedily sought after throughout Greece. The desire to have numbers is expressed by constant applications to that effect.” In consequence of this report, General Church was induced, on returning from London to his military station, to take charge of a considerable number for distribution.

† The following Declaration in favour of the Society’s edition of that text, (see *note*, p. 205,) was transmitted from Constantinople, in January, 1815, by the Rev. H. Lindsay, (Chaplain to the Embassy at the Porte,) who added, that the Patriarch, in giving it, observed, that “he considered the object of the Society highly laudable.”

“CYRIL, ARCHBISHOP OF CONSTANTINOPLE, NEW ROME, AND OECUMENICAL PATRIARCH.

“Our Lowliness notifies, by this present Patriarchal Declaration, that, having examined accurately, and with the necessary attention, the Edition of the New Testament in two languages, Hellenic and Romaic, published in England by the Society there established, of British Typography, by John Tilling, at Chelsea, in the year one thousand eight hundred and ten of the incarnation of Christ our Saviour, we have found in it nothing false or erroneous; wherefore we have judged

a careful and elaborate revision. From the good effect which the Gospel of St. John had been seen to produce among the converted Esquimaux, encouragement was given to the translation of the remaining portions of the Testament into that dialect. The first three Gospels, as prepared by the late Rev. Mr. Burghardt, had already been printed; and they were despatched this year to the missionary settlement on the coast of Labrador. Of the Ethiopic, and the Syriac, it will be necessary to speak somewhat more in detail.

The attention of the Committee was first drawn to the Ethiopic Scriptures, in December, 1810, by the Directors of the Edinburgh Bible Society; who, prompted by a suggestion from a member of their body, the Rev. George Paxton, Professor of Divinity to the Antiburgher General Associate Synod, recommended the subject to the consideration of the Parent Society.

In the Address which contained the suggestion, Mr. Paxton represented the case of the Christians in Abyssinia, as having a particular claim to be considered in a plan for the general distribution of the Scriptures. After describing the early conversion* of the Abyssinians to Christianity, their unshaken adherence to the profession of

right to give permission for it to be used and read by all pious, united, and orthodox Christians; to be sold in the Booksellers' shops; and to be bought freely by all who wish it, without any one making the least hesitation: for the manifestation of which, this our present Patriarchal Declaration has been issued,

"In the thirteenth day of the month of December, 1814."

The original is in ancient Greek: that being the language in which public documents are written.

"There are" (says Mr. Haygarth) "three different languages in use through Greece:

"1st. The ancient Greek, (*Ἑλληνικὴ*), in which the service of the church is written. It is used solely in ecclesiastical affairs. The letters of the Patriarchs to the Archbishops and Bishops, their proclamations and excommunications, are written in this language, corrupted, however, by the introduction of a few modern expressions.

"2nd. The *Μιζο-Βαρβαρική*, or, *Ἀπλο-Ἑλληνικὴ*, a language possessing not the purity of the ancient, nor the corruption of the modern Greek. The author of the Byzantine History wrote in this idiom. This work ends in 1462, nine years after the taking of Constantinople.

"3d. The *Ῥωμαϊκὴ*, called also *Πεζὴ*, or, *Ἀπλο-Γραϊκὴ*, which is at present in general use in writing and conversation."

See "Greece, a Poem, with Notes, Classical Illustrations, and Sketches of the Scenery, by William Haygarth, Esq. A. M."—a work abounding in accurate knowledge, liberal sentiment, and interesting description.

* The Abyssinians were converted to Christianity in the year 333; their religious tenets are those of the Greek Church.

it under the peculiar temptations and discouragements to which they had been exposed, the declension of vital Christianity among them, from the want of religious instruction, their disposition and ability to peruse the Holy Scriptures, and the opportunity of communication at that time existing, and which, if lost, might “not be recovered for ages,”—the benevolent author thus feelingly concludes his appeal :

“The road to Abyssinia, which has been for a long time considered as shut against every stranger, is now happily opened, and a more intimate acquaintance with Britain is becoming an object of desire to their rulers; and who knows, if the event has not been ordered by divine Providence for the purpose which is now suggested? Mr. Salt is at present in Abyssinia, on the part of our Government, endeavouring to settle a commercial intercourse between the two nations; and if that desirable purpose be accomplished, the principal difficulty is removed, and the Scriptures may be introduced with ease. The Ethiopic Bible is to be found in Europe, perhaps in the library of the Parent Society, or it may be procured from Abyssinia; and Ethiopic scholars may also be found to superintend the impression. Allow me to ask, Shall we not step forward to strengthen the things which remain, and which are ready to die? Shall we hesitate to restore that people, who have so long stretched out their hands unto God, from the savage state, the darkness of Paganism, or the delusions of Mahommed? Surely it is wiser to blow up the dying spark into a flame. It is an object which our plan embraces: it is a duty which the divine law requires: to which the finger of Providence seems to be directly pointing: and which the charity, inculcated by our holy religion, strongly recommends.”

The subject, thus suggested and enforced, appeared, under all its aspects, of such grave importance, that a Sub-Committee was appointed, of which Viscount Valentia and Henry Salt, Esq. were constituted Members, for the purpose of considering the best means of furnishing the Abyssinians with the Holy Scriptures. The result of the inquiries pursued by this active and intelligent Sub-Committee, and of their repeated deliberations during a period of nearly eighteen months, was, a recommendation to print some portion of the Ethiopic Bible by way of experiment, and to abstain from any greater undertaking till Sir Evan Nepean (at that time proceeding as Governor to Bombay) should have ascertained whether a complete* copy of the

* The following is Mr. Bruce's statement on the Ethiopic Scriptures, as they exist in Abyssinia.

“The Abyssinians have the whole Scriptures entire, as we have, and count the same number of books; but they divide them in another manner, at least in pri-

Bible could be obtained from Abyssinia. Conformably with this recommendation, an order was immediately given, that the Book of Psalms, and the Gospels of St. Matthew and St. John, in the Ethiopic, should be printed from the text of Ludolph. It has since appeared, that, while the British and Foreign Bible Society were preparing this supply of copies in the learned language of Abyssinia, a translation had been commenced, and was proceeding, at Grand Cairo, under the direction of the French Chargé d'Affaires, Monsieur Asselin, into the Amharic, or vulgar dialect of the country. A correspondence has been opened with Monsieur Asselin; and, from his high literary qualifications, as attested by that accomplished orientalist, and friend of the Institution, Baron Silvester de Sacy, of Paris, there is good reason to hope, that, through the blessing of God, the Abyssinians will, in due time, become possessed of the Scriptures in a dialect with which they are familiar, and in which no portion of the divine word has hitherto been printed.*

vate hands: few of them, from extreme poverty, being able to purchase the whole, either of the historical or prophetic books of the Old Testament. The same may be said of the New; for copies containing the whole of it are very scarce. Indeed, no where, unless in churches, do you see more than the Gospels, or the Acts of the Apostles, in any person's possession; and it must not be an ordinary man that possesses even these.

"Many books of the Old Testament are forgotten; so that it is the same trouble to procure them even in churches, for the purpose of copying, as to consult old records long covered with rubbish."

Mr. Salt, who quotes largely from Mr. Bruce, relative to the deplorable state of the Abyssinians as to religious instruction, and their favourable disposition to receive it, says, that his own observations tend fully to corroborate that account. "I believe them, in general," (observes Mr. Salt,) "to be possessed of most excellent inclinations, with great quickness of understanding, and an anxious desire of improvement; and I am fully persuaded, that there is no part of the world where European influence might be excited with more beneficial effects than in Abyssinia."

* Monsieur Asselin (in a communication to the Society) speaks of the Scriptures in the Ethiopic as likely to be very serviceable in Abyssinia, as it is the only language in which their books have been written, and which, amidst the variety of dialects, is universally studied. Of the Amharic, as spoken at Gondar, he observes, that it is the prevalent dialect in the eastern parts of Africa which border on the equator; and that it is through this dialect all intercourse is maintained between the natives of Abyssinia, and the Arabians and the Negroes of the interior. "S'il existe (adds Monsieur Asselin) un peuple sur la terre auquel le but que se propose la Société de la Bible soit éminemment utile, c'est sans doute au peuple Abyssinien. Car sa première étude est celle de la Bible, son premier besoin spirituel est l'Evangile, qu'il lit et relit constamment tous les jours."

The printing of the Syriac New Testament originated in a suggestion of Zachary Macaulay, Esq. and it was chiefly undertaken with a view to supply the want so affectingly described by the late Rev. Dr. Buchanan, as existing in the Syrian churches of Travancore. The Syriac is the learned language, and the language of the church; and the Malayalim (or Malabar) the vernacular language of the country. The Scriptures are read by the Priests from manuscript copies in the former,* and expounded in the latter to the people. With the steps which were taking, through the Calcutta Auxiliary Bible Society, to furnish an accurate and complete version of the New Testament in the Malayalim, or dialect of the country, the reader is acquainted: how desirable it was, that to this should be added a similar edition in the Syriac, he may form some opinion from the following statement:

“I produced” (said Dr. Buchanan) “a printed copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before; they admired it much; and every Priest, as it came into his hands, began to read a portion, which he did fluently, while the women came round to hear. I asked the old Priest whether I should send them some copies from Europe. ‘They would be worth their weight in silver,’ said he. The same Priest afterwards added the significant words—‘*Our church languishes for want of the Scriptures.*’”†

Influenced by this consideration, and others of a kindred nature, the Committee determined to print a handsome edition of the Syriac Testament: and Dr. Buchanan, with his usual zeal and munificence, engaged to prepare the text, and superintend the execution of the work, at his own expense. For this purpose he took up his residence at Broxbourne, in Hertfordshire, in order to be near the press: but he had not proceeded beyond the 26th chapter of the Acts of the Apostles, when a period was put to those labours which, for more than eighteen years, had been unintermittedly directed to the spiritual improvement of British India, and to the general advancement of Christianity in every part of the world. On the decease of Dr. Buchanan, the work did not languish. Another instrument was providentially raised up in the person of the self-taught and very able

“If there exist a people on the face of the earth to whom the object of the Bible Society may be eminently useful, it is without doubt the Abyssinians. For their first study is the Bible, their first spiritual want is that of the Gospel, which they constantly read over and over every day.”

* The Syriac Scriptures were first brought into India in the year 325.

† Christian Researches, &c. p. 118.

orientalist, Mr. Lee :* and, with the learned advice and assistance of the Rev. Mr. Usko and Dr. Adam Clarke, this gentleman is performing his task in such a manner as to justify a hope of its being very accurately and satisfactorily completed.

From this sketch of the printing department alone, some idea may be formed of the business which had arisen, and continued to arise, out of the measures necessary to provide a competent stock of Bibles and Testaments for the central Depository in London.

Next to the labour of preparing, in this way, original editions, and of renovating those which had become exhausted, was that of distributing them, according to the proportion in which they were respectively wanted, both at home and abroad. The performance of this service, involving many details both of inquiry and of calculation, which discreet and conscientious dispensers of the public liberality could not allow themselves to overlook, gave occasion to much and very anxious employment.

If to these offices of *provision*, and of *distribution*, be added that of general *superintendence* ; including, under that term, the correspondence with Societies and individuals, dispersed over so wide a field, and requiring to be addressed in so many different languages, it will appear, that the duties attached to the management of the Institution, were become in a high degree onerous and important.

Having put the reader in possession of this information, concerning the internal direction of the Society's affairs, the author will proceed to describe the transactions which constitute its proper history ; observing, in the course of his narration, as nearly as circumstances will permit, the track prescribed by the geographical relations of the several countries, and the chronological order of the Societies established within them.

Of the Bible Societies at Berlin, Bâsle, Stockholm, Abo, and St. Petersburg, it may be stated, in general that they continued to prosecute their several undertakings with great zeal, and with effects proportioned to the extent of the sphere which they respectively occupied, and the resources of which they were possessed.

The completion of the second edition of the Bohemian Bible, which left the press in November, 1813, was a proof of the persevering exertions of the Berlin Society ; and the grant of a loan to enable it to

* Mr. Lee is engaged in the employment of the Church Missionary Society : and it ought to be mentioned, to the honour of that body, that they very liberally tendered the use of his services, in the embarrassment occasioned by the painful event recorded in the text.

make good its pecuniary engagements, was an equal proof of the confidence and solicitude with which its exertions continued to be regarded by the Parent Society in London.

The Evangelical Society at Stockholm persevered in its labours with unceasing activity and success ; having printed 2000 Bibles, and 5000 Testaments, in the preceding year, and distributed gratuitously a large proportion of them among a numerous body of necessitous and grateful receivers. To this Institution, always characterized by an energy beyond its means, a fresh donation of 200*l.* was transmitted ; which, arriving in a moment of need, was peculiarly seasonable ; drew forth the warmest acknowledgments ; and enabled the Society to purchase materials for printing an additional number of Bibles and Testaments. An important change took place in this Society, in the month of September of this year, when the Hon. G. Leyonmark, constrained, through infirmity, to retire from the office of President, was succeeded by His Excellency, Baron Rosenblad, Minister for the Home Department, a Nobleman of the highest rank in Sweden, and to whose good offices with the Government, the Stockholm Society had been essentially indebted, from its first establishment. The answer of Baron Rosenblad to the deputation which announced to him the wishes of the Society that he should become their President, is too memorable to be omitted : CONSIDERING THIS AS A DIRECTION OF DIVINE PROVIDENCE, I CANNOT DECLINE ACCEPTING THE OFFICE. The Baron's account of principles upon which he had acted, as expressed in his introductory speech, on the 1st of October, 1813, forms a very striking commentary on his own admirable text, and may suggest matter for reflection to persons of elevated condition, and great secular employment, in every part of the world :

“ Gentlemen, I have considered your call as the finger of Providence, pointed by that unerring Hand, which, unseen, directs the conduct of mortals, and always with a view to lead them nearer to himself. The principal part of my life has been occupied in my extensive and laborious official engagements ; and the unceasing care I have been obliged to exercise, in order to accomplish their many important duties, has not seldom awakened in me the painful reflection, that but a small portion of my time had been alike laboriously devoted to advancing the cause of religion. But now, although in the autumn of life, a gracious Providence has been pleased to open to me a new field, and thereby favoured me with an opportunity of correcting my past neglect : placing me, through its kind guidance, within this not only more exalted, but also more peaceful sphere of action ; in order

that I may do my part in furthering and supporting the important objects of this Society. To do so is my resolution ; nay, the very desire of my heart."

In the course of this speech, which is not more remarkable for ardent piety than for just conceptions of religious truth, and enlightened views of Christian policy, this revered Nobleman adverts, in the most striking manner, to the reign of infidelity, and its happy termination :

" We have outlived the awful period when the doctrine of the atonement of Christ was shrouded in darkness. Mournful was the lot of those who confessed His name. For almost an entire century, did infidelity, with unblushing front, deride the revealed will of God, and either openly or secretly undermine the sacred foundations of the Gospel doctrine. The deleterious poison, having worked its way among what are called the most enlightened nations of Europe, and established its influence in their higher circles, soon spread abroad among the mass of the people ; and rolled on in fearful torrents of iniquity, carrying with it a sweeping destruction wherever it went.— We have, truly, the most abundant cause for thankfulness to a gracious God, for having preserved our native land from such scenes of desolation. We dare not, however, deny, that even among us were found an increased indifference to the word of God ; and, with many, a bold contempt of it. Not a few were ashamed to confess the name of Jesus : and have we not ourselves had to endure long discourses upon religion, in the course of which we scarcely once heard that blessed name mentioned, before which, however, every knee shall bow, whether it be upon earth, or under the earth—But the promises of God are fulfilling ; for, ' Heaven and earth shall pass away, but my words shall not pass away.' (Luke xxi. 33.) And, ' Upon this Rock will I build my Church, and the gates of hell shall not prevail against her.' Gospel light is dawning again on those nations where the shadow of death sat almost enthroned ; and barriers are raising against ' the abomination of desolation.'

" In a certain country, most powerful because of its veneration for religion, and consequently for the laws ; where, as a result, the welfare of the public and of individuals rests on the surest foundation ; a Society was established, and in times too while the whirlwinds of desolation were yet laying waste the earth ; the aim and glorious object of this Society embrace a distribution of God's holy word and Gospel light, through the whole habitable globe. That revered Society, which has also held forth its friendly and generous hand to our Swedish Evangelical Institution, has found in its zeal and liberality a suc-

cess which so utterly exceeds the power of all human effort, as evidently to proclaim—that the finger of God is in it: his guardian care is therein distinctly unveiled.”

After expatiating on the useful employment of the Society over which he has been called to preside, the noble orator concludes his Address with the following pious and emphatical prayer.

“Eternal Saviour of the world, strengthen and support the desire Thyself hast graciously awakened in this Society: that all the members of it may work as one man: and, with full purpose of heart, spread abroad that heavenly knowledge, which records Thine Atonement, Thy Suffering, and Thy Death. Grant success, and thy richest blessing, to all we shall do towards the promotion of this great end. We place all our reliance on Thee; and rest our hope of a gracious answer to our supplications, upon that wonderful love which brought Thee into the world to save sinners.”

The Society at Abo continued to justify the opinion formed of their spirit and assiduity. To enable them to supply the Swedish Finlanders with copies of the Scriptures, the sum of 200*l.* had been placed at their disposal, for the purchase of Swedish Bibles. This commission they had faithfully executed; and had distributed the copies in those parishes where the Swedish still continues to be vernacular; deeming it “the highest satisfaction to be made active instruments, in the hands of God, for spreading abroad an experimental knowledge of the doctrine of our God and Saviour Jesus Christ; such only as it is revealed to us in its original purity in the sacred volume.” This occupation did not, however, diminish their zeal for carrying into effect the principal design of their establishment, that of providing the Scriptures in the Finnish language, for the general population of the province. With this view, while the types for the octavo edition were casting at St. Petersburg, their minds were intent upon doing something on a large type, for the benefit of the aged and the poor, whose eye-sight was represented as greatly injured by the action of confined smoke in the cottages which they inhabit. The solicitude manifested by the Abo Society, “for the everlasting good” of these cottagers, was participated by the British and Foreign Bible Society; and a grant was made, in the year 1814, in aid of the project for so benevolent and necessary a work. Though the province of Finland had, but a few years ago, been desolated by war and famine, the subscriptions contributed to the funds of the Society, more than tripled the highest expectations of its most sanguine friends. “For this,” (says the President, Count Steinheil,) “no doubt, you will join us in blessing God; inasmuch as it affords a decisive proof,

that the prevalence of infidelity, of indifference to divine things, and of a practical levity, not less destructive than either, has not extinguished, in the breast of this generally poor, but manly and industrious nation, an ardent love for the word of God; and a pleasing hope, that he will lift upon them the light of his reconciled countenance in Christ, and, with temporal peace and quiet, grant them that peace of God which passeth all understanding, and which shall end in everlasting rest in a better world."

Much has already been said in commendation of the Bâsle Society; and it must further be observed, that every step in the course of its proceedings, by developing new traits of activity, judgment, and perseverance, gives it fresh claims to admiration and regard. Rapid advances were made in the edition of a small German Bible, (amounting to 10,000 copies,) for the youth in their schools: this, which issued from the press in September, 1814, was shortly after followed by a fifth edition of the larger Bible, on standing types, for the adults and the aged; and scope was found for the distribution of both, through channels which were continually opening in new and unexpected directions.

Nor were the operations of this diligent and improving Society confined to the members of the Protestant community. The disposition among the Catholics, in their vicinity, to receive the Scriptures, opened a wide field for benevolent exertion. Aided by pecuniary grants from the British and Foreign Bible Society, the Committee at Bâsle drew largely upon the Catholic depositories at Ratisbon and Marburg, for the service of the members of that persuasion, both in Germany and Switzerland, whose applications for copies appeared to increase, in proportion as supplies were administered.

Similar exertions were made by the Zurich Bible Society, which, besides distributing Bibles, of which it had made an immediate purchase, completed an edition of the New Testament, on large types, in the month of January, 1814, and commenced the distribution with great diligence and liberality. In these measures it obtained a zealous co-operation from the Committees at Schaffhausen, and at Chur. "Present" (said the Zurich Society, in its acknowledgment, through its Secretary) "our most sincere thanks to that Society which has so generously come to our assistance. But for you, we should not possess our New Testament. Without you, we should not have been able to sell cheaply, or give away 600 Bibles to the poor. May the Lord reward you!"

As the course of the narrative has brought us to Switzerland, it may be of advantage to commence the enumeration of the new Soci-

eties, from that portion of Europe ; and so much the rather, because of the near relation between the Society now first to be mentioned, and that which has last been described.

On the 3d of July, 1813, was formed, the St. Gall Bible Society, for the purpose of supplying the Canton of that name, as well the Catholic as the Protestant part of it, with the Holy Scriptures. Of the origin of this Institution, and the manner in which its establishment was effected, the following account is given by the Very Rev. G. G. Scherer, Dean of the Protestant Clergy of St. Gall, and President of the Society, in his eloquent and impressive address at the first anniversary :

“Through the medium of our respected member, Mr. Gaspard Steinman,* very liberal contributions had previously been raised, and more than 800 Bibles, and 3,300 Testaments, from Bâsle, had been distributed in different parts of this Canton. Even among our Catholic brethren, under the fatherly direction of the excellent Vicar-General, Von Wessenberg, more than 20,000 Testaments have been circulated through his diocese, since the period of his entrance upon his functions ; and by the co-operation of several diligent and enlightened clergymen of that persuasion, the Catholics had begun to acknowledge the great value of the Holy Scriptures, and to peruse them with pleasure and advantage. All these circumstances excited in the breast of the highly estimable Mr. Steinman, a desire to see a Bible Society established among us ; that with united zeal we might labour in the cause of the glorious work in which he had already been so actively and unremittingly engaged. At his request, a number of pious and respectable persons assembled, on the 3d of July, 1813, and the foundation of our Bible Society was laid.”

The proceedings of this Society were characterized by a continuance of that zeal and liberality so conspicuous in the circumstances which led to its formation. Intent upon fulfilling the design of its establishment, its Committee entered into a friendly communication with the Society at Bâsle, and co-operated with that Institution in sup-

* Some light will be thrown on the character of this venerable man, by the following extract from one of his letters :

“I wish to work while it is called to-day ; being now in my seventy-fourth year, and feeling desirous to render myself useful in my day and generation. Our Lord well deserves that all the powers of our body and soul should be entirely consecrated to him. Blessed be his name, he drew me at an early period to himself ; and the nearer I approach the grave, the more I rejoice in having chosen so good a Master, and been privileged by him to contribute in any small degree to the building of his spiritual temple.”

plying to Protestants and Catholics, indifferently, according to the versions accredited by their respective communions, the oracles of their common salvation. By the liberal and truly Christian policy of the Vicar-General, within whose jurisdiction between eighty and ninety out of the one hundred Catholic parishes in the Canton of St. Gall are situated, the interdict prohibiting the people from reading the Scriptures was superseded; and nearly nine-tenths of the Catholic population throughout the Canton were not only permitted, but encouraged to peruse them.

This consideration will, of itself, render the St. Gall Society a powerful Auxiliary to the Parent Institution (for such it may with truth be denominated) at Bâle. Aided by the vigorous co-operation of the Committees at Schaffhausen and Chur, and of the Societies at Zurich and St. Gall, (not to mention those which have since arisen, and which are yet progressively arising,) the Bâle Society may become a distinguished luminary; perhaps the centre of a system, by means of which the light of Divine Revelation shall be permanently dispensed, through a wide circuit, from generation to generation.

Germany next presents itself to our notice, in which a new Auxiliary appeared, in the course of this year, under the denomination of the Wurtemberg Bible Institution. This Society, which appears to have originated in the encouragement given by the Rev. Mr. Steinkopff when visiting his native country, was regularly formed, in February, 1813, under the sanction of His Majesty the King of Wurtemberg, who granted it several privileges, and placed it under the superintending care of the Supreme Directory of all schools and seminaries of education. By a royal decree, bearing date the 16th of February, 1813, a number of gentlemen, who had freely offered their services, were appointed by the King a Committee of administration; and the rules and regulations of the Society were finally settled. Encouraged by the grant of 500*l.* from the British and Foreign Bible Society, and by the liberality with which the inhabitants of Wurtemberg, though impoverished by the war, came forward with subscriptions and donations, the managers of the Institution proceeded with alacrity to the discharge of their trust; and an edition of the German Bible was put to press, amounting to 10,000 copies of the entire Bible, and 2,000 additional Testaments. "Large" (they say) "as this number may be, it cannot satisfy the demands of all. Besides, it may stimulate zeal for the possession of this invaluable book: for" (they add) "we cherish a hope of better times, only in that proportion in which an attachment to the divine word, and a prompt

obediencē to its precepts, increase." To this sentiment, at once so just, and so worthy of general attention, was united, in the breast of these excellent men, an enlightened and affectionate communion of spirit with their fellow-labourers and fellow-christians in that Parent Institution to which they professed to trace the origin of their own. After acknowledging their first and highest obligation to "God, the Father of Lights, from whom every good gift and every perfect gift cometh," they thus express the feeling which has just been described. "To you also, our warmest thanks are due, beloved brethren; to whom we feel most closely united by the bonds of Christian regard and affection; in whose footsteps we gladly tread; and for whose munificent gifts we acknowledge ourselves most deeply indebted. It affords us real delight before our common Lord, frequently to remember those absent friends of ours, whom neither seas nor mountains can separate from that spiritual union and communion which is cherished by faith, hope, and charity." Reciprocating this feeling, the author cannot refuse the tribute of his sympathy with the Wurtemberg Society in their grief for the loss of the pious Count Seckendorf, Minister of State, one of the earliest and warmest promoters of the Institution; and who was removed from its concerns very shortly after its establishment:—"even in a dying hour adhering closely to Him to whom he had consecrated his life."*

The removal of individuals, in whom rank, and piety, and active benevolence, have been happily associated, should be regarded, as not merely a local or a national, but a common calamity: and it is not among the least of the advantages arising from the system of Bible Societies, that, by opening an intercourse between the divided members of Christ's spiritual church, it gives them a mutual interest in each other's welfare, and disposes them, in every vicissitude of distress or prosperity, to lament and rejoice together.

The Societies newly established in Sweden next demand our attention.

* Wurtemberg Address. Of this Nobleman Mr. Steinkopff speaks in the following terms:

"Count Seckendorf was a Nobleman of a truly excellent character. Christian simplicity, unfeigned humility, condescending kindness, love to the poor, active benevolence, a catholic spirit, and a most devout attachment to the word and service of God, were some of its most prominent features. He was highly respected, and greatly beloved, by all ranks and descriptions of people. He attended the very first preparatory Meetings which were held for taking into consideration the propriety of establishing a Wurtemberg Bible Institution, and much assisted the happy success of the proposed measures, by his wise counsels."

To the Evangelical Society in the capital of that kingdom, and of whose transactions an account has already been given, three were added for the provinces of Gothenburg, Westmania and Dalecarlia, and Gothland. They were severally formed by a concurrence of the first authorities, both ecclesiastical and civil; and placed under the patronage of the Bishops of the dioceses within which they were respectively situated. The accomplishment of this work is to be ascribed chiefly to the exertions of the late Rev. Dr. Brunnmark, who, upon having obtained permission of his Sovereign to leave his station as Chaplain of the Embassy in London, for four months, in order to revisit his native country, carried out with him full powers from the British and Foreign Bible Society, to encourage the formation of Bible Societies in Sweden, by immediate grants, and by promises of still further and more effectual assistance. This office, so agreeable to the pious and benevolent feelings of this excellent man, he discharged to the entire satisfaction of all parties concerned in its success.

In the course of those journeys which he took in pursuit of this object, Dr. Brunnmark ascertained very extensively the want of the Holy Scriptures, discovered many new channels for future distribution, and, from a fund which had been placed at his disposal by the Society whose almoner he was, administered many seasonable and most welcome supplies, in cases which did not admit of delay.

But the most important result of his journey and exertions, (so far as regarded their immediate effects,) was, the establishment of the three Societies before enumerated; to the description of which it will now be necessary to proceed.

The Gothland Bible Society, the seat of which is at Wisby, originated in a present made by the British and Foreign Bible Society, of its Reports, and certain versions, through the medium of Dr. Brunnmark, to the Consistorial library of that island. The receipt of these interesting documents, together with the encouraging offer of aid with which it was accompanied, led, through the interference of the Rev. Martin Gustafson, Secretary of the Consistory, to the adoption of those measures which terminated in the establishment of the Gothland Bible Society. To this Institution the Bishop of Gothland, with whom, in a casual interview at Westeras, Dr. Brunnmark had discussed the subject of the British and Foreign Bible Society, and of the plan for a similar Society at Wisby, promised to give his cordial and effective support. The necessity for such an Establishment may be, in some measure, inferred from the statement of Mr.

Gustafson, that "the population of the island amounts to 32,607, of which 10,194 are under fifteen years of age; and that of the number between the ages of six and fifteen, there are 400 whose education is utterly neglected."

The following brief address of the Consistory will show in what spirit the Gothland Society was formed, and what expectation might therefore be cherished, of its future activity, and success.

"Give us leave to request, that you will, in your able and proper manner, present to the Committee of that wonder of the Christian world, the British and Foreign Bible Society, in London, our most unfeigned, cordial, and respectful thanks for their remembrance of the Consistory of this island, while they have on their hands undertakings for the honour of God our Saviour, which astonish the most zealous of his servants. May the choicest blessings, and the most abundant outpourings of the Spirit of God, ever rest upon the members of that grand and most useful Society, among whom you are so highly favoured as to have your lot cast, and your labours assigned!"

The first step towards the establishment of the Arrosian Bible Society,* was taken by Dr. Brunnmark, on his arrival at Westeras, early in August, 1813. The warm encouragement given to the plan of a Bible Society for the provinces of Westmania and Dalecarlia, by the venerable Dean of Westeras, the Rev. Dr. Jedeur, (the Bishop being at that time on a visitation in Dalecarlia,) and by the members of the Consistory, enabled Dr. Brunnmark to lay the foundation of the Institution with the best prospects of ultimate success.

Early in September, Dr. Brunnmark having returned from Stockholm to Westeras, the Provisional Committee assembled; and, having drawn up a prospectus of the intended Bible Society, communicated it to the Bishop, who sanctioned it with his approbation. The Governor of Westmania, Baron Liljencrantz, the Governor of Dalecarlia, Chevalier Hans Jerta, and the Dean of Westeras, were then elected Honorary Members; and the prospectus was ordered to be printed.

The preparatory measures having been thus matured, the 13th of October was appointed for the definitive meeting. On that occasion, the Bishop of Westmania and Dalecarlia honoured the assembly with his presence, and delivered a pious and impressive Address in favour of the proposed Institution, concluding with this striking and apposite exhortation: "Let us work while it is day; the night cometh, when no man can work." The Governor of Nericia was then added to

* This is the title given to that at Westeras.

the list of Honorary Members ; and the business of the meeting was completed. This Institution, formed under such auspices, may be justly ranked among the most important of the provincial Establishments on the Continent: Westmania and Dalecarlia, for which it provides, constituting the largest Bishopric in Sweden, and containing a population of 200,000 souls.

How greatly the Scriptures were needed in these provinces, may be learnt from the testimony of the Rev. J. A. Lahlenius, Rector of Tillberga, in Westmania, who asserts, that “ during his many years service in five different parishes, he had perceived with sorrow, that of one hundred families among the peasantry, not ten were in possession of a Bible ; and that those who had it could scarcely use it, the blessed book being old and mouldering. “ And where” (exclaims this pious Rector) “ shall means be found among a poor people, burthened with debts, and wars, to purchase a supply ? If an individual among them at any time accumulates a sum wherewith he might purchase a Bible, (which costs from five to six rix dollars, and at auctions still more,*) he has a thousand other wants which, like a strong man armed, seize upon this pittance.” The disposition of the people to receive the Scriptures, and of the parochial clergy to co-operate in their distribution, may also be collected from the same respectable authority.

“ Our common people set an inexpressibly high value on the word of life, and read it with delight ; they ought certainly to have it in their own possession. Judge, therefore, of my surprise and joy, when I heard of your proposition of establishing a Bible Society for these provinces : you will see that your countrymen will not be insensible to this excellent plan. For my part, I assure you, that I shall do my best to promote it. It will be my delight to place the revealed word in the beggar’s hovel, and the poorest peasant’s cottage. Happy shall I be, when the hour of going to my rest is come, should I but leave my station with the hope, that the religion of our blessed Redeemer has rooted itself deeply among us : it will then be transmitted to the latest generations.” The impression conveyed through this organ of the parochial clergy will receive confirmation from the following sentiments, expressed by the Bishop and the other Directors of the Westeras (or Arrosian) Bible Society, in their address to the President and Committee of the British and Foreign Bible Society.

* “ When a copy was sold at an auction, it fetched even ten rix dollars.”

Nov. 1, 1813.

“ My Lord and Gentlemen,

“ We, the undersigned, Governors and Members of the infant Bible Society at this place, approach you with our most respectful acknowledgment for the valuable and highly acceptable donation of 200 Bibles, and 500 New Testaments, which it has pleased you to allot to us from that fund of truly Christian philanthropy, which we trust will ever continue abundant, as long as there is a corner of the world where the name of the Redeemer and his divine precepts are unknown. As in the tremendous struggle between political light and darkness, which has ravaged the world in these latter days, so in the spiritual warfare between truth and falsehood, your nation has stood pre-eminently great. It was in your country that political liberty, at one time, seemed to have found its last asylum; it was in Great Britain, also, that the sparks of Divine Revelation, threatened with extinction in other parts, were collected into a radiant body, which is now illuminating the world. Accept of our heartfelt congratulations, that you have been made the instrument, in the hand of God, of doing so much essential good to mankind; and permit us to assure you, that, as long as this our Society exists,—and, we trust, it will never cease to exist,—the name of the British and Foreign Bible Society will remain dear to us, and will be handed down to our children’s children, even to the latest posterity.”

The Gothenburg Bible Society was first planned towards the close of July, 1813. Much predisposition to such an Establishment had been excited by the distribution of the Reports of the British and Foreign Bible Society, and other communications, through the Rev. Mr. Henderson and the Rev. Mr. Steinkopff, while severally visiting at Gothenburg.

The arrival of Dr. Brunmark in that place, on the 19th of July, and his communication with Professor Rosen, led to such active and judicious measures, on the part of the latter, as, ripening progressively during Dr. Brunmark’s tour through the country, prepared the way for a public Meeting, and the conclusion of the business, on his return. That event took place on the 30th of October; and, the necessary arrangements being completed, the proposed Meeting was held on the 4th of November, in the Upper Hall of the Royal Gymnasium, which was lighted up for the occasion. The Bishop of Gothenburg, the aged and venerable Dr. Wingard, took the chair, supported by Count Rosen, and General Count de la Gardie, Ambassador from Sweden to the Court of Madrid. There were present

about fifty or sixty of the first noblemen and gentlemen in the town, both civil and military; all the consistorial members and clergy; and not a few respectable foreigners. The Bishop opened the business in a concise and appropriate speech; and then called upon the Secretary, the Rev. Professor Rosen, to explain the object of the meeting; which he did in a most pathetic and highly interesting manner.

"Are we not" (exclaimed the Professor) "all agreed, that the Bible ought to be found in every house, in every cottage? But can we, without grief, answer the next question,—Is it in the possession of every family around us?" This animated speaker was followed by His Excellency Count de la Gardie, who, as a member of the Evangelical Society at Stockholm, took a cordial interest in the success of the business, and whose manly eloquence (of which, during his visit to this country,* he gave such admirable specimens) must have tended greatly to promote it.

After two or three other gentlemen had expressed their sentiments, Dr. Brunnmark delivered a final Address. The Society was then formed, under the designation of "The Gothenburg Bible Society;" to include in its operations, besides the town of Gothenburg and its suburbs, (the inhabitants of which amount to about 24,000,) the whole of the provinces of Bohusia and Hallandia, and so much of West Gothia as belongs to the diocese of Gothenburg. The other customary matters were settled with the greatest harmony; and, as two Secretaries were found necessary for this important station, Professor Wingard, a son of the venerable Bishop, readily consented to be the coadjutor, in that office, of the Rev. Professor Rosen. The whole concluded with a request, on the part of the Bishop, that Dr. Brunnmark would present the cordial thanks of the Bible Society in Gothenburg, to the British and Foreign Bible Society in London: but, as this was soon after done in an Address from the Bishop, Directors, and Officers of the Gothenburg Society themselves, it will gratify the Reader to see how they express their feelings on this occasion.

* The following passage in a letter from his Excellency, on occasion of his receiving a set of Reports, will show the warmth of his attachment to the general cause.

"I entreat you to be my interpreter to the members of the Bible Society: tell them, that, as my unlimited regard for them is founded upon the conviction of the great benefits which have arisen from their endeavours to spread a more general knowledge of the holy word which the Almighty God, in his goodness, has sent down upon earth for a saving guide and consolation to his children, so it can never be shaken or weakened; and that it is my principal wish to co-operate, whether near or far off, with the great designs of this noble Society."

“ My Lord and Gentlemen,

“ It is with the greatest satisfaction that we, as the organ of the Bible Society at Gothenburg, embrace this much wished-for opportunity of notifying our Establishment to the very respectable body of friends to religion and humanity, which constitute the British and Foreign Bible Society in London, as also to acknowledge our deep obligation to you.

“ The very example of what your powerful and zealous Society has done, was in itself a benefit to us ; and we rejoice with you, who, in addition to a noble zeal, are endowed with mighty strength for acting in this glorious cause, although, from want of effective means, our own exertions must remain comparatively insignificant. But your Society has not only set us a most encouraging example ; it has still further aided us in the execution of our wishes, by presenting us, through the Rev. Dr. Brunnmark, with 200 Swedish Bibles, 500 New Testaments, and 100 rix dollars, bank money ; a liberality which we certainly had no right to expect, but which, nevertheless, was not altogether unexpected by us ; for we had been accustomed to read and hear of the kindness with which the British and Foreign Bible Society has stretched out the hand of assistance to nations far and near. It appears to us, as if the generosity of your Society, noticing our first feeble movements in the cause of the Bible, had affectionately hastened to lend us your powerful aid ; and this has laid a lasting foundation for that gratitude and good-will which, we trust, will be the bond of union between us for ages to come. We are at a distance from each other, as to the earthly spot we inhabit ; but our views, our joys, and hopes, in this blessed work, are the same.

“ To express all that we feel upon this occasion, would be impossible. We are now enlivened by the pleasing hope of being able, in conjunction with the thousands who are zealous advocates for the Gospel of salvation, to apportion to our needy brethren this book of heavenly treasures ; and it shall be our principal honour and delight, strictly to follow the divine commandment in relation to our fellow-creatures : ‘ Let us not love in word, neither in tongue ; but in deed, and in truth : ’—and thus we trust, also, best to testify our gratitude to you, and to ensure to ourselves the continuance of your good-will.”

To this Address Lord Teignmouth replied in a similar spirit. An extract from that reply, will form a proper sequel to this account.

“ That it has pleased Almighty God so wonderfully to prosper the proceedings of our Institution for the dissemination of his holy word, by disposing the hearts of Christians all over the world to unite with zeal and affection in this glorious undertaking, demands our increas-

ing gratitude, and devout thanksgiving ; and while we rejoice in being the honoured instruments of his providence, for communicating the gift of his divine bounty to our fellow-creatures, we feel it our duty to say, ‘ Not unto us, O Lord, not unto us, but to thy name be the praise.’

“ I congratulate your Lordship and the members of the Society at Gothenburg, in my own name, and that of our Committee, on your being fellow-labourers with us, in this great and benevolent work. Dr. Brunnmark has most highly gratified us, by his report of the zeal, cordiality, and unanimity, which marked the formation of your Institution ; and we trust it will prove a permanent and extensive blessing to those for whose benefit it is intended.

“ ‘ We are’ (as your Lordship truly remarks) ‘ at a distance from each other, as to the earthly spot we inhabit ; but our views, our joys, and our hopes, in this blessed work, are the same.’ Let us pray, that the zeal which now animates the Christian world to promote the glory of God, by the diffusion of the Holy Scriptures, may continue to increase, until, by his blessing on their collective efforts, all the ends of the earth shall see the salvation of our God : and more especially, that his holy word, thus distributed, may become ‘ a lamp unto the feet, and a light unto the paths,’ of those who receive it.”

Such were the immediate consequences with which Dr. Brunnmark’s tour was attended. Animated by an ardent zeal for the glory of God, a patriotic concern for the spiritual welfare of his beloved fellow-countrymen, and an earnest desire to extend the influence of an Institution from which he augured the happiest consequences to the church and the world, he travelled more than 1200 miles, visited numerous places and persons ; and, while he accomplished many valuable objects, he laid a foundation for the attainment of one which lay the nearest to his heart, and which has since been most happily realized—the establishment of a National Bible Society in the capital of Sweden, under the sanction of its Sovereign, and with the countenance and support of the first personages in the kingdom.

For these important and gratuitous labours of love, the Committee of the British and Foreign Bible Society, participating the gratitude so honourably evinced by his country, presented Dr. Brunnmark with all that he would consent to receive—the respectful tribute of their thanks. What value he set on this testimony of approbation, appears from his letter of acknowledgment, in which he asserts, that “ the circumstance of his having acted with such men, in such a cause, and been held not unworthy of their confidence, would mightily cheer and encourage him, during his best days of strength ; and, should it

please God to extend his life to old age, would then be like a balm and cordial to his heart." The affecting consideration, that this diligent and faithful servant has been removed, before he could witness the full effect of those exertions in which, with the devotedness of a patriot, and the zeal of a martyr, he sacrificed his valuable life,* gives a melancholy interest to every memorial of his sentiments; and will, therefore, heighten the feeling of admiration with which the following expressions would, under any circumstances, be read:

"I need not tell you, how very sensible I am of their goodness to me and to my native land, and how happy I should feel, if I were but able in any manner to show my gratitude. But what man cannot do, our good God can effect; and to Him who searches the heart, I turn, humbly and earnestly imploring his choicest blessings on a Society whose labours tend so directly, so eminently, and effectually, to promote his glory upon earth, in the temporal and eternal welfare of all men: and I do no less pray for his blessing on those individuals who watch upon this Zion's mount, and whose acquaintance and esteem I shall ever count my rejoicing and my boast in the Lord.

"Be pleased to express these my sentiments to the Committee, and recommend me to a continuance of their good-will and friendship; so that, as long as we live, we may live in each other's kindest remembrance and prayers, till we meet again in that land, where all tongues and languages are resolved into one universal language of thanksgiving, praise, and glory unto Him who sitteth on the throne and to the Lamb, for ever and ever."

The formation of the Danish Bible Society, though not definitively completed within the period at which this chapter will close, was yet so far advanced towards completion, as to render it a proper subject for narration in this place.

In consequence of repeated communications between the Bishop of Zealand and several persons of high station and character, a plan was concerted for establishing a Bible Society in the capital of Denmark. The particulars of this plan, together with a spirited Address to the Danish nation, having been printed and circulated, it was determined

* This lamented individual, having contracted a severe cold in his journeys by night and by day, with a view to the establishment of the Swedish National Bible Society, sunk under the effects of a fever, at the house of his brother, the Rector of Yttermora, in Dalecarlia, on the 1st of August, 1814: and thus, at the age of 41, added another to the list of those who have devoted themselves to death, "for the word of God and the testimony of Jesus." A respectable contribution has been made by the friends of the British and Foreign Bible Society, and vested in trust, for the benefit of his widow and orphans.

to convene a public Meeting for the purpose of arranging such measures (subject to the approbation of his Danish Majesty) as were necessary to the accomplishment of their object. The Meeting took place at Copenhagen, on the 22d of May, 1814, in the spacious and elegant Hall of the Freemason's Lodge, and was fully attended by ministers of state, and gentleman high in office, ecclesiastical, civil, and military, together with a great number of the most respectable citizens, amounting in the whole to about 200 persons, among whom were one of the Catholic clergymen, and the elder of the Moravian brethren.

The Bishop of Zealand opened the business with an appropriate and very animated speech, in which he called the attention of the audience to the superlative importance of religious principle; the decay of that principle, which for a series of years had become so strikingly visible; the sad consequences which this had produced on society; and the best means of remedying the evil, namely, the more general circulation of the Holy Scriptures, and the excitement of a more earnest attention to their perusal. His Lordship then pointed out what the British and Foreign Bible Society had done, in general, for the distribution of the Scriptures; specified, in particular, their operations with respect to Denmark and Iceland; and concluded by describing the field which the Society then in contemplation would occupy, as the sphere of its proposed exertions.

After this speech (which produced an excellent effect) was ended, a proposition was made for a suitable application to the King, for his sanction to the projected Institution. The Society was thus provisionally formed; and its final establishment was afterwards effected, under the authority of His Majesty's approbation, as it was announced on the 8th of August, 1814, through the Royal Danish Gazette, in the following terms.

“With peculiar pleasure we learn, that the Right Rev. Dr. Münter, Bishop of Zealand, and several others, exert themselves to establish, in our kingdom of Denmark, a Bible Society, with a view of spreading religion by distributing Bibles to the people, either gratis, or for a moderate payment. We, therefore, do hereby grant to the said Society, under the name of *The Bible Society in our Kingdom of Denmark*, our highest protection.”

This event was officially notified to the British and Foreign Bible Society in a respectful communication, signed by the Bishop of Zealand and the Patrons and Officers of the Danish Society, from which the following is an extract.

“While we thus announce the establishment of the Danish Bible Society, we know not how to express our grateful feelings relative to

your resolution of 500*l.* which the Rev. Mr. Steinkopff, your Secretary, and the Rev. Mr. Henderson, the most active and very spirited promoter of our undertaking, have announced to us as your gift. The Danish Bible Society have charged us, accordingly, to offer your Lordship, and the British and Foreign Bible Society, our warmest thanks for this your generous donation. Fulfilling that agreeable duty, we also request your Lordship to believe, that the Danish Bible Society will never forget its sacred obligations towards your Society, nor at any time swerve from those principles which you have laid down for the good of mankind. With this view we are fully engaged in circulating through all the provinces of Denmark a solemn invitation to Bishops, Ministers of State, Dignitaries of the Church, gentlemen high in office, landholders, and the people at large, to assist us in these salutary measures with their counsels and annual contributions.”

To these particulars it may not be unacceptable to add a specimen of the manner in which the learned and eloquent Bishop of Zealand advocated the cause of the Society, in a Latin synodal oration, addressed to his clergy.

After delineating, in very just and striking colours, the infidel character of the times but recently passed, the Bishop thus exclaims :

“ But how, within a short time, has the face of things changed ! A greater zeal is now observed for the cultivation of religion, and a greater reverence for sacred things. Churches, before in a great measure deserted, are again crowded : far more communicants devoutly attend the Lord’s Supper ; and the preaching of the cross is no longer foolishness. The pure fountains of our most holy religion, the Sacred Scriptures, are eagerly sought for, published in various languages of Europe and Asia, and dispersed in great numbers among the poor and necessitous.” “ Of which signal kindness to the human race, a great part is due to that Society, instituted in Britain about ten years ago, which, from small beginnings, has attained vast dimensions ; and now, by its zeal, its encouragement, its counsels, its aid, and its supplies, embraces almost the whole world : with this single end in view, that the name of Christ may be more glorified among Christians, and made known among those who are strangers to it : that Christian piety may largely increase in all Christian communions, and true felicity may take deep root among them.”*

* “ Sed quantum jam in hoc brevi tempore mutata rerum facies ? Nam majus jam cernitur colendæ religionis studium, major rerum sacrarum reverentia : templa à multis directa iterum frequentantur ; ad sacram scenam longè plures piâ mente

The Bishop, having related to his clergy the formation of the Danish Bible Society, and earnestly admonished them to give it their most active support, enters upon a defence of the authorized version of the Scriptures: expressing his decided preference of a revision of the text in current use, to the dangerous experiment of an entirely new translation. On this grave and delicate topic, the Bishop suggests many pertinent and very judicious reflections. The whole oration is an orthodox, eloquent, and enlightened composition, and the following additional extract from it will agreeably conclude our account of the Danish Bible Society.

“Nor must it be concealed, that such are the nature and the constitution of the British and Foreign Bible Society, whose bands now unite all Europe, that without attending to the opinions of the different sects, it admits to a participation of its object and its labours whoever acknowledges the Lord Christ. Behold the genuine concord of Christians, breathing, panting, and striving, after one consummation—that Christ may be glorified! Behold the invisible church of Christ, come down from heaven, in which Christ shall no more be divided; and the foundation laid of that fold in which there shall be but one Shepherd!”

The recital of this transaction makes way for the resumption of Mr. Henderson’s proceedings in regard to the Icelandic Scriptures. The impression of this work, consisting of 5000 entire Bibles, and an equal number of extra Testaments, left the press early in 1814; and a large proportion of them were despatched by the spring ships to

accedunt; neque sermo ille de cruce amplius stultitia est: et ipsi religionis sanctissimæ fontes, sacra volumina avidè conquiruntur, in variis Europæ atque Asiæ linguis eduntur, et majori numero inter pauperes atque inopes eduntur, &c.

Cujus verò summi in genus humanum, quousque Christi nomen annunciatum est, beneficii, magna sanè pars debetur Societati illi, quæ ante hos fere decem annos in Britannia instituta, ab exiguis initiis in magnam molem excrevit, jamque suis studiis, impulsu, consiliis, auxiliis, atque suppetiis universum ferè terrarum orbem amplectitur: eo unicè fine, ut Christi nomen inter Christianos magis celebretur, inter alienos innotescat; ut Christiana pietas in omnibus Christianorum cœtibus majora incrementa capiat, et veri nominis felicitas altissimos radices agat.”

“Neque vero reticendum, eam esse Sodalitatis, Biblicæ, cujus vincula jam per totam Europam nectuntur, legem atque naturam; ut, missis sectarum opinionibus, in diversas partes abeuntium, omnes ad suorum studiorum et laborum communionem admittat, quicumque Christo Domino nomen dederunt. En pulcherrimam Christianorum concordiam, hoc unum spirantem, anhelantem, omnibusque viribus agentem, ut Christus celebretur! En invisibilem illam Christi ecclesiam, cœlitus delatam, in qua Christus haud amplius dividetur; et fundamentum jactum illius ovilis, cujus non nisi unus erit Pastor!”

different parts of Iceland. Thither, after witnessing the consummation of his wishes at Copenhagen, in the provisional establishment of a Danish Bible Society, Mr. Henderson repaired by the first opportunity, in order to superintend the distribution of the copies throughout the island. The reflections of this adventurous philanthropist, on the termination of his voyage, are thus piously and beautifully expressed :

“ Here I would erect a fresh monument to the praise of divine goodness, and inscribe upon it my usual motto—‘ Hitherto hath the Lord helped me.’ The mercies I experienced while on the mighty deep, were great and manifold. The healing power of the Redeemer, the comfort of his Spirit, and the beauties of his word, preserved, delighted, and supported my mind. The prospects before me, too, were of the most exhilarating nature. Our vessel, instead of proceeding on any predatory or murderous expedition, was freighted with a cargo of provisions for the necessitous inhabitants of *Iceland*—grain, and other articles for the support of temporal life ; and the glorious Gospel of the blessed God, which is the germ and staff of spiritual existence.”

The treatment which Mr. Henderson experienced from the Bishops, superior Magistrates, and principal inhabitants of the island, as well as from the population at large, was truly gratifying both to himself and to the Society whom he represented. For a detail of his proceedings, in the execution of his charge, reference must be made to the graphical description which he has given of both in his highly interesting letters. With one document, which, from its near connexion with all that has preceded it may be excusable to anticipate, the account of the Icelandic Scriptures, and of the Society’s Danish relations, shall be concluded.

“ That religion is the fundamental pillar of the state, on which the real welfare of the whole body politic, and of every private citizen, must rest, is a truth which has been acknowledged by the ablest politicians in all ages of the world. To be sensible of the value of true and genuine religion, to venerate its pure and primitive principles, and to endeavour to make all men acquainted with them, must always diffuse among mankind, light, life, and happiness ; must promote the true dignity of man, the noblest use of life, and employments, which may be appreciated in time, but can be rewarded only in eternity. Among these employments is to be reckoned the vigorous prosecution of the British and Foreign Bible Society, the sole object of which is to promote the circulation of the Holy Scriptures among all nations ; whose worthy interpreter and representative, the Rev.

E. Henderson, has brought over to us, poor Icelanders, the fruits of its noble exertions, in a new and useful edition of the fundamental books of our religion, the most Sacred Bible, and New Testament of our Saviour Jesus Christ, in our vernacular language. Of these books a considerable number has been sent over by the ships of last season, proving a rich supply amidst the great scarcity which was previously becoming more and more afflictive ; and the copies have already been distributed with great pains, owing to the zeal and diligence of the Rev. E. Henderson, the interpreter of the noble Society. As a proof of his zeal for the illumination of mankind, he has also visited the eastern coasts of Iceland, and favoured us with a personal visit in South Mulè Syssel.

“ Therefore, in the name, and on the behalf, of all the inhabitants of the aforementioned Syssel, under my jurisdiction, I, the undersigned, return my respectful and warmest thanks to the noble British and Foreign Bible Society, and its representative, the Rev. E. Henderson, for their united exertions to promote our illumination ; and all we the inhabitants of South Mulè Syssel do express our most cordial wishes, that Heaven would regard, and eternity remunerate, the united exertions of the honoured Society. And may our dear friend, the Rev. E. Henderson, be abundantly blessed ! May his exertions prosper, and be acknowledged by the present, and by every future generation ; and may his labours be crowned in eternity !

“ On behalf of the whole population of South Mulè Syssel, I have the honour to be,

Most respectfully,

ION VIDALIN,

The Constituted Sheriff of South
Mulè Syssel in Iceland.”

“ *Eskefiord in Iceland, Dec. 31, 1814.*”

From Denmark* the course of our narrative conducts us to Russia, in which country the progress made by the Parent Society at St. Petersburg, both in its general concerns and the formation of new

* The author cannot take leave of Denmark, without adverting with respect and affection to George Wolff, Esq. a native of his Danish Majesty's former dominions, and for many years his Consul in this Country. This gentleman, to whom, in connexion with some other friends, the Naval and Military Society owes its origin, was among the early promoters of the British and Foreign Bible Society, (see p. 19,) has uniformly occupied a seat in the Committee, from its first establishment ; and now in an advanced but vigorous old age, enjoys and communicates the satisfaction arising from a life of cheerful piety and active benevolence.

Auxiliaries in different parts of the empire, will require to be particularly related.

A detailed account has already been given of the auspicious circumstances under which the St. Petersburg Bible Society* was formed and introduced to the Russian public. These circumstances the Directors failed not duly to appreciate and improve. They were convinced, that “from the simplicity of its object, the purity of its design, and the beneficial tendency of its results, the Institution would, inevitably, obtain universal approbation, and be supported by all who know the value of the Bible,—the sole book presented to us by God our Saviour, for our instruction, correction, and salvation.†

With this conviction, the Directors, besides advertising in the public Gazettes, addressed communications to the Governors of the different provinces, the principal clergy, the most distinguished public functionaries, and other persons of consideration in different parts of the Empire, acquainting them with the formation of the Society at St. Petersburg, and inviting co-operation.

An admirable paper, on the nature and usefulness of Bible Societies, was also drawn up, under their authority; and copies of it in the Russian, German, and Polish‡ languages, were widely circulated, with great industry, and with the best effect.

Nor did the internal operations of the Society evince less promptitude, activity, and judgment. Very orderly and effective arrangements were made, without delay, for the execution of its purposes. The Directors commenced with a provision for distributing the Scriptures in different languages, furnished by the British and Foreign Bible Society, among the prisoners of war, and the poor British resident in various parts of Russia; and advanced, without delay, to the prosecution of more extensive and permanent designs.

During this interval of activity at St. Petersburg, a train of causes was preparing, by which, as its result, Moscow was to be engaged in the same important undertaking, and that union effected between the Holy Synod and the Minister of Foreign Confessions, which alone was wanted to perfect the constitution of the St. Petersburg Bible Society, and to render its powers complete, and its operations universal. By

* As the designation was not changed from the *St. Petersburg* to the *Russian Bible Society* within the limits to which this narrative is confined, the former title is adhered to throughout.

† First Report of the Russian Bible Society.

‡ The Polish copies were prepared and circulated under the auspices of the Military Governor, General Alexander Kimskey Korsakoff.

what means this event was brought about, will appear from the following particulars.

Shortly after the establishment of the St. Petersburg Bible Society, the Rev. Mr. Pinkerton, whose share in that transaction was so honourably attested by Prince Galitzin, having returned to his station in the country, felt a strong disposition to attempt the formation of an Auxiliary Bible Society in Moscow. Under this impression, he drew up an Address, on the circulation of the Scriptures, and the utility of Bible Societies; and repaired to Moscow, as early in the spring as his health would allow, which was not till the beginning of May. On his arrival in that city, Mr. Pinkerton conferred with some distinguished persons, in reference to the projected Society. Among these was His Excellency the late Mr. Nicholas Bantish Kamensky, Privy Counsellor of State; who entering very cordially into Mr. Pinkerton's views, a plan was drawn up, and despatched to St. Petersburg, together with letters from Mr. Kamensky and Mr. Pinkerton, to the President of the St. Petersburg Bible Society, requesting their approbation and encouragement of the measure. The Address of that Society was in the mean time obtaining an extensive circulation; and by its luminous exposition of the principle, design, and expected utility of the Institution, was preparing the inhabitants of Moscow for becoming affiliated with it, through a local Establishment among themselves.

On the 22d of June, the plan was returned, with the official approbation which had been required. A letter was addressed, at the same time, to the Archbishop Vicarius of Moscow, Augustine, and His Excellency Mr. B. Kamensky, requesting them to co-operate with Mr. Pinkerton in the formation of the proposed Society. Things being thus advanced, and promises of attendance obtained from persons of consideration, a general Meeting was appointed for the 16th of July, 1813. At six o'clock in the evening of that day, there assembled, in the Hall of the College for Foreign Affairs, the Archbishop Vicarius of Moscow, Augustine, accompanied by five of the first clergy, (Archimandrites,) together with a number of the most respectable of the nobility: when, by a unanimous resolution, the Auxiliary Society was formed; and Mr. Pinkerton received the public thanks of the Archbishop for his judicious and persevering exertions.

The designation assumed by the Moscow Society, was, "The Moscow Committee of the Bible Society." The adoption of this title was suggested by that article of the St. Petersburg Bible Society, which authorizes it, as an Institution designed to serve for the whole empire, to form Committees, dependent on itself, for the advancement

of the common design. This principle was distinctly recognized in the second statute, which purports, "that the Moscow Committee" shall "assist the St. Petersburg Committee in every part of their plan, to further the distribution of the Bible *without note or comment*;" to which it was added: "But this Committee shall in particular strive to disseminate *our own* Bibles among our fellow *Russian subjects*, as published by the Holy Synod, according to the manner already determined, and *partly executed* by the St. Petersburg Committee." This latter clause of the statute gave the last finish to the constitution of the St. Petersburg Bible Society: by authorizing the dissemination of the Slavonian Scriptures, a deficiency was supplied which would have greatly abridged its usefulness; the entire population of the empire, both native and foreign, was now brought within the scope of its benevolent provisions: and it became in effect, what it was afterwards in designation, "The RUSSIAN Bible Society."

The Moscow Auxiliary Society having been thus happily established, its Vice President, His Excellency the late Mr. B. Kamensky,* and its Directors and Secretaries, chosen from men of the first station and character, a printed Prospectus (containing the plan of the Society, and an Address explanatory of its views,) was expeditiously issued, and, together with subscription papers, despatched to the Bishops, Governors, and other persons of reputation and influence in different quarters of the empire. This measure was attended with the desired success. Many of the parties thus addressed, replied to the communication in the most satisfactory terms: among these were the Bishops of Archangel and of Kief, and the Armenian Archbishop resident at Astrachan. As the distribution of the Slavonian Scriptures was the primary object in the contemplation of the Moscow Society, it was matter of high gratification to the Directors to find, that the Printing-Office of the Holy Synod was in a condition to facilitate, with but little delay, the accomplishment of that object. It appeared, upon inquiry, that 2,400 copies of the Bible, in four volumes, octavo, were nearly completed, and that 3,600 Testaments would be ready for delivery at the commencement of the ensuing year. This favourable coincidence was not unobserved by those whose views it so happily promoted: they thought they saw in it the hand of Providence co-operating with their efforts, and felt encouraged to hope, that their labour would not be in vain in the Lord.

* Of this amiable individual, who died shortly after the establishment of the Society at Moscow, the St. Petersburg Committee (in their first Report) speak in the most respectful and affectionate terms, as a person judiciously and actively intent on "procuring for his fellow-creatures the means of salvation."

A brief extract from the admirable Address to the public on occasion of the establishment of the Moscow Society, will form an interesting sequel to this account.

“The past age is rendered conspicuous in the page of history by unprecedented events, and will be instructive to future generations. There we behold the madness of self-named philosophers, who, covering themselves with the dazzling splendour of eloquence, blasphemed against God. What pen is capable of describing the cunning and craftiness employed in the sophistical reasonings of those daring teachers of lies, in order to subvert the faith of the Gospel, rase our sacred altars, and overturn the thrones of Monarchs; to make men consider themselves as subjects to no law, divine or human; to live according to the dictates of their animal passions, and—be virtuous without religion! But how wonderful are the ways of Divine Providence! We see that very nation, which became drunken with these destructive doctrines, after having presented one of the most awful scenes of infidelity and bloodshed that ever the world beheld, at last confessing their errors, returning to the doctrines of Christ, and now pronouncing with horror the names of their false teachers and deceivers!

“Russia viewed these changes with astonishment; and, carefully observing their consequences, became more and more convinced, that the doctrines of the Bible only can found and support the real good of a nation; and that when education, sciences, morals, and laws, are separated from their influence, man can never arrive at that state of improvement which his All-wise Creator has prescribed for him; and for the attainment of which, out of his infinite love and mercy, he gave him the revelation of his holy will in the Gospel. Here we find that only light which is capable of illuminating and reforming our darkened understandings, perverted wills, and corrupt hearts; consequently, if human Societies are not supported by the faith of the Gospel, they are unstable, and ever exposed to destructive changes: it follows, therefore, that it is the real interest of the rulers of the earth, to countenance the dissemination of the Holy Scriptures; for without their influence, the best attempts to promote the welfare of their subjects, will fail of producing the desired effects.

“Impressed with the consideration of these important truths, together with the progress which science and civilization have made in Russia under the auspices of a Monarch who reigns over the numerous nations inhabiting the vast extent of country, from the banks of the Vistula to the shores of America, several Russians, moved by Christian love to mankind, and desirous of showing their disposition

to promote the benevolent views of their Sovereign, lately founded in St. Petersburg the Russian Bible Society, having received the gracious permission of His Imperial Majesty.

“This Society, according to its statutes, is bound to use its endeavours to establish in other cities of the Empire, Auxiliary Societies; that, with united strength, they may labour more effectually for the spiritual benefit of all the different nations of Russia, by distributing among them the Holy Scriptures.

“Moscow, the ancient metropolis of Russia, from her local situation, almost in the middle of the Empire, and from the respectability of her Clergy, Nobility, and Merchants, together with the great influence which she has upon other cities of Russia, appears to be one of the most eligible stations for establishing such an Auxiliary Society; it is, therefore, hoped, that the true friends of the church and of their country, actuated by the spirit of Christian charity, will come zealously forward in support of this attempt to promote the general good, founded on the faith of Christ, as contained in the whole of the Bible, but particularly in the Gospel. So important an object, as that which this Society proposes, will undoubtedly interest all classes of the Russian nation, and stimulate them to co-operate in furthering the views of this benevolent Institution.”

While these things were taking place in the heart of the Empire, preparation was making for similar proceedings in the provinces situated on the shores of the Baltic. Seven years had now elapsed since a correspondence was opened between a superintendent in Esthonia, and the British and Foreign Bible Society, from which, on account of local difficulties, and the want of a preponderant influence, no advantage had hitherto been derived to the common cause. The establishment of the St. Petersburg Bible Society, and its authority and obligation to form Committees throughout the Empire, removed at once these difficulties, and supplied the influence which was needed to bring about the accomplishment of the object. As soon, therefore, as the affairs of the Parent Committee were in sufficient train to dispense for a time with Mr. Paterson's services, he proceeded towards the eastern provinces; in order to organize, under the patronage, and with the approbation, of the St. Petersburg Bible Society, such Auxiliary Societies as he should be able to form in the provinces of Courland, Livonia, and Esthonia. This tour was attended with extraordinary success. A disposition to concur in the measures proposed, existed in several parts, antecedently to Mr. Paterson's appearance in the provinces; and the personal exertions and influence of Count Lieven and Baron Vietinghoff, (Directors of the

St. Petersburg Bible Society,) together with the liberal co-operation of the nobles, the clergy, and the people, enabled him to report, on his return to St. Petersburg, the establishment and active organization of the Dorpat, Mittau, Riga, and Reval Bible Societies; the last of which was formed on the 16th of July, the day on which the Bible Society was instituted at Moscow. The want of the Scriptures in those provinces was ascertained to exceed very greatly the estimate which had been previously formed. In the district of Dorpat alone, which contained 106,000 inhabitants, not 200 Testaments were to be found: thousands among that population had never seen a New Testament; and even pastors were said to exist, who had not a copy of the Scriptures in the dialect in which they preached: and this scarcity was reported of a district, in which the United Brethren alone reckoned in their connexion above 11,000 truly pious members, besides nearly as many more who manifested a hopeful concern for religion. The zeal for obtaining the Scriptures, and also for promoting their distribution, was very generally displayed by all ranks throughout these provinces. The lead was taken, in the formation and the patronage of the respective Societies, by persons of the first distinction for rank, talents, and piety; and as well from the generosity with which they were supported as from the spirit and harmony with which their affairs were administered, these Societies promised to become effective auxiliaries to the Parent Society at St. Petersburg.

Of the energy with which the cause was taken up, a judgment may be formed by the following circumstance. The Courland Committee requested the Consistory of that province "to be pleased not only to aid in distributing" their appeals on the subject of the Bible Society, "but also to direct the clergy to imprint on the minds of their parishioners a clear conception of the object of the Bible Society, and the benefits which will result from reading the Bible." With this request the Consistory complied, and expressed its sincere readiness to co-operate in this praiseworthy endeavour to encourage the reading of the word of God.*

For Mr. Paterson himself, it is but justice to say, that he acquitted himself, in this laborious and critical service, with his usual judgment and propriety. The cause in which he travelled, had prepared the way both for his reception and his success. In every place, he found numerous friends among all ranks, able and willing to assist him. *The object of my mission, (he observes,) in coming from the*

British and Foreign Bible Society, was all the recommendation I had, and all I needed, to find open houses, and open hearts, everywhere.

If to the above enumeration be added the Yaroslaff Committee, which was constituted on the 3d of January, 1814, an account will have been given of all the Auxiliaries formed within the Empire, antecedently to the period at which this History closes.

Of the transactions of the Parent Society at St. Petersburg, down to that period, a perspicuous and interesting Summary may be extracted, from an official communication of the Secretary :

“The uninterrupted zeal with which the members of the St. Petersburg Bible Society have from the first pursued its object, has gained it the most cordial approbation of all ranks, and filled their minds with enthusiasm for the success of this praiseworthy cause ; as appears from the continually increasing number of its members, and the formation of similar Societies in several other towns of the Empire. Donations and annual subscriptions flow into the funds of the Society from all classes of the inhabitants ; and every where a greater attention to the Bible, and to its doctrine which bringeth salvation, is become more apparent. The many demands for copies of the Scriptures in all languages, are an evidence, that a disposition towards the things of religion extends itself more and more ; and afford a proof of the beneficial influence of Bible Societies. In Moscow, Yaroslaff, Mittau, Dorpat, Riga, and Reval, Bible Societies have been formed, which, in connexion with the one in this place, are actively employed in diffusing the light of the Christian religion, pure and unadulterated, to the honour of God, and the salvation of their fellow-men.

“In the second meeting of our Committee, it was resolved, that the object of the St. Petersburg Bible Society should be, TO PROVIDE EVERY FAMILY, AND, IF POSSIBLE, EVERY INDIVIDUAL IN THE RUSSIAN EMPIRE, WITH A BIBLE, THAT INVALUABLE GIFT OF HEAVEN. This praiseworthy resolution could not, however, immediately be carried into execution ; and although the Committee wished to supply with the Scriptures, in preference to all others, those who, through the invasion of the enemy, had lost their all, and who consequently stood most in need of the divine word to support their minds, yet they were able to supply only in part those patriotic sufferers with this fountain of all comfort. With what earnestness the Scriptures are desired by the poorest classes of the inhabitants, we have had the most moving evidence, in that individuals, sunk in poverty, who had been plundered of their all by the enemy, have sent us in their last mite, in order to obtain a Bible ; such therefore, we have supplied gratis.

“ The attention of the Committee has also been turned to the situation of the prisoners of war, whom Providence had placed in our hands ; and, in obedience to the precepts of the Holy Scriptures, to reward evil with good, they had resolved to furnish them with copies of the Scriptures in different languages. The very great number of Bibles and New Testaments voted by the British and Foreign Bible Society for this purpose, was, therefore, to us a most welcome present ; and we immediately adopted the necessary measures for having them conveyed to those unfortunate men. After having obtained the requisite information concerning the places of their imprisonment, and their number in each district, a sufficient proportion of Bibles and Testaments were sent to the different Governments and Bible Societies, which were received with great thankfulness. The like favourable reception has been given to copies of the Scriptures, in the prisons of this city, in which a considerable number of copies have been distributed.

“ In order to meet the multiplied wants of the numerous different people united under the Russian sceptre, our Society has entered into several engagements ; the execution of some of which is only commencing, and others are pretty far advanced : of these, I intend giving you some account in this place.

“ The Holy Synod has given orders to print several thousand copies of the Slavonian Bible in Moscow and Kief, for the benefit of the Russian Greek Christians, to be placed at the disposal of our Committee, and which will either be sold at a very low price, or given gratis, as circumstances may render necessary.

“ An edition of 5000 copies of the Polish New Testament is likewise begun. Arrangements are making for printing 5000 copies of the Catholic translation of the French* Bible, for the use of the Roman Catholics in Russia. The Lutheran translation of the German Bible, on standing types, is commenced, and pretty far advanced. It has been resolved, to print 5000 copies of the Finnish Bible, on the standing types prepared for the Abo Bible Society, previously to their being sent off from St. Petersburg. Types are preparing for the Calmuc† language, and the printing of the Gospel by St. Matthew will soon commence. The Bible in the Armenian language is much

* The version used is that of De Sacy, a translation of great elegance, and very nearly conformed to the original text.

† The origin of the Calmuc translation has been described, (p. 154.) On the formation of the St. Petersburg Bible Society, the conduct of that work (to which great importance is attached) was transferred to the St. Petersburg Committee, who very readily undertook to see it completed.

wanted, not only for the Armenian Christians in the south of Russia, but also for those who live beyond the confines of the Empire. Copies of the Scriptures in this important language, have become so scarce, that it has been impossible for the Society to procure one at any price. But as the state of the Society's funds at present would not permit us to engage in such an expensive undertaking, we have been under the necessity to content ourselves with printing 5000 copies of the New Testament; which work is already far advanced.

"As to what concerns the funds of the Society, it is with pleasure I state, that, through the liberality of our gracious Monarch, and the subscriptions which are daily coming in from all ranks, they already amount to more than 100,000 rubles. The donations for the first year amounted to 59,497 rubles, and the yearly subscriptions to 16,791 rubles, besides the donation and subscription of the Emperor. In addition to this, copies of the Scriptures have been sold to the amount of about 5000 rubles.

"From the above-mentioned very propitious circumstances, it evidently appears, that the hand of divine Providence has visibly directed the whole, during the distresses of war: and while Europe, from the one extremity even to the other, was shaken, and died with streams of blood, a Society has arisen for the consolation of suffering humanity; which has for its object, by a more general diffusion of the divine word, to compose the minds of the sufferers, and to act as an antidote against that spirit of infidelity, which, in our times, has been daily increasing."

It will strengthen the representation given in the preceding Summary, and render this account more interesting and complete, to add a few testimonies from the different ranks and classes of persons who expressed their desire to co-operate with the St. Petersburg Society, or to participate in the benefit of its establishment.

Among those who testified their zeal to co-operate with the greatest promptitude and cordiality, were, (as from their functions might have been expected,) the dignitaries of the several churches in Russia. The following specimens will show in what spirit their testimonies were delivered.

The Greek Metropolitan of Kief assigns, as a reason for his munificent donation and annual contribution to the St. Petersburg Bible Society, that he does it, in "token of his personal zeal for the Institution, which promises to be productive of such spiritual benefits."

The Greek Archbishop of Tchernegoff expresses himself desirous of sharing in this undertaking, "which is so praiseworthy, and acceptable to the Almighty."

“ I perceive ” (says the Greek Archbishop of Podolsk, alluding to the Society) “ the Christian-like and salutary object thereof ; and the renovation in our age of the times of the Apostles.”

The Archbishop Metropolitan of the Greek Church writes thus from Moscow :

“ It is extremely pleasing and gratifying to every Christian, and particularly to EVERY CHRISTIAN BISHOP, to share in the sacred intention of so beneficent a community, the object of which is, to spread among the people of the earth the salutary light of divine revelation ; to illumine their understandings, not with earthly, but with heavenly and spiritual wisdom ; to form their hearts to the laws of God ; and to extend and consolidate the kingdom of Jesus Christ.”

The Bishop of Stara Russa, in notifying his cheerful acceptance of the appointment as a *member* of the Society, offers the following prayer for its success :

“ Oh that the Father of all goodness may grant his blessing on the labours of the Committee of the Russian Bible Society ; that he may ordain that all may hear his word, and, understanding the immutable truth thereof, may be united into one flock, and rejoice in one Shepherd !”

The Catholic Bishop of Podolsk, in a circular address to the clergy and laity of his persuasion, recommends the Society in the following terms :

“ Its object is truly sacred. It is the printing of the books of the Old and New Testament in every language, for all nations which inhabit the earth ; it embraces not only the present generation, but extends to the most distant posterity.”

“ While I refer to all the truly grand and extensive operations of the Society, which constitute a powerful argument for joining it, and cheerfully devoting part of our property to the promotion of its noble designs, I have only, in addition, to express my joy, that in our present times, in which even some orthodox men too much indulge in propagating speculations of their own, it has pleased God to raise up men who exert all their powers and energies for spreading his word, the word of salvation, which is contained in the books of the Old and New Testament, as extensively as possible among the nations of the earth, even among Mahommedans and Heathens.

“ Surely we ought to rejoice to see such prospects opening for the renewed and most extensive circulation of that word which the wicked wished to extirpate. It is evident to every reflecting mind, that, as Christians, faithful to their high calling, we ought most sin-

cerely to esteem that book from which such blessedness is derived, both in this present life, and in that which is to come.

“ With regard to myself, I hasten with the most lively zeal to join those who so laudably endeavour to accomplish this desirable purpose. I will cheerfully devote my time and talents, as well as part of my income, (small as it is,) to the furtherance of an object, which, by the assistance of God, cannot but prosper. With such views I address you, reverend brethren, pastors of our flocks, that ye, who are the first leaders of the people, ye, who first stand in need of these books, and, following the example of David, ought to meditate in the law of your God day and night, may likewise be the first to inscribe your names in the list of the Bible Society, the first to present their donations or annual subscriptions, each according to his ability and inclination.”

To these it may be added, that the Catholic Metropolitan, and Archbishop of Mogileff, a venerable Prelate of more than eighty years of age, closed a pastoral epistle, addressed to his clergy and their flocks, at the end of the year 1814, in these striking and memorable terms :

“ I, by this epistle, give intimation to my flock, concerning the Bible Institution in Russia, and conclude with the following words of St. Paul : *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.*”

From the laity, and from heathen tribes, numerous testimonies to a similar effect might be produced : the following must suffice.

A *Counsellor of State*, upon hearing what had taken place at St. Petersburg, says : “ Led by the first impulse of my heart, I prostrated myself to the ground before Him who was, and still continues to be, the Saviour of the world, and offered up my unworthy thanks for the inexhaustible greatness of his sacred love, and for the inestimable benefits showered upon our country, through the means of our beloved monarch.”

A *Peasant*, upon the same intelligence, thus addressed the President : “ Trusting in your magnanimity, I take the liberty of acquainting you, that, though I am a peasant, I am desirous of subscribing twenty rubles a year to the Society, and request to be informed, whether I may become a member thereof, or whether persons of my class are excluded from participating in this salutary work.”

A *Pauper* solicited a Bible from the Society, in the following artless and affecting language.

“ Even I, a beggar, living in my indigent hut, lame, and advanced in years, and, with my family, supported merely by the charity of the compassionate nobility, have heard, that from the Bible Society which has been established in our beloved country, every individual may benefit by receiving the word of God, though he should not have the means of obtaining it by purchase. May the Almighty God bless those excellent persons who have introduced this salutary Institution !

“ I therefore address my humble application to the Russian Bible Society, in the name of our Saviour, to grant me, who am desirous to know the word of God, one copy both of the Old and of the New Testament. Then my poor hut will be richer than those palaces of the great, in which this treasure for our souls is not to be found. To the end of my life I shall continue to send up my prayers and my thanksgivings to the Almighty.”

The following “ Promissory letter from the Chief of the different Heathen tribes inhabiting the neighbourhood of the Sea of Baikal,” will show how zealously they interested themselves in the object of the Society.

“ I, the undersigned, Chief Sacrificer of various tribes of Buretty, Chamba Lama Danzay Gavan Ishee Jamsuyeff, bind myself herewith, that, besides the donation made for the benefit and increase of the word of God, which is beneficial to all, to pay in future, every year, to the Russian Bible Society the sum of ten rubles, which I offer in all sincerity ; this 24th of January, 1814.”

It deserves to be mentioned, that the St. Petersburg Bible Society regarded the testimonies of the poorest inhabitants of the Empire, with a respect not inferior to that with which they welcomed those of the highest and most opulent. They had not imbibed the novel doctrine, novel, however, only in the mouths, and from the pens, of those by whom it has, within the last twelve years, been propagated, that the Scriptures are so “ hard to be understood,”* as without an

* That the *obscurity* of the Scriptures, as promulged and maintained by *Protestants*, is a *novel* doctrine, we have had the unsuspicious testimony of Father Gandalphy; to which may be added that of the Vicar Apostolic Bishop Milner, who, in a Pastoral Charge to his Clergy in 1813, thus expresses himself :

“ Of late years you know that numerous Societies have been formed, and incredible sums of money raised, throughout the United Kingdom, among Christians of other communions, for the purpose of distributing Bibles gratis to all poor people who are willing to accept of them. In acting thus *they act conformably to the fundamental principles of their religion*, which teach that ‘ the Bible contains all things necessary for salvation, and that *it is easy to be understood by every person of common sense.*’ ”

authorized oral or written interpretation, to be either unintelligible, or productive of error and evil, in the hands of the people. On the contrary, they argue as follows: "The notions respecting the Bible, expressed in the letters to the Society, by various persons, and even by many of the lowest class, who apparently have had no scholastic instruction, prove, in general, that *there is no person, however ignorant, to whom the reading of the word of God is not beneficial, necessary, and salutary; and that no extraordinary education is required to enable us to understand the Bible: IT IS ONLY NECESSARY TO BE ABLE TO READ, OR EVEN WITH ATTENTION TO HEAR IT READ.*" There is so near an agreement between these sentiments and those of our learned, orthodox, and judicious Hooker, that the author cannot resist the temptation of adding to the Russian statement one brief passage from the English Ecclesiastic, in which that agreement is almost verbally expressed.

"Surely, if we perish, it is not the lack of scribes and learned expounders that can be our just excuse. *The word which saveth our souls, is near us: WE NEED FOR KNOWLEDGE BUT TO READ AND LIVE.*"*

That the sensation excited by the St. Petersburg Bible Society was not a temporary feeling, a meteorous flame, kindled by the love of novelty, and encouraging expectations which were to vanish in disappointment and delusion, has been sufficiently proved by the progressive increase which it has experienced, and continues still to experience, in the number of its supporters, its Branches, and its Biblical operations. It was not without reason, as facts have in part demonstrated, and will hereafter, it is believed, more fully demonstrate, that the Directors of that Society thus strongly expressed themselves at the close of their first Report.

"This work, the work of the Lord, will not rest here: it will proceed, and the fruit of it will be lasting. This is as certain as the truth and immutability of the word of God, the word of eternal life, with which it is the wish of the Bible Society to enlighten the human race by distributing the Holy Scriptures among them."

That the opposite doctrine is not *altogether* novel, few Protestants need to be told; but it is hoped that there are not many dignitaries, or even members of that church in which it originated, who would go quite the length of this Catholic Vicar Apostolic in his exposition and defence of it.

"The Tridentine Fathers" (says Bishop Milner) "make no distinction between Bibles in the vulgar tongue, *with notes* and those *without notes*; and it is evidently impossible to add any notes whatever to the sacred text, which will make it a safe and proper elementary book of instruction for the illiterate poor."

* Ecclesiastical Polity, Vol. ii. Book 5.

On the whole, when the origin of the St. Petersburg Bible Society, and the progressive formation of those Branches which have been enumerated, are considered, in connexion with the growth which the Institution has since acquired, and which it may, in a manner, be said to be daily acquiring, it must be regarded as the most important of those effects with which God has been pleased to honour the labours of the British and Foreign Bible Society. To this effect the committee of that Society expressed themselves through their official organ, Prince Galitzin. With their declaration, equally honourable to both Institutions, this account shall be concluded.

“The Committee, while they prostrate themselves before the Almighty Giver of all good, who, with one hand, hath delivered Russia from her outward enemies, and with the other, planted in her bosom an Institution for disseminating more effectually his word, acknowledge with a heartfelt satisfaction the instruments of his holy decrees. THE BRITISH AND FOREIGN BIBLE SOCIETY HAVE ACQUIRED A SACRED RIGHT TO THE EVERLASTING GRATITUDE OF THE SOCIETY OF ST. PETERSBURG.”*

To the foregoing enumeration of Societies recently formed in those parts of Europe, between which and the British and Foreign Bible Society some connexion had previously existed, is to be added, a similar Institution in the heart of a country, allied indeed to Great Britain by ties of political, religious, and commercial affinity, but, through the influence of French intrigue and domination, arrayed against her, for a series of years, in a most unnatural and ruinous war. Scarcely had the yoke been thrown off, which occasioned the division, than Amsterdam, the capital alluded to, opened a friendly communication with London on the subject of a Bible Society.

* To the above expression of gratitude to the British and Foreign Bible Society, is added, “a solemn testimony to the indefatigable co-operation of the Rev. John Paterson, in their splendid successes.” This testimony is more particularly stated in the following passage of their First Annual Report.

“On this occasion it behoves the Committee to declare to the Assembly at large, the obligations which the Society owes to this worthy Member, who, from the very commencement of the Institution, and during the whole of the year 1813, has spared no pains or care to promote the improvement of its affairs. The duties of receiving and delivering out Bibles from the book warehouse, of writing for them to foreign parts, and conducting the correspondence with the Bible Societies of Great Britain, Stockholm, Abo, and other places, and of managing all the affairs and concerns entrusted to him by the Committee, have been performed with an exemplary zeal, good will, and success, which could be effected by no one but a sincere Christian, who had in view, not earthly, but heavenly objects.”

This communication originated in the zeal of the Rev. Dr. Mac Intosh, a Minister of the English Reformed Church at Amsterdam. This gentleman, having, in the month of January 1814, obtained intelligence, *for the first time*, of the existence of such an Institution as the British and Foreign Bible Society, became immediately a liberal contributor to its funds, and spontaneously tendered his services to its Committee, with a view to the promotion of its cause in the United Netherlands. In little more than a month, Dr. Mac Intosh had so far succeeded, in exciting an interest in favour of the object of his wishes, that he was enabled to submit a plan for the establishment of an "English Bible Society," as preparatory to an Institution upon a broader basis, and of larger comprehension. To this limited and temporary undertaking, in which delicacy and prudence were so judiciously consulted, the Committee of the British and Foreign Bible Society gave their warmest encouragement, by a grant of 500 English Bibles, and 1000 Testaments, and a promise of 500*l.* in the event of the establishment of a National Bible Society for the United Netherlands. Animated by this encouragement, and amply supplied with Reports, and other explanatory papers, Dr. Mac Intosh proceeded to diffuse the necessary information, and to organize a Provisional Committee. Things having been sufficiently matured, a meeting was convened on the 23d of March, 1814, in the Consistory Chamber of the English Reformed Church, at Amsterdam, when Dr. Mac Intosh, having been unanimously called to the chair, "the English Bible Society" was formed, under the Patronage of His Royal Highness the Hereditary Prince of Orange, and the Presidency of the Earl of Clancarty, and with the co-operation of one hundred gentlemen of the first respectability, both English and Dutch. The objects of this Society, as described in its constitution, were twofold :

First, to "ascertain and supply the want of the Holy Scriptures in the English language among the indigent Members of *British Churches* in Holland."

And, secondly, to "use its best endeavours to promote the formation of a *National or Dutch Bible Society* on the principles of *The British and Foreign Bible Society* of London, viz. to supply the Holy Scriptures, without note or comment, to the poor of all religious sects and denominations in *The United Netherlands*; and also to encourage the circulation of the same in *all nations*."

The latter of these objects, and to which the former was meant to be conducive, did not long remain unaccomplished. In the ensuing month of June, the United Netherlands Bible Society was established

at Amsterdam, under the Presidency of Mr. Ro'ell, the Minister of the Interior; and Auxiliaries were afterwards rapidly formed in the surrounding cities; all which are regularly united under one head, and co-operate harmoniously in the prosecution of one common end.

With this fact before him, the reader will peruse with greater interest the following extract, which reports the *immediate* proceedings of the English Bible Society, and conveys the pledge of its *future* and more extended undertakings.

“ This liberal donation” (the grant of English Bibles, &c.) “ will be as acceptable to those for whom it is ultimately designed, as it is honourable to the bountiful donors. It will gladden the hearts of many who were denied the opportunity of procuring the Scriptures in their vernacular tongue, while they possessed the means of paying for them, and who are now destitute of these means, when that opportunity is restored.

“ The Committee of the English Bible Society, at whose disposal the said Bibles and Testaments were placed, immediately forwarded 75 Bibles and 150 Testaments to Rotterdam, and 25 Bibles and 50 Testaments to the Hague, where they were most joyfully received by the British Clergymen entrusted with their distribution among the poor of their respective flocks. Of your abundance we are daily administering to the indigent Members connected with the English Church in this place; and we shall not fail to supply the scriptural wants of your countrymen in the remaining cities round about Amsterdam, and in all the regions of the United Netherlands beyond the Maas.

“ If circumstances over which they had no control, prevented the inhabitants of this country, till the eleventh hour, from participating in that strife of love, which has animated and united so many associations of Christians in circulating the Holy Scriptures, their exertions, we are confident, will, on that account, be the more zealous and indefatigable; and the period, we hope, is not remote, when, in their labours of love, they will not be a whit behind the very chiefest promoters of Bible Societies. Their labours will be facilitated by the local proximity of England and Holland, and by the constant intercourse which the renewal of their political union has opened between both nations; at the same time, we anticipate the happiest effects from the godlike example, the sage counsel, the liberal bounty, and fervent prayers of the Committee of the British and Foreign Bible Society.”

Having recorded the operations of the different Bible Societies on the continent of Europe, which existed previously to the date at which this chapter commences, and traced the formation of such as

arose subsequently to that time, it will be necessary to state a few particulars of a miscellaneous description, in order to complete this portion of the Society's History.

The inquiries promoted by the Society's correspondents, having led to the discovery, that the Scriptures were much wanted by the Swedish and German inhabitants of Courland, Livonia, and Esthonia, the Committee did not allow this want to await the event of measures, at that time concerting, for the establishment of Auxiliary Societies, but ordered 300 Swedish Bibles, and 600 Testaments, to be forwarded from Stockholm, and despatched 1000 German Testaments from their own Depository in London, as an immediate supply for such objects in the Baltic provinces. The terms in which this present was acknowledged by the Reval, the Dorpat, and the Mittau Bible Societies, evinced the seasonableness of the gift, and the excellent spirit of those through whose hands it was to be distributed. The sentiments of all may be considered as expressed in the following extract from the Address of the Dorpatian Society.

"In the name of our province, we return thanks for the great benefit conferred upon the same by the British and Foreign Bible Society, in facilitating the dissemination of the Holy Scriptures; and we esteem ourselves highly favoured to be employed as instruments in a work, the blessed effects of which, in exciting the mind to meditation on spiritual subjects, and promoting Christian sentiments, and Christian morals, will be felt by the remotest posterity."

The tour of Dr. Brunnmark into Sweden, afforded an opportunity also of investing him with the means of dispensing a portion of the Society's bounty where cases of need, remote from the ordinary tract of notice or inquiry, might come under his observation. This part of his commission Dr. Brunnmark executed, as he did every other, with great judgment, tenderness, and fidelity; and many a village was made glad by the unexpected distribution of Swedish Bibles among its obscure and impoverished inhabitants. Such droppings of mercy are greeted with feelings of which those who are saturated by the streams of divine goodness, have little conception: and, possibly, the acts themselves, and the thanksgiving they excite, are among those oblations with which God is best pleased. What heart can be insensible to the devout pathos contained in the following tribute of gratitude from a pastor and his flock, in a remote corner of Sweden?

"We cannot but notice and adore the ways of Providence, in its care of the church. How can we otherwise account for hearts in England being moved to impart zeal, and extend support, to the cause of Jesus, in the North? A Society meet in London for the noble

purpose of furthering, at their expense, the dissemination of the Holy Scriptures ; and they do not, even in travelling over the map of the world, overlook such an insignificant spot as our dear little Eskilstuna. This has filled our hearts with deep veneration for the gracious ways of Divine Providence.

“ We beg leave to return our warmest and humblest thanks for this most liberal donation : and you may rest assured, that, as long as the Gospel of Christ is held in value in Sweden, there will not be wanting men in Eskilstuna, who, with gratitude and veneration, will remember the noble donors to our Bible fund ; for we have it in contemplation, not only to make a proper application of your bounty, but also annually to celebrate the Bible Institution among the members of these congregations.”

Another incident deserving of record, in these miscellaneous transactions, was the distribution of the Scriptures to those who, in different parts of the Continent, had been reduced to extreme distress, by the effects of a sanguinary and devastating war. To the compassion displayed by the British nation in general, for the temporal privations of their fellow-Christians, was added, an equally prompt and compassionate attention to the relief of their spiritual necessities : and it may not be unworthy of observation, that the same individuals were found to take a leading part in the administration of both. The grants made by the British and Foreign Bible Society were liberal, both in their amount, and in the principle of their application. They were directed to every station where war, and its attendant miseries, were known to have prevailed ; and included a provision for Catholic as well as for Protestant sufferers.*

* The reader will, perhaps, have been not unfrequently struck with the extraordinary facilities which the Society possessed for carrying into effect its pecuniary, as well as its general transactions on the Continent. This may be a proper place to explain, that, for the principal of those facilities, as well as for accommodation in every way in which it could be afforded, the Society is indebted to the liberality and friendship of Messrs. Vandersmissen of Altona. Of their services Mr. Steinkopff has spoken in such just and affectionate terms, that the author will extract them, rather than attempt any eulogium of his own. He must, however, premise, that their conduct, in the case of Mr. Steinkopff, is to be regarded as only a specimen of that which they have maintained towards the British and Foreign Bible Society from the period of its commencement.

“ I found myself in Altona, safely lodged in the house of Messrs. Vandersmissens, and most cordially welcomed by all the members of this excellent family. They know no party : but show Christian love, kindness, and hospitality, to every servant of God—to good men of every denomination. May God pour down upon them his richest blessings, and may his heavenly benediction rest upon them all ! They assisted me with their counsel, their credit, their mercantile knowledge and expe-

Of those designed for the latter, many were presented to the sick and the wounded in the different hospitals throughout Lusatia, Silesia, Saxony, &c. and some (in the language of the Rev. Dr. Döring, of Dresden) to "warriors in health, at their own express desire." The Rev. Dr. Knapp represented the Canstein Institution as scarcely able to execute the orders which it received, so greatly had "the inquiries after the Scriptures" increased; and, in acknowledging the grant for a distribution of copies "among the sufferers by war," desires, that his "sincerest thanks" may be returned "to the venerable Bible Society—that faithful assistant of truth." In estimating thus highly the value of the Society's services, both in this and in other instances, the Rev. Dr. Amon, first Chaplain to the Court of Saxony, coincides with the pious Director of the Canstein Institution. His address to the Foreign Secretary is too important, on every ground, to be omitted.

"You have rendered an important service to Germany in general, and to Saxony in particular, by directing the attention of the British and Foreign Bible Society to the decline of the religious spirit in Germany, and by procuring for us those valuable presents of Bibles, a considerable number of which I have distributed. I clearly perceived from this, the just and comprehensive view which that noble Society had taken of the miseries and desolations of our times; you fix your eye on the primary cause of all our misfortunes, and point out to us the heavenly power of that Divine Revelation which alone can support, comfort, cheer, and bless us. May the blessing of God rest upon you and all our English friends."*

rience, and their warmest recommendations to the many friends and connexions which they have in almost every part of the Continent." *Letters*, &c. p. 29.

Advantage may also be taken of this reference, to express how much the Society has been indebted to the Rev. Dr. Schwabe, Minister of the German Lutheran Church in Goodman's Fields, for supplying the place of Mr. Steinkopff, during the absence of the latter, as well as for many other services, both literary and general.

* The Foreign Secretary, as well as the British and Foreign Bible Society, may find, in these testimonies from the Director of the Canstein Institution, and the Saxon Court Chaplain, some compensation for the attack made upon their credit by the English Divinity Professor.

"To speak of *Germany* as wanting Bibles, which the Foreign Secretary himself has *hitherto done*; of *Germany*, which had printed the Scriptures in Hebrew, in Greek, in Latin, and in German, before England had printed them even in *English*: of *Germany*, the cradle of the Reformation, the birth-place of Luther, whose translation was partly transferred into our own; of *Germany*, where the Canstein *Bible Institution*, established a century ago, can multiply copies by thousands, and tens of thousands; of *Germany*, where every bookseller can furnish

An equally favourable reception was given by various Catholics to the copies furnished for their use from the Catholic depositories at Ratisbon and Marburg. In acknowledging this act of kindness, a distinguished Clergyman of that communion describes the effect of the Scriptures in the following terms :

“ The Lord is performing wonderful things in our parts. He illumines the blind, opens the ears of the deaf, quickens one after another, who formerly were dead in trespasses and sins : in a word, he doeth all things well.” “ Present” (he adds) “ our kindest salutations to all friends of Christ, who seek and find in him all things : and recommend us, who stand in constant need of divine support and assistance, to the fraternal remembrance of all who feel deeply interested in the enlargement of the kingdom of God upon earth. Let them fervently intercede for us, that a wide and effectual door may be opened among us for the preaching of the glorious saving Gospel of Christ ; and that the enemy may be restrained, who threatens and impedes us on every side. But he will not succeed : no, our Lord will magnify himself ; so that his name shall be blessed in every part of the habitable globe.”

From this statement, to which might be added others of a similar description, it will appear, that the object of the British and Foreign Bible Society continued to gain ground among the members of the Roman Catholic church in different parts of Germany, and that a growing disposition was manifested on the part of many, both of the clergy and the laity, to unite with their Protestant brethren in the kindest and most effectual co-operation. On this subject much has been said in different parts of this work ; and the author considers it of such importance to the unity of Christendom, and the general diffusion of divine truth, that he gladly avails himself of every fair opportunity to bring it into view. The reader has had before him the liberal and enlightened sentiments of the Catholic Metropolitan of Russia, and of the Bishop of Podolsk. Of these the counterpart is to be found in the public declarations of those German Catholics from whose writings so many quotations have already been made. Two additional extracts from this latter source of information, shall terminate our account of the Society's affairs on the European continent.

German Bibles to any amount at a price inferior to *fourteen English pence* ; to speak of such a country as wanting Bibles, is more than could have been expected, even from the zeal of our present advocates.”

*Marsh's Inquiry, &c. p. 42.
See also p. 361. of this vol.*

"Your Bible Society in London" (exclaims the Regent of the Catholic College at Ratisbon) "is a wonderful phenomenon in the approaching crisis of our times, in which so many of our learned men no longer acknowledge the authenticity and historical accuracy of our sacred books. Infidelity boasts of a complete triumph; and yet must behold, at the same time, the Holy Scriptures exalted and spread throughout Europe, and from thence over the whole habitable globe, in a most miraculous manner. Great and powerful is our Lord at the right hand of the Father, and all his enemies must be put under his feet. May God strengthen you in your labours, and cause your confidence in his power and love never to abate!"

The Catholic Professor of Divinity at Marburg writes as follows:

"From every quarter into which I sent the New Testaments, I receive pleasing information of the moral and religious improvement the people derive from it, and of the consolation it affords them under the pressure of these eventful times. Much, indeed, of this I myself saw in the neighbourhood where I formerly officiated. At the preaching of my farewell sermon, Protestants, Catholics, and even many Jews, were present; their expressions of gratitude for the New Testament became loud; and still more fervent were my thanks to the Lord for this underserved mercy. Let the sincerest thanks be ascribed to our God and Redeemer, for choosing you, my dear brethren in Christ, as instruments in his hands, to promote his cause, and to bring forth such fruits of spiritual union, by your extensive dissemination of the Bible. Amen, Lord Jesus! continue to prosper this grand work, and to crown it with thy richest blessing; preserve the spirit of active charity and benevolence in thy faithful worshippers; cause them to promote, by their gifts of charity, thy glory and their own happiness, until that day in which "they shall rejoice, bringing their sheaves with them."

In the East, the Societies established at Calcutta, and Colombo, prosecuted, with the best mutual understanding, the object which, in alliance with the British and Foreign Bible Society, they had pledged themselves, by all means in their power, to promote. The Calcutta Society, at the expiration of their second year, (on February 21, 1813,) were able to report a train of operations judiciously concerted, and in a great measure carried into actual execution. Constituted expressly with a view to provide, in the first instance, for the four classes of native Christians in India; viz. the Portuguese, the Tamul, the Cingalese, and the Malabar, they directed their efforts,

with great judgment and perseverance, to the attainment of this primary end.

For the first of these classes preparation had been made, by a large investment of Portuguese Testaments, sent out, through various channels, by the British and Foreign Bible Society; and from that stock, which progressively accumulated, the Calcutta Bible Society took the necessary measures to have supplies distributed, with all practicable care, not only in Calcutta and its immediate vicinity, but in many of the stations in the interior of the country, and also at the two Presidencies of Madras and Bombay. "Sufficient time had not elapsed" when the Committee made their report, "to admit of their hearing how these donations had been accepted in the remote stations; but it appeared, from those who had been the distributors of the Society's bounty in Calcutta, that the present had been always thankfully received, and, in some cases, with tears of joy."

To the provision designed for the Tamul Christians, an obstruction had been occasioned, by that calamitous destruction of the printing-house at Serampore. Notwithstanding, however, that unpropitious event, an event which threatened so serious an interruption to the general plans of the Calcutta Society, the printing of the Tamul Testament was resumed, and pursued with such alacrity and astonishing industry, that the whole impression of 5000 copies was completed, and placed at the disposal of the Calcutta Society, considerably within the period originally assigned. This conduct, on the part of the Serampore Missionaries, demanded an honourable memorial; and it is recorded in the Annals of the Calcutta Society, with the admiration and the gratitude which it deserves.

In concerting their plan for printing the Cingalese Testament, the Calcutta Society had been materially guided by information and advice from the First Chaplain and Superintendent of the Schools in the Island of Ceylon, the Hon. and Rev. Mr. Twisleton; and their determination was to print 5000 copies of the New Testament, for the use of the Cingalese Christians, it having been ascertained, that there were scarcely twenty copies of it existing among a Christian population of nearly 200,000 souls. Before, however, this edition could be put to press, intelligence reached Calcutta, that a Bible Society had been formed at Colombo; and a correspondence ensued between the Secretaries of the two Institutions, which ended in a reduction of the proposed edition from 5000 to 2000 copies. The ground upon which this reduction was made, will be explained when we come to treat of the proceedings of the Colombo Society; in the mean time, it will be proper to state, that the Calcutta Society used such laudable dili-

gence in expediting the work, as to be able, before their second Anniversary, to announce the Gospel of St. Matthew as finished, and ready for transmission. This information was cordially greeted by the Secretaries of the Colombo Society, who, in a letter dated April 13, 1813, say, "The printed copy of St. Matthew, in Cingalese, will be most welcome, and your intelligence, announcing its speedy arrival, gives much pleasure;" adding, "We are extremely in want of a supply of the Scriptures in the language of the country, for the use of those Christians whose profession of Christianity can be little more than nominal, while they are debarred from the great means of instruction and improvement."

In the Malayalim Scriptures, designed for the use of the Malabar Christians, equal progress was not made, the difficulty of obtaining a correct and acceptable version being found to be much greater than had at first been apprehended. But the most serious obstacle to this part of the Society's plan, arose from the want of ecclesiastical authority for the distribution of the Scriptures among the Malabar Roman Catholics. The consent and influence of His Excellency the Archbishop of Goa, required to be obtained, before the Scriptures could become current among the people under his charge; and as an application to that Prelate had not received a reply,* the plan of attempting a version adopted for general use, was necessarily adjourned. In the mean time, the 500 copies of the Malayalim Gospels, printed at Bombay, were consigned to a judicious correspondent, for distribution in the Syrian churches; and Timapah Villay, who had been employed in revising and correcting them, and who had been invited to Bengal, to prepare a new version, was, in the suspended state of that undertaking, placed at Madras, under the direction of the Rev. Mr. Thompson. From what has since occurred, there is room to hope that a correct version will be eventually obtained; and it is, in the mean time, a gratification to know, upon good authority, that the parts already in circulation,† are not deformed by any material errors. The conclusion, with regard to the transactions of the Calcutta Aux-

* The reply was unfavourable, see p. 64, *note*.

† That their circulation has not been ineffectual, will appear from the following fact, related by the Rev. Mr. Thompson.

"A Nayr, of Travancore, even reproached one of our Zillah Judges on the coast, for not giving them our Scriptures. The Judge had been reading to him some passages from the Malayalim Gospel; when on his stopping, the man, full of admiration of its divine sentiments, rather abruptly addressed him, 'What, Sir, and are these indeed your Shasters? Why, why have you not given them to us? We have not kept back ours from you; why have not you given us yours?'"

iliary Bible Society, down to the close of its second year—the period with which our account will terminate—is, that the progress made, though not uniform in all the objects to which it refers, was, on the whole, calculated to afford satisfaction. “Of the four classes of native Christians, with a special view to whom the Society was originally formed, a bountiful provision had been made for three, the whole of which would be speedily in circulation. Every practicable effort was also making in behalf of the remaining class of Christians, who would, in the mean time, be furnished with a small temporary supply, which will be received by them with the most heartfelt joy, and prove a welcome relief to their necessities.”

Of the Corresponding Committee, little further can be said, than that they continued to pursue the different objects, to which their attention had for a long time been directed, with unremitting zeal and perseverance. Independently of those purposes, the accomplishment of which forms the great object of their appointment, they have served as a useful medium of communication between the Calcutta Society, and the Missionaries at Serampore, and have thereby promoted, in no slight degree, the success of the general cause.

It falls in also with this part of our narrative, to mention, that the effect of the Scriptures upon the natives, had begun to be very pleasingly and decisively manifested. Evidence appeared of numerous conversions* having taken place, without the intervention of any other means than the uncommented and unexpounded text of the Holy Scriptures. These gratifying instances encouraged the British and Foreign Bible Society to proceed in its career, by justifying the belief upon which it has uniformly acted, that “the word of God” would prove to be “quick and powerful,” and the instrument of “turning many from darkness to light, and from the power of Satan unto God.”†

* Dr. Carey speaks of the Missionaries at Serampore being indebted for two of their “most active and useful native preachers,” as well as several other brethren, “to a New Testament left at a shop; and for two other members of their body, to the impression made “by reading an English Testament.” But a still more extraordinary fact was, that, early in 1813, several Brahmins and persons of high cast, not many miles from Serampore, “obtained the knowledge of the truth, and met for Christian worship on the Lord’s day, before they had any intercourse with the Missionaries, *simply by reading the Scriptures.*” “These” (adds Dr. Carey) “were soon afterwards baptized, and reported, that, by the same means, as many as a hundred of their neighbours were convinced of the truth of the Christian religion, and were kept back from professing it, only by the fear of losing cast, and its consequences.”

† The reader will be pleased to see a confirmation of this sentiment, from the vigorous pen of the late able and learned Bishop Horsley.

The affairs of the Colombo Auxiliary Bible Society next claim our notice ; and they are entitled to great respect, not more from the importance of the objects to which they refer, than from the prudence, union, and diligence, with which they are conducted.

Having in a very discreet manner provided for the distribution of the English, Dutch, and Portuguese Scriptures, placed at their disposal by the British and Foreign Bible Society, the Colombo Committee turned their attention, without delay, to the native Christian inhabitants of the island. As a preparatory step to the circulation of the Scriptures among them, it was deemed expedient to ascertain, in the first place, the number of Christians in Ceylon, and the languages most familiar to them. Application was therefore made to the Hon. and Rev. Mr. Twisleton and to the Superior of the Roman Catholics, for separate returns of the Protestant and Catholic population. From the lists received, it appeared that the native Protestants were about 150,000, and the Catholics about 50,000 ; of which, the great majority speak Cingalese, and the rest Malabar, or Tamul. Many were reported to use the corrupt Portuguese, so common over all the coast of India ; but few were able to understand a book written in good Portuguese.

This information being obtained, the next step taken was, to inquire whether the Scriptures were procurable in the native languages ; when it was discovered, that scarcely a single copy in the Cingalese and Tamul languages was to be purchased in any part of the island. It was therefore determined, that the first efforts of the Society should be directed towards remedying a portion of this evil, by a new edition of the New Testament in Cingalese. Before the institution of this Society, the Calcutta Auxiliary Bible Society had, as has been related, offered to print, for the island of Ceylon, 5000 copies of the Cingalese Testament ; and a corrector had been sent to Calcutta, by the Hon. and Rev. Mr. Twisleton, to superintend the press. When these proceedings were made known to the Colombo Society, soon after its formation, a resolution was passed, that the edition should be printed from the old text, corrected by a Commit-

"I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take pains to read it in this manner, (comparing parallel passages,) will not only attain all that practical knowledge which is necessary to his salvation, but, by God's blessing, he will become learned in every thing relating to his religion, in such degree, that he will not be liable to be misled, either by the refined arguments, or by the false assertions of those who endeavour to ingraft their own opinion upon the oracles of God."

Nine Sermons on the Resurrection, &c. p. 227.

tee of translators, lately appointed under the superintendence of that distinguished Cingalese scholar, William Tolfrey, Esq. But, upon a minute inspection of the Gospel of St. Matthew, already corrected by the principal schoolmaster in Colombo, Mr. Armour, the old version was found so extremely faulty, and so much time appeared requisite to correct its numerous errors, that it was determined to reprint the old text, without any alterations whatsoever, and to go on, in the mean while, with all possible despatch, in preparing a new version for the press. These considerations produced the reductions before mentioned, in the number proposed to have been printed at Calcutta, from 5000 to 2000, and the immediate purchase of a fount of Cingalese types from the Missionaries at Serampore, in order that the new version, when completed, might be printed in that place without any inconvenient delay.

To this new version of the Testament in the Cingalese was also added a translation of the same into the Pali language. In this latter Mr. Tolfrey was assisted by two learned Priests of Buddhou; and the readiness with which these idolatrous Priests contributed their assistance towards the translation of the Scriptures into their native language, was properly remarked by the Colombo Society as a gratifying proof of the facilities attending the propagation of the Gospel in Ceylon. It deserves attention, that the progress of the Cingalese and Pali translations was greatly promoted by the aid of Dr. Carey's Sanscrit and Bengalee versions of the New Testament: and Mr. Tolfrey asserted, that such were the difficulties of rendering the true meaning of the Scriptures into the imperfect and uncultivated language of Ceylon, that, without the assistance referred to, the work could not have been satisfactorily completed.

While the Colombo Society were thus occupied in preparing versions of the Scriptures for distribution, and also in procuring information for the direction and guidance of their future measures, "they observed, with deep regret, that the Cingalese Christians, in consequence of being long debarred from access to the Scriptures, and scantily provided with religious teachers, had become so deplorably ignorant of the fundamental doctrines of Christianity, that it was to be feared their wants could not be duly supplied without the further assistance of some explanatory instructors." But "besides the religious and moral improvement of these professed Christians, besides this species of conversion from nominal to real Christianity," the Colombo Society thought they had "a right to look forward to a conversion of the Mahommedan and Heathen inhabitants of the island, who still compose by far the largest part of the population." They,

therefore, felt it "an imperative duty, to exert their utmost efforts to enlighten the minds of so many hundred thousand of their fellow-creatures, to open their eyes to the delusions by which they have been for so many ages led astray, and to bring them together, under the blessing of Divine Providence, into the Church of Christ."

The Colombo Bible Society, taking into consideration these peculiar circumstances of their situation, and judging, that to circulate among the natives familiar treatises upon religious subjects in the vernacular languages of the island, would essentially promote the grand object of their Institution, clearly perceived, that they had no alternative, but either to form a new Society for this separate purpose, or to associate it with that of the Bible Society, under the same general patronage and direction. Every thing in their situation pointed to the latter, as the only practicable course; and, the Evangelical Society at Stockholm, furnishing them with both a precedent and a model, they determined to follow its example. The Colombo Society was accordingly extended so as to comprehend this secondary object; care being taken, by a special enactment in the revised constitution, that the tracts should be produced from a separate fund; and that, both the income and expenditure of this branch of the Institution should appear before the public, in a separate account.

It is but justice to the Colombo Society to add, that their conduct in this delicate transaction was characterized throughout by a scrupulous anxiety to maintain inviolate the principle which unites them with the British and Foreign Bible Society: and the importance they attach to the *exclusive* object of that union, will sufficiently appear from the conclusion of their Report.

"The Committee cannot conclude their Report, without a formal declaration of their unanimous resolution, that no subsidiary measures shall ever be permitted to obstruct or retard the completion of their grand and primary design, *the publication of the Holy Scriptures*.

"To instruct the sincere believer in the duties of his profession, to convert the nominal Christian into a faithful disciple of the Gospel, and to reclaim the deluded victim of idolatrous superstition, are the great objects of this Society.

"The free circulation of that book in which life and immortality were brought to light, is the chief means upon which they rely; and they look with devout confidence to the blessing of Providence, for the accomplishment and completion of their design."

To these details, relative to the Eastern Bible Societies, with which the reader is familiar, may now be added the gratifying statement of a new Society added to their number, and such particulars concern-

ing its formation, as will show under what auspices it was established, and what promise it affords of active and beneficial co-operation.

It had long been an object with some respectable members of the Presidency at Bombay, to associate on the principle adopted at Calcutta, and to take a public and decided part in co-operating with the designs of the British and Foreign Bible Society. From the accomplishment of this object they were prevented by an opposition too obstinate to be convinced, and too strong to be overruled. Such were the circumstances at Bombay when the Right Honourable Sir Evan Nepean, Bart. arrived at the Presidency, and took upon himself the Government to which he had been appointed. A member of the British and Foreign Bible Society almost from its commencement, a Vice President of it from the year 1807, and familiarized, by a personal attendance at its Committees, with the plans and advantages of the Institution—Sir Evan Nepean carried with him an enlightened conviction of its general excellence, and of its peculiar suitableness to the wants and the prejudices of British India. The arrival of such a Governor, and the manifestation of his sentiments, removed every obstacle which had previously existed; and on the 13th of June, 1813, the projected Society was formed in the Vestry Room of St. James's Church, (W. T. Money, Esq. one of the most zealous friends of the measures, being in the chair,) under the designation of "the Bombay Auxiliary Bible Society." The Establishment was countenanced by the Recorder, the principal Members of the Council, and some of the most respectable Gentlemen of the Presidency; and the language in which they expressed both their views and their design was particularly liberal and satisfactory. This will appear from the following resolutions.

"1. That this Meeting, viewing with sentiments of admiration and gratitude, the successful labours of the British and Foreign Bible Society, established in London, for the benevolent purpose of diffusing the light of the Gospel among the uninstructed nations of the earth; and encouraged by the zealous exertions of the Calcutta Auxiliary Society, in the same sacred cause, are desirous of contributing their aid in the promotion of an object of such vital importance to the interests of Christianity, and the welfare of mankind.

"2. That in pursuance of this Resolution, this Meeting do now form themselves into a Society, to be entitled, THE BOMBAY AUXILIARY BIBLE SOCIETY, the objects of which shall be to promote the circulation of the Holy Scriptures, and especially to supply the demands of the native Christians on the western side of the peninsula of India."

Upon the establishment of the Society, His excellency Sir Evan Nepean presented it with 1000 rupees. This example was followed with a degree of liberality, which induced the Secretary to say, that "the grand project for which such exertions were made, promised to fulfil the laudable objects of its institution:" adding, with much propriety, "indeed a work of such vast importance as the promulgation of the glorious truths of Christianity throughout the East, cannot but be supported and patronized by every true Christian, to whatever particular sect or denomination he may belong."

One of the first steps taken by the Bombay Society was, to communicate the intelligence of its formation and its views, to the Calcutta Society, and to invite a correspondence, "by which" (in the words of the Secretary) "the mutual object of both Societies might be more effectually promoted, and the knowledge of divine truth successfully disseminated among our Indian brethren." The Calcutta Society very cheerfully accepted the challenge; and consigned to the direction of their new associate such objects as, regarding the western coast of India, fell more properly under its administration.

In fact, the establishment of an Auxiliary Society at Bombay, was an event to which the Calcutta Society had looked forward from the period at which it became known, that Sir Evan Nepean was appointed to the government of that Presidency: and the following extract from their congratulatory letter to his Excellency, on his arrival at Bombay, will show how decidedly they reckoned on his friendship in the promotion of this object.

"The Committee rejoice that India should possess in you so distinguished a Patron of that benevolent system whose object is to dispense the word of life in its purest form to mankind: and while the Committee witness the happy effects of the beneficence of the British and Foreign Bible Society, flowing around them in these eastern channels, they cannot reflect without gratitude, that you, Sir, have individually co-operated in so extensive a diffusion of it."

On the whole, when we consider the advantage derived to the general cause by the accession of this last Auxiliary, we may justly adopt the language used by the Calcutta Society, when speaking of its new associates at Colombo and Mauritius, and give it an extended application.

"It is scarcely possible to contemplate the probable effects of all these charities, in the diffusion of knowledge, virtue, and happiness, and thus promoting the best interests of our fellow-Christians, with-

out the liveliest emotions of joy. And when the Committee see the Institution diffusing its own energies around, and observe that similar Associations have been formed in other settlements, they rejoice in the opening prospect of usefulness, and derive from it strong encouragement to perseverance. They believe that, as the spirit which suggests such a charity is its own reward, as it carries with it its own authoritative evidence, that it is in its nature permanent and progressive; not the temporary and evanescent expressions of an undefined zeal, but arising out of solid and unchangeable principles, gathering strength by exercise, and containing in itself the germ of incalculable blessings both on the distributors and on the receivers of its bounty."

It remains only, before taking leave of the East, to give an account of an undertaking, which had, for a considerable time, been going forward at Canton, with a view to the introduction of the Scriptures into China, and which had now attained considerable maturity and importance.

In the month of May, 1807, the Rev. Robert Morrison, having studied in England the rudiments of the Chinese language, proceeded to Canton, under the patronage and at the expense of the London Missionary Society, in order to qualify himself for translating the Scriptures into the language of China. Mr. Morrison pursued his studies at Canton with such success, and conducted himself with so much propriety, as to gain the confidence of the English Factory in that Settlement, and to be employed, during the absence of Sir George Staunton, and with that learned Baronet's entire approbation,* as the medium of intercourse with the natives.

In the year 1812, the Committee of the British and Foreign Bible Society became first acquainted with Mr. Morrison's design of translating the Scriptures into the Chinese; and although at that time contributing to a similar work by the Rev. Joshua Marshman, at Serampore, yet, desirous of encouraging all exertions to cultivate a field in which the harvest is so great, and the labourers are so few, and perfectly satisfied with the testimonials of Mr. Morrison's character and

* Sir George Staunton, in a speech at the formation of the North-West London Auxiliary Society, bore the following testimony to Mr. Morrison and his work.

"I have the pleasure to state, that even in the remote and heathen empire of China, a considerable prospect at present exists, of the people being put in possession of the Bible. Mr. Morrison, a gentleman now residing in that country, and well versed in the language, has already translated a large portion of the New Testament into Chinese, and continues indefatigable in the prosecution of his important undertaking, of giving an entire version of the Scriptures in that most difficult language."

proficiency in the language, they voted the sum of 500*l.* in aid of his undertaking. This vote they renewed in the ensuing year, on the receipt of a copy of the Gospel of St. Luke, the first fruits of Mr. Morrison's labours. A sum equal to both has since been granted, upon information that the translation of the entire New Testament was completed, and that 2000 copies had passed through the press in the month of January, 1814. An associate of Mr. Morrison, the Rev. William Milne, has distributed a multitude of copies with great success, particularly in the Island of Java, where they are well received, and perused, in some cases, with inconceivable earnestness and joy.

It is a remarkable fact, and may supply matter for serious and delightful reflection, that two individuals, possessing no other advantages than the gifts which God had bestowed on them, and the pious resolution with which himself had inspired them, should emigrate from their native country, and almost simultaneously, and even emulously, produce the first complete translations* ever made of the Christian Scriptures, into a language spoken by more than 300 millions of people, living, and likely, but for such enterprises, still to live, in utter ignorance of the only true God, and Jesus Christ, whom he has sent.†

* Dr. Marshman has finished the translation of the New Testament, and half the Old. Add to which, that with the help of his brethren at Serampore, he has invented moveable metal types, by which the Chinese Scriptures will be printed with wonderful neatness, expedition, and cheapness.

† The London Missionary Society, when contemplating Mr. Morrison's future undertaking, observe, that, "though the same laudable enterprise is attempting at the College of Fort William, in Bengal, yet the production of a good and satisfactory translation will, perhaps, be better effected by the labours of different scholars, and in different places, than by their joint effects in the same situation." (Report for 1807.) The British and Foreign Bible Society considered the undertaking in the same light; and the members of both Societies will have pleasure in seeing, from the following candid and sensible observations of Dr. Marshman, to whom the honour of precedence in Chinese translation belongs, the propriety of their judgment confirmed.

"The importance of presenting the word of life, faithfully and perspicuously expressed, to two or three hundred millions of perishing sinners, when I duly realize it, removes all thoughts of the labour, and causes me to feel a joy I cannot describe. And I cannot but view it as a part of divine wisdom, to put it into the hearts of two persons, labouring independently of each other, (Mr. Morrison and myself,) thus to care for the translation of the Sacred Scriptures into a language so peculiar in its nature, and understood by such multitudes of men. Should we have wisdom given us rightly to profit by each other's labours, I suppose that the translation of the Scriptures will be brought to as great perfection in twenty years, as they might have been in the hand of one alone in the space of fifty."

In Africa, which comes next under our consideration, not a little was done—wherever it was practicable to do any thing—in promotion of the Society's object. Regarding the Mauritius Bible Society as properly African, (though the Calcutta Society chooses to number it among its Asiatic allies,) this is the place to observe, that the measures which it had commenced, (and of which an account was given in the last chapter,) continued to be carried on with steady perseverance. The appointment of Sir Robert Barclay, Bart. to a considerable office in the island, gave him an opportunity of testifying his zeal for the cause of the British and Foreign Bible Society, by tendering his services, as far as they could be made available, in the department which he was about to fill. It is due to Sir Robert Barclay, to say, that, on his arrival at Port Louis, he very honourably redeemed the pledge which he had given in London. A meeting of the Mauritius Bible Society was soon after convened, for the purpose of receiving Sir Robert's communications; and such a declaration was made, on the part of the Governor, and other persons of condition, as authorizes the hope, that effective steps will be taken, in due time, to promote a general acquaintance with the Holy Scriptures among the population of Mauritius, Bourbon, and the dependencies.

In the mean time, a new auxiliary made its appearance in Insular Africa, under the designation of "the St. Helena Auxiliary Bible Society." From the zeal and liberality* manifested by this Society, in the infancy of its establishment, there is reason to hope, that it will prove an active coadjutor in forwarding the designs of the Parent Institution.

On the continent of Africa the work proceeded; slowly indeed, as, from the circumstances of the natives, must long be the case, but not without occasional indications of favourable and promising effects. The fact which occurred this year, in the casual dispersion of twelve Arabic Bibles among the Mahommedan natives, in consequence of the shipwreck of a Missionary, has been anticipated.† It may not, however, be amiss to recall to the reader's attention the proof afforded, by the unwillingness of the natives to part with the Bibles, at however high a price, of the disposition among the Africans to peruse the Scriptures in the language of the Koran. In further confirmation of this statement, it may be observed, that, on an Arabic Bible being presented by another Church Missionary, on a subsequent oc-

* This Society remitted, shortly after its formation, 160*l*. to the funds of the Parent Society.

† See p. 161.

casion, the King expressed himself "very glad to have such a good book in his possession, and that to the first strangers who visited him, he recommended this 'white man's book.'" "Some time afterwards," (adds the Missionary who relates the fact,) "I went to see the King, and saw about twenty Mahommedans sitting together in deep conversation, and an aged Mahommedan teacher in the midst of them, reading the Bible; he visited me, and begged for a Bible. I was very glad to put that invaluable book into his hands. He is pretty well acquainted with the New Testament, and likes to converse on the subjects contained in it. With great thankfulness he accepted the Bible, and said, 'When I come home, I shall read this book to all my people.'"

The Dutch and German Scriptures, previously sent out to the Cape, had been judiciously and very acceptably distributed by individuals connected with the different religious congregations, both in Cape Town,* and in various parts of South Africa. In the mean time, an Institution was formed, to which the exertions of the Society's friends and correspondents very greatly contributed, under the designation of "the Bible and School Commission," having the double object, of promoting education, and the dispersion of the Scriptures. In prosecution of this latter object, its regulations prescribe, that it shall purchase equally from the British and Foreign Bible Society, and the Society for Promoting Christian Knowledge.

The principle recognized by the Bible and School Commission, so far as it stands related to the subject of this History, is, the acknowledgment of the Scriptures as "the depositaries of truth, and as necessary to be placed in the hands of every Christian." An exposition of its principles and its plan appeared in the Gazette of the Cape of Good Hope, on the 10th of July, 1813. In that exposition, the principle already stated is distinctly avowed; a just tribute of commendation is bestowed on "those endeavours which had been made in Great Britain, through a union of several nations in Europe, Asia, and America," to accomplish this end; an assertion is made, that, "several Christian families in the Colony for which this Esta-

* The following circumstance is too honourable to the parties themselves, and to the religious character of their native country, to be omitted.

"Copies" (of the Scriptures) have also been gratefully received by the military in Cape Town, particularly by the 93d Regiment of Highlanders, who desired their thanks might be presented to your Committee, and insisted upon paying the cost prices of the Bibles and Testaments, in order to avoid putting the Society to expense."

blishment is formed, are without Bibles ;” and it is added, that “it shall be the object of the Bible Commission to ascertain, where, by whom, and in what language, the Bible is wanted in the Settlement, with a view to the requisite number being procured and distributed, either gratuitously or at a reduced price.”

Considering the Bible and School Commission as possessing, in this respect, a connexion with the British and Foreign Bible Society ; and both constituted and disposed to co-operate in the promotion of its object, the author cannot refuse to the following enlightened observations of General Sir John Cradock, its Patron, a place in this record.

“ The two great pursuits that seem universally, in the present day, to occupy the attention of that portion of the civilized world which is not actually engaged in war, or involved in its mournful consequences, are, the more extensive circulation of the Holy Scriptures, and the solid establishment of such a system of education as will enable the people to reach and behold the divine light contained in those sacred writings. All that will inspire benevolence, charity, and peace, among men, all that will promote good order in Society, all that will make the faithful subject, as well as the useful and amiable individual ; in fine, all that will crush vice, and rear up virtue, that will secure happiness in this life, and afford the best hope of heaven in the world to come, are to be found therein. Therefore, the good, the wise, and the philanthropic part of mankind, have now devoted themselves to the plain and practical consideration of such measures as will secure the great effect in view,—the study of the Scriptures. Education alone can accomplish it: for, unless a due proportion of education, by the operation and authority of Government, prevail in a country, throughout all classes of its inhabitants, every reflecting man will deem it in vain, and a waste of good intention and generous spirit, to expect that the distribution of the Bible can produce that expanded knowledge of sacred truth, which, in the comprehensive and undistinguishing view of humanity, should be the lot of all. An appeal, therefore, is now made to the whole of the inhabitants of this great Colony, to establish a system of education that will give the required understanding of the Scriptures, and at the same time lay the foundation, among the humbler ranks, of civilized, moral, and industrious life.”

In adverting to the American Societies, our attention is naturally called, in the first instance, to that which took the lead in this work of beneficence, and which has been instrumental in giving birth to

many other Institutions, established on the same principle, in different States of the American Confederation.

The exertions of the Philadelphia Bible Society continued to be manifested, not only in large issues of the Holy Scriptures, but also in prudent measures for increasing its own funds, by seasonable aids to kindred Bible Societies of inferior means, and by encouragement to the formation of new ones, where none had been established.

Much was added to its influence, and not a little to its resources, by the establishment and success of a Female Bible Society. This interesting Auxiliary, the professed object of which was, "to distribute gratuitously the Holy Bible, without note or comment; and, as occasion should present, to assist the efforts of the Parent Society established in that city," was formed at Philadelphia, on the 16th of March, 1814. As soon as the plan was made known, ladies of all Christian denominations came forward to promote it; and within the first week it acquired five hundred subscribers. The counsel and assistance of the Bishop, the Clergy, and distinguished members of the Philadelphia Bible Society, were liberally afforded to this deserving Institution; and the direction of female efforts to this sacred and benevolent object, received from all parties the warmest approbation and support.

Similar activity, zeal, and success, appear to have characterized the operations of the other Societies also, within the American States, as far as the documents, so sparingly furnished during the war, and but partially supplied since its termination, will enable us to judge. The Massachusetts and the New-York Bible Societies confirmed, by fresh testimonies, the opinion they had already so strongly promulged, of the necessity and the seasonableness of Bible Societies. To this purport are the following passages, selected from their Reports.

"A gentleman from Maine states, 'The Bibles sent into this region have met with a grateful reception. I myself have heard families express their thankfulness to the Massachusetts Bible Society; and I have good evidence, that, after living for years without a Bible, it has become a family book, and is read with a great degree of attention.' Another writes, 'Perhaps no other present so uniformly excites undissembled joy and gratitude, as that of the Bible. Many, who seemed unable to express the gratitude they felt, have said, 'Thank the Bible Society.'

"There is a great need of Bibles. To those who have been accustomed to see the Bible from their infancy, and have considered it an essential part of a domestic Establishment, this fact may appear

doubtful. But nothing can be better supported. There is now a great number of families in this country, which have no Bibles, or only defaced and imperfect copies. Your Committee have again and again received letters from Ministers, expressing their surprise at the number of families in their parishes, in which this want exists. They have heard of many settlements in Maine, in which only one or two Bibles could be found. An intelligent Missionary in Rhode Island thus writes: 'The 150 Bibles which the Society were pleased to commit to me, were not sufficient to supply half of the destitute families in the towns in which I distributed them. They were like a partial shower, passing through a widely-extended country, withered and parched with drought.'''*

"The opportunities for gratuitous distribution of the Scriptures are increasing with the increased sense of their importance, produced by their being more extensively circulated and read. Besides the wants of the destitute in our immediate vicinity, those of our adopted fellow-citizens to the southward, and of the adjacent regions, among whom there is an absolute 'famine of the word of God,' are now calling out to us, by a loud voice of Divine Providence, 'Come over, and help us.'''†

These Societies concur also with that at Philadelphia, in representing the general cause as having made, and continuing to make, a very rapid and gratifying progress. This representation is corroborated, among other things, by the accession of new Auxiliary Societies. The number instituted, subsequently to the year 1812, is now ascertained to have been very great: but, from the causes before assigned, the British and Foreign Bible Society was prevented from entering into any regular communication with them, and even of obtaining, for the most part, any correct intelligence respecting their existence or their designation. Some general idea may, however, be conceived of the spirit which pervaded the United States, during the period referred to, by the following specification of a few of the most considerable of these newly-formed Auxiliaries.

The Nassau-Hall Bible Society derives its title from a college of that name at Princeton, in New-Jersey. The students, having learned, through the medium of the Christian Observer, that a Bible Society had been instituted in the University of Cambridge, in England, with flattering prospects of usefulness, determined to follow, what to them appeared so laudable an example. Accordingly, they

* Third Report of the Massachusetts Bible Society.

† Fourth Report of the New-York Bible Society.

met on the 27th of February, 1813; and, in connexion with the students of a Theological Seminary in the same town, associated themselves under the designation of "the Nassau-Hall Bible Society;" avowing, as their motive for this procedure, "a desire to manifest their deep sense of the infinite value of revealed truth, and of the high esteem they had for the Bible, which contains it;" and expressing their hope, "by a liberal distribution of that invaluable treasure, to wipe away the reproach which has so often been levelled at colleges, 'that, while they are the receptacles of science and literature, they reject or despise the study of the Sacred Scriptures.'"

"It is worthy of notice," (say the conductors of the New-York Bible Society, in commenting on this transaction,) "that this is the first Institution of the kind known to have been formed in any of the Seminaries of learning in this country, and that nearly all the students of the College are members of it. What an edifying example is here exhibited to the rising generation, when they who are to constitute the hope and the ornament of their country, thus glorify the Giver of 'every good and every perfect gift,' by devoting, in a free-will offering,' a portion of their time and their property, to promote the diffusion of that blessed word which reveals the only source of true wisdom, perfect happiness, and life eternal! May the sacred benevolence which has enkindled *their* zeal, be communicated to the hearts of the youth in all the Colleges and Institutions for education in our land!"

The Virginia Bible Society was established at Richmond, on the 22d of June, 1813, for the express design of distributing "the Holy Scriptures to the poor in Virginia, and to the Heathen." In their Address, which contains much excellent matter, they invite Christians of every creed and denomination to unite with them in their labour of love; that there may be "an undivided effort to communicate to the whole human family, the light, the hope, and the peace, which the Gospel affords."

"We are called" (they observe) "a Christian people; and with good reason do we rejoice in the light which shines around us; but there are numbers in this highly-favoured land of ours, who have no Bibles. In the neighbourhood of our large towns, on both our eastern and western frontier, and among our soldiers and sailors, the Bible might be distributed to great advantage. Recent as is our Institution, application has already been made in behalf of the poor who are destitute of the Scriptures."

"No Institutions of charity which the world ever saw, have been favoured by a gracious Providence, like these which have for their

simple and sublime object, the universal diffusion of the Holy Scriptures. God smiles upon this work of love, in which his people are engaged. Indications of providential interposition, which cannot be mistaken, have, on many occasions, excited the hopes, and animated the exertions, of the friends of Bible Societies."

Their conclusion is particularly liberal and animated :

" May Virginia be an instrument in promoting the great designs of heavenly mercy to a lost world ; and may the effort now commenced never cease, until every family on earth is possessed of a Bible, and every heart made to rejoice in the salvation of God !"

The Ohio, Nashville, Mississippi, and Louisiana Bible Societies, originated in the active exertions of Messrs. Mills and Schermerhorn, Licentiates for the Ministry, who, in a missionary tour to the southward and westward, by encouragement and aid from the Philadelphia, Connecticut, and New-York Bible Societies, stimulated the inhabitants of the countries in which they ministered, to institute Bible Societies. Of the effects produced by these exertions, one of the most important was the establishment of a Bible Society at New-Orleans for the province of Louisiana.

Louisiana is supposed to contain a free population of 100,000 souls, of which 70,000 are Catholics, and an additional population of 40,000 slaves. The Catholic Bishop of New-Orleans gave it as his opinion,* that there were not ten Bibles among the 70,000 Catholics ; and this opinion was corroborated by the fact, that, when the Americans took possession of the country, it was not till after a long search that a Bible could be found to administer the oath of office ; and the Bible thus procured was a copy of the Latin Vulgate from one of the Priests. The Protestants could not be expected to be in a better situation ; as, previously to the cession of Louisiana to the Americans, the inhabitants were entirely Roman Catholics, and the policy of the Spanish Government was unfriendly to toleration, and still more so to the circulation of the Scriptures. It was evident, therefore, that there existed a real necessity for attempting the diffusion of Scriptural light and truth among the people. The manner in which the Missionaries proceeded in order to make way for the accomplishment of this object, is thus simply and satisfactorily described by themselves :

" The first step that we took was, to call on the principal Clergy of the Roman Catholic Church, to ascertain whether they were op-

* This opinion has, upon later and more diligent inquiry, appeared to be strictly correct.

posed to the circulation of the Sacred Scriptures among their people. To our great joy, and their great praise, they assured us they had not the least objection to it, and expressed themselves surprised that we could entertain such a suspicion. The Bishop, however, observed, that he could not recommend to his people any other than the versions authorized by the mother church. To this we replied, that the versions to be circulated in the English, French, and Spanish languages, were the same as those distributed by the British and Foreign Bible Society. Should these versions, however, prove not to be the same as those authorized by their church, he told us, that even then he would not secretly or openly oppose the distribution of them; though he would be in duty bound to say, *if asked*, they were not the authorized versions. The Bishop informed us, after having examined the French New Testament, that it met his approbation, and that a number of copies, if we had them, might be immediately distributed in the convent of Ursuline Nuns. At this nunnery have been, and are still educated, the daughters of the principal Catholic families in Louisiana.

“A subscription paper was now circulated, to ascertain how many persons would favour the establishment of a Bible Society. In a short time, nearly fifty names were procured, among which were those of the Governor, and many Members of the Legislature, which was then in session. On the day appointed to organize the Society, there was a general attendance of the original subscribers, and the constitution was adopted. As soon as it was known through the city that a Society had been formed, and a few French Bibles were on hand, the Catholics called for them, and in a very short time the two dozen of Bibles were distributed, and frequent calls were made every day for more. It is not improbable, that, in less than a fortnight, two hundred Bibles might have been distributed; and that among those who, perhaps, had never seen a Bible in a language which they understood.”

The account of what had been observed and transacted at New-Orleans, produced an immediate determination, on the part of the Philadelphia Bible Society, to print 6000 copies of a French New Testament for gratuitous distribution among the inhabitants of Louisiana; and, upon intelligence of these circumstances being transmitted to London, the sum of 100*l.* was granted, by the British and Foreign Bible Society, in aid of so seasonable and necessary a work. Nor were the New-York Bible Society deficient in zeal or exertion to remedy, according to their ability, this distressing scarcity of the Holy

Scriptures* among a people, "born and educated in the bosom of a country which was blessed with the light of Divine Revelation." Having ascertained that a French Bible could be well executed, in their own city, on moderate terms, the New-York Society resolved to print 6000 copies, for sale or gratuitous distribution in Louisiana and the Canadas; and addressed a circular letter, on the subject, to the several Sister Institutions in the United States, to the British and Foreign Bible Society, and to a number of individuals in Great Britain; briefly stating the object in view, and the means of accomplishing it, and soliciting advice and co-operation.

This appeal had the desired effect. Two hundred pounds were contributed by the British and Foreign Bible Society; and so liberal were the contributions from the other quarters addressed, that the New-York Society was enabled most happily to accomplish its design,

Such were the immediate consequences of the steps adopted for establishing a Bible Society at New-Orleans. Among the earliest fruits of that Establishment, were 12,000 copies of the French Testament from the presses at Philadelphia and New-York: and from the joy with which the first supplies were welcomed by people of all ranks in the Province, there is reason to believe, that the Louisiana Bible Society will, eventually, prove one of the most important and effective in the whole circle of American Bible Societies.

But the most splendid occurrence in the connected history of the British and Foreign Bible Society, and the Sister Institutions of the American States, during this period, is now to be related.

In the month of June, 1813, a supply of Bibles and Testaments, destined by the British and Foreign Bible Society for the inhabitants of Nova Scotia, was captured by an American Privateer, brought into Portland, and there sold and dispersed. As soon as this fact became known to the Bible Society of Massachusetts, a determination was taken, by the managers of that Institution, to replace the value of the Bibles and Testaments; their Secretary was directed to ascertain, by correspondence, to whom the amount of the property captured should be transmitted; and he was at the same time instructed "to express the deep regret of the Massachusetts Bible Society, that any occurrence should have so long detained so many copies of the

* There had been no edition of the Bible printed *west of the mountains*; and the inducement to merchants to take out copies was very small, as will appear from the following anecdote. A merchant in Tennessee observed, during the earthquakes in 1811 and 1812, that, before these took place, he *used to sell ten packs of cards where he sold one Bible, now he sold ten Bibles where he sold one pack of cards.*"

Bible from their proper destination ; and that to the other calamities of the disastrous war in which their country was engaged, should be added any interruption of the charitable and munificent labours of their fellow-Christians in Great Britain, in diffusing the knowledge of the word of God."

In the mean time, a subscription was opened at Boston, to raise a sufficient sum, without diverting the funds of the Massachusetts Bible Society from their regular object ; and such was the eagerness manifested, by the citizens of Boston,* to shake off from their country the disgrace of this transaction, that, in the course of a few days, double the sum required was contributed ; and it might, as appears, have been easily increased to an almost indefinite amount. On the 9th of November, 1813, a bill for 155*l.* sterling, which covered the cost of the Bibles and Testaments, together with the expense of ensurance upon them, was transmitted to the British and Foreign Bible Society by the Secretary of the Massachusetts Bible Society, the Rev. S. Thacher, who concludes his letter in the following very appropriate and excellent terms :

" We have thus done what we can to express our shame and regret at this occurrence, and to repair the evil which it has occasioned. We indulge the hope that we shall not again have to number it among the calamities of a war in which we cannot cease to regret, that two nations, allied in feelings, habits, interests, language, and origin, should be engaged, that it counteracts, in any degree, the exertions of any of the charitable Institutions of Great Britain ; or tends to loosen or break that golden chain of mutual benevolence, which ought to bind together the disciples of Christ, of every nation and clime, without regard to political animosities."

The Address prefixed to the list of subscribers on this memorable occasion, breathes such a spirit of genuine philanthropy, and conveys so instructive a lesson to the whole population of Christendom, that the author would think himself inexcusable, were he to omit inserting a large extract from this invaluable document.

" It is generally known, that a number of the Bibles bearing the stamp of the British and Foreign Bible Society, and designed for charitable distribution in the neighbouring British Provinces, were taken by an American Privateer, and sold at public auction ; by

* This spirit of liberality was not confined to Boston : assurances were received from other quarters, of a desire to participate in the transaction. In particular, the Merimac Bible Society passed a vote to contribute 100 Bibles towards this object ; but the largeness of the subscriptions in the town made it unnecessary to accept the proffered donation.

which the benevolent object for which they were sent has been defeated. These facts have been established to the satisfaction of the Massachusetts Bible Society.

“ Every upright mind must feel the injustice of those acts which make a prey of the offering of benevolence, and enrich others by plundering the poor. To a man of principle, that bounty which is designed to impart the light and consolation of religion to the ignorant and destitute, will ever be sacred. In the present instance, this bounty has been seized by unhallowed hands, and an object peculiarly dear to Christians has been defeated.

“ It is true, we are at war with England; but we are not at war with her pious and charitable Institutions. The Christians of England are still our brethren; their generous spirit we are still bound to admire, and their efforts for the improvement of mankind we are bound to aid and promote. The cause of truth and virtue is ours as truly as theirs; and in war, as well as in peace, our prayers and exertions should be united for its support.

“ It is humiliating to observe the contrast which this transaction exhibits between our own nation and the nation with which we are contending. England is seen sending forth the word to distant regions, in the midst of war diffusing the Gospel of peace—*We*, in this instance, are seen intercepting this heavenly gift, snatching the Gospel from the poor, and sparing nothing, however sacred, which can feed our avarice.

“ It may be said, that this is the act of individuals, not of the nation. But a nation is generally judged by the character and conduct of individuals; and if no effort be made to wipe off this stain, if our abhorrence of this deed be in no way expressed, and if we do nothing to repair the injury which has thus been done to the interests of religion, and to the feelings of its friends, shall we not expose ourselves to the imputation at least of indifference to the Christian cause?

“ We owe it then to ourselves, as well as to the poor, who have been robbed by our citizens, to replace the Bibles which have been seized; and for this purpose, a subscription is now opened. In this way we shall prove ourselves free from the guilt of this unjust transaction, and shall bear proper testimony against it. We shall express that respect which we owe to the British and Foreign Bible Society,—an Institution which has claims on the gratitude of all nations, to whose example we are indebted for the existence of similar Institutions in this country, and from whose munificence several of our Societies have received liberal donations. By this act we shall prove, that we are not altogether strangers to that generous zeal for

the Christian improvement of the world, which animates our brethren on the other side the ocean. And, to conclude, by this act, we shall do something towards repressing those animosities and antipathies which the present war has a tendency to generate between us and the neighbouring British provinces. We shall show them that war has implanted no enmity in our hearts, that we are still interested in their improvement, and are happy in an opportunity of imparting to them the best blessing, the blessing of religion. Other aid we are not permitted to afford ; but we presume that Government will suffer us, under the circumstances which have been stated, to send to them the Bible ; and this volume of peace, extended to them in the spirit of Christian kindness, will, we hope, serve to allay the irritations of war, and to remind both nations, that we are fellow-Christians, followers of one Master, who has solemnly commanded us to love one another."

The British provinces in North America had long manifested a favourable disposition towards the object and designs of the British and Foreign Bible Society. These indications of friendship were, however, neither sufficiently general, nor decisive, to acquire for the Institution that support and co-operation which it seemed not less reasonable to expect, than natural to desire, in this portion of his Majesty's foreign dominions. Individual and congregational exertions had not been wanting ; and a small Society had been formed at Pictou, for the eastern part of Nova Scotia, to which 500 Bibles, and 1000 Testaments, had been presented for distribution : but it was not till the year 1813, that any thing was attempted on a scale which at all comported with the rank of those provinces, and the wants of their numerous and ill-supplied population. On the 23d of November, in that year, a Bible Society was formed at Halifax, under the designation of " the Bible Society of Nova Scotia and Dependencies." Of this Institution the Lieutenant Governor of the province, Sir John Coape Sherbrooke, became the President ; the principal naval and civil officers, Vice Presidents ; and Captain (now Colonel) Addison, the Secretary : and with so much alacrity was it espoused, that, in little more than a fortnight after its establishment, it was enabled to present a donation of 200*l.* to the British and Foreign Bible Society, " as the first fruits of those contributions which it expected soon to see very greatly augmented." A Branch Society, in connexion with this Institution, was shortly after formed at Liverpool, denominated " the Queen's County Auxiliary Bible Society," under the patronage and management of a Committee, among whom are some of the most respectable residents, both civil and military.

It ought, however, to be observed, that the establishment of the Nova Scotia Bible Society was not effected without much opposition. The Parent Society in London was represented as insignificant, usurping the functions of the Society for Promoting Christian Knowledge, and pregnant with mischief, both to Church and State. The oft-refuted charges against its principles and its practice were revived and circulated, through the medium of the provincial newspapers, with all the solemnity of truth, and all the parade of authentication. But in vain—the good sense of the Lieutenant Governor, and of the principal persons in Halifax, was not to be imposed upon. The Society was established, against every effort to prevent it; and, as well Sir John Sherbroke, as the other officers included in the patronage, persevered in affording it the benefit of their decided countenance and support. The language of Sir John Sherbroke, in confirming his acceptance of the office of President, was particularly dignified; and it may be considered as expressing the sentiments of those with whom he was associated, as well as his own:

“The motives which induced me, as a Christian, to become a subscriber to this laudable Institution, were the same as, I doubt not, have actuated every one of its members; and I only lament that there can be found in this province any person to oppose so pious an undertaking.”

To these favourable beginnings in Halifax and Liverpool, may be added, the appearances of a similar disposition in other parts of Nova Scotia, and also in the Canadas. In more places than one, Societies were reported to have been formed on a limited scale: and the time, it is hoped, is not distant, when the inhabitants of British North America will show a determination not to be left behind by their brethren of the United States, in this race of Christian benevolence. The field is large; both might co-operate in its cultivation with great effect: and it would be a delightful and an edifying spectacle, to behold the subjects of different governments, in the new world, like those in the old, “with one mind striving together for the faith of the Gospel.”

Such was the progress made by the Institution, in foreign parts, either through its own exertions, or those of kindred and co-operating Societies. A similar degree of prosperity attended its operations, within the limits of the United Kingdom: fifty were added to the list of Auxiliary Societies; independently of Branch Societies, and Bible Associations, the number of which was very considerable. By the ramification of the old, and the establishment of new Societies, the Institution acquired a vast accession of useful and productive support;

and such was the progress in occupying fresh districts, that, by the close of the tenth year, only one county* in England remained, in which an Auxiliary Bible Society had not been erected.

To describe the Societies, as successively formed, would lead too much into detail; it must suffice, to speak of those only, which, from their situation, their patronage, or other circumstances of eminence, give them a title to particular attention.

In this enumeration "the Hackney and Newington Auxiliary Bible Society" may be properly introduced, as having given occasion to that correspondence between J. W. Freshfield, Esq. and the Rev. H. H. Norris, Curate of St. John's, Hackney, which, with a large apparatus of notes, observations, &c. was published by the latter, under the title of "A Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society, &c." Of this publication, (in which the unaffected good sense of Mr. Freshfield does not suffer by a comparison with the superior pretensions of his opponent,) the learned Bishop of St. David's remarks, that he "holds it to be a most unjustifiable attack on the Bible Society;" adding, that "it is so destitute of the demonstration which it professes to give, so defective in its premises, so inconclusive in its inferences, and so reprehensible in its calumnies respecting the church members of the Society," that it might be left "to its own refutation."† From this judgment, the author, who shares pretty largely in its calumnies, sees no reason to dissent, and therefore leaves it to that refutation.‡

* This exception ceased to exist on the 29th of August, 1814, when the author had the satisfaction to witness an Auxiliary Society established for the city and county of Hereford.

† See an excellent tract published by his Lordship, under the title of "The Bible, and the Bible alone, the Religion of Protestants."

‡ Those who wish to see how completely the "Practical Exposition" might be confuted, will find an able specimen in the Rev. Mr. Dealtry's "Review of Mr. Norris's Attack upon the British and Foreign Bible Society."

To those who think that the book is not written in a way to deserve a formal reply, the following extract from the author's speech at the first Anniversary of the Hackney Society, may not be unacceptable:

"To all who oppose us with decency and temper, I trust we shall know how to reply in the spirit of meekness. If they have misunderstood us, we will explain; if they have convicted us of error, we will concede; if they have accused us wrongfully, we will endeavour to confute them; exercising throughout that courtesy and forbearance, which no controversy should be permitted to banish, and least of all, that controversy in which we are engaged. But if among our opponents there should be an individual, whom no explanations can satisfy, no concessions can soften, no forbearance can conciliate, no confutation can silence; if, in the restless prosecution of his purpose of hostility, he should be found to spare

The formation of a Society for the County of Somerset, which was accomplished, through many discouragements, on the 21st of April, 1813, elicited from some individuals of rank and influence, testimonies which reflected great honour on their piety, liberality, and independence. Without disparagement of the rest, the names of the Earl of Egmont, and the Hon. and Rev. Dr. Ryder, then Dean of Wells, and now Bishop of Gloucester, should be mentioned, as entitled, on the grounds already specified, to particular distinction. The Earl of Egmont, in his letter to the Provisional Committee, observes: "If I dare make the comparison, I would with great humility say, It is the same work in which the Apostles themselves were engaged, from the time of their going forth to the end of their days of suffering." His Lordship adds: "The Somerset gentlemen need not despair of success; let them but exercise faith in God. With these considerations, therefore," (concludes his Lordship,) "I beg you will *do with me* as seems most convenient to the promotion of this Institution; and I shall be thoroughly satisfied, that, to whatever use you may put me, you will add more to, than take from, the character of,

"Yours, &c.

"EGMONT."

The friendship of Dr. Ryder for the British and Foreign Bible Society, had been testified by his active exertions in connexion with the Leicester Auxiliary Bible Society, at whose formation and anniversaries he had regularly presided, very greatly to the advantage of that Institution. On his promotion to the Deanery of Wells, Dr. Ryder was invited to co-operate in establishing the Somersetshire Society; and it will gratify the reader to see, by an extract from the Dean's reply, what was his disposition under the circumstances of delicacy and trial (the Bishop of the diocese having declined to patronize the measure) in which he found himself placed.

"I should indeed consider myself as acting contrarily to my views of duty, and certainly doing great violence to my feelings, if I re-

neither our private nor our professional character; if, not content with a life-interest in episcopal opposition, he should snatch the mitre from the hand of death,* and tax the very See to furnish a contingent towards the war of extermination against the Bible Society; with such an individual we will have no communication: we will retire from him, as Michael did from his opponent, in a memorable controversy of old, not bringing against him any railing accusation, but saying, 'The Lord rebuke thee!'"

* Bishop Randolph (to whom it was intended that "the Practical Exposition" should be dedicated) dying before the work was printed, it was dedicated (*without permission*) to the present learned and candid Bishop Howley, when "Bishop Elect."

fused to have my name, according to your request, united with the respectable signatures which you have mentioned, to a requisition for the purpose of establishing such a Society in a County with which I have now the pleasure to be connected, and in whose welfare I cannot but take a considerable interest.

“I must add, that I cannot but feel regret, in differing, on this occasion, from the opinions, and declining to follow the example, of those for whom, on every account, I entertain so much respect and regard; but I cannot (and should not, I am sure, be expected to) allow that regret to overcome the conviction of my own judgment, and the dictate (as I conceive) of my conscience.”

The Dean availed himself of the earliest opportunity to evince the sincerity of this declaration, by presiding at the first anniversary of the Somersetshire Society; and by his conduct, both on that and other similar occasions, he made the event of his advancement to the Episcopal office a subject of joy and thanksgiving to good men of every religious denomination.

The Society established at Holywell, for the County of Flint, on the 31st of August, 1813, under the patronage of the Earl of Grosvenor, gave that Noble Lord an opportunity—by taking the Chair, and addressing the assembly—of bearing, for the first time, his public testimony to the merits of the cause. This his Lordship did in a very perspicuous and emphatical manner. The Noble Earl said, that he had at one time hesitated respecting the expediency of supporting the Bible Society, lest it should injure that for Promoting Christian Knowledge; but he was now convinced, that he had judged erroneously. Independently of the unspeakable benefit which had accrued from the increased circulation of the Scriptures, the British and Foreign Bible Society “had given to the Society for Promoting Christian Knowledge a new vitality, and operated as a spirit that had raised it from its torpor into new exertions: and we now witness,” (adds his Lordship,) “in the increased good it is doing, one of the happiest effects of this new Society.” As a proof that his Lordship had bestowed on the subject an attentive consideration, he stated, that in only ten parishes in the County of Flint, 1,300 inhabited houses were without a Bible; and it was to be apprehended, that the same want was general throughout the County. “It is time, therefore,” (concluded his Lordship,) “that the County of Flint should exist in the map of an Institution, which, while it diffuses its blessings wherever it appears, commands the admiration of the world; an Institution which affords a criterion of the piety of the age, and a centre of union and co-operation for all Christians; which will aid the speed

of the angel of mercy, who shall fly into all lands, bearing the everlasting Gospel."

The Cumberland Society, formed at Carlisle, on the 23d of September, 1813, was distinguished, among other circumstances of interest, by a luminous and argumentative speech from the Dean of Carlisle, and by an admirable letter from Viscount Morpeth, the Patron, addressed to the Dean, of which the following is an extract.

"To the proposal of forming a Society, auxiliary to the British and Foreign Bible Society, I certainly am decidedly friendly. Having the honour of belonging to the Auxiliary Society lately established in Westminster, it would follow that I should wish, that Societies formed on similar principles, and directed to similar objects, should be established in different parts of the country. And this wish does not proceed from mere motives of personal consistency, but from a conviction, that the principles, declared and maintained by the British and Foreign Bible Society, tend to great practical advantage, by the enlargement and diffusion of religious knowledge throughout the various classes of the community. I am not aware of any mode by which religious knowledge can be more comprehensively or more powerfully diffused, than by the circulation of the Holy Scriptures; and am convinced, that, in proportion to that circulation, the stock of public virtue will be extended, and the sum of public happiness increased.

"It gives me pleasure to observe, among those who are embodied in this great cause, many of the first dignitaries, many of the distinguished supporters of the Established Church, united with many of those who, though they dissent from its discipline, and some parts of its doctrine, agree in strengthening the foundation of all true religion, in extending the sphere of its action, and widening the circle of its benefits.

"With this view of the subject, and under these impressions, I cannot hesitate lending the little assistance in my power, to the promotion of a Society, which, aided by your encouragement and support, will, I am sure, lead to the attainment of much real and permanent good."

Of the formation of the Oxford and Oxfordshire Auxiliary Bible Society, a more particular account will, from its rank and influence, be very naturally expected.

From the time that an Auxiliary Bible Society was established at Cambridge, a strong desire was felt, and, as far as expedient, was manifested, by the friends of the general cause, to witness a similar

Establishment in Oxford; that the two principal Universities of the United Kingdom might be seen to lend their public countenance and support to an Institution described, in the just and eloquent language of the latter, as "an Association for one paramount object, and that the noblest that can be devised, the circulation of the word of God without note or comment; which knows none of the ordinary distinctions of party or nation, and acknowledges no limits to its exertions; which is patronized by sovereigns, adorned by the noble and the learned, enriched by the opulent, beloved and assisted by the poor;" and which displays "such a triumph of Christian feelings, such a glorious avowal of the faith, as cannot fail to raise the moral tone of society, to ameliorate its general condition, and to accelerate the universal prevalence of the Gospel."*

Some advances were made towards the accomplishment of this design, by the effect of a correspondence, through the *Oxford Journal*,† in which the question of union between Churchmen and Dissenters, was discussed, at different periods, from the commencement of 1812, and in the course of which there appeared the respectable names of the Right Hon. Nicholas Vansittart, John Coker, Esq. and the Rev. James Hinton, the last of whom was a Dissenting Minister, long resident in the city of Oxford, and very generally esteemed, for his sound knowledge, liberal sentiments, and exemplary deportment. For the part which Mr. Vansittart took in this discussion, the reader is referred to the second of that gentleman's "Three Letters on the subject of the British and Foreign Bible Society," &c.‡

The opinions of Mr. Coker were so nearly allied to those which characterize the Church opponents of the Society in general, that, to detail them at length, would be only to repeat what it is deeply to be regretted should ever have been said. "I have too much reason to think," (observes Mr. Coker,)§ "that, if ever the hearts of the friends of the Established Church, and those of the Dissenters, shall be united, the friends of the Establishment must consent to assist the Dissenters in its destruction and overthrow:" and he seems to think the proposition unanswerably demonstrated, by "a reference to experience and past events,—that is, to events which took place almost two hundred years since, in times of turbulence and civil discord,

* Address of the Oxford Committee.

† See "Letters, &c. on the Crusade of the Nineteenth Century, by Peter the Hermit."

‡ Published by Hatchard and Seeley.

§ Letter to Mr. Vansittart.

and in the evils of which every party was deeply, though not equally involved."

In controverting a position, in all its aspects so offensive, and in support of which no argument or evidence that fairly applied had been advanced, the Rev. Mr. Hinton (whose language has just been employed) acquitted himself in a manner highly creditable, both to his judgment and his candour. In rebutting the charge against the present Dissenters, from the conduct of their predecessors in the times of the Stuarts, Mr. Hinton thus sensibly and very justly remarks :

" It were easy to prove, that the Hierarchy of that day possessed a spirit and a power entirely subversive of all the rights of Society, both civil and religious : but it would be illiberal to render the present Church of England accountable for the crimes of its ancestors. ' Our Church' (it would be replied) ' is no longer what it then was. The character of the present Archbishop forms a perfect contrast to that of Archbishop Laud : the present Primate protects the Dissenters, and receives their thanks ; his predecessor persecuted them with unrelenting cruelty.' Though I could perhaps easily prove, that many of the members of the Church of England retain persecuting principles, I shall not impute their faults to the Church itself. I should be prevented from doing this, if from no other cause, at least by the gratifying sight of a large and dignified Society, led on in its benevolent career by twenty-one Archbishops and Bishops of the Established Church, by numbers of Peers, and even princes of the realm ; and these perfectly uniting with Protestant Dissenters in supporting all the truth that God has revealed, with a view of promoting all the charity and purity which it enjoins."

To this description of his own feelings, Mr. Hinton adds a declaration of what he considers to be the common feeling of his Dissenting brethren ; and his words deserve the more respect, as purporting to contain " the avowal of a person very long known in the neighbourhood" from which he writes,—" of one who has spent the greater part of his life in the Ministry among the Dissenters ; and who, for thirty years past, has been well acquainted with most of the principal Dissenting congregations in the kingdom ; and has been in the habit of hearing, at their public meetings, the sentiments of the whole body, on the subjects which have been discussed." The declaration is as follows :

" While the Church of England enjoys her own pre-eminence, as she has done since she banished her oppressors from the throne, and placed her protectors in their room ; while she continues to hold fast

her own liberty, and at the same time forms a barrier for the protection of her neighbours, she will be too much esteemed by the Protestant Dissenters, for her evangelical doctrine, for the sake of their own safety, and for the happiness of mankind, to permit that any wish for her overthrow should be cherished among them. This liberality is the sure pledge of our continued esteem. And if her safety should ever be assailed, as it has been in times past, she will find the Protestant Dissenters, as at the memorable era of the Revolution, ready to lend a powerful aid in her support."

But although, from this and other causes many inhabitants of the city of Oxford, a large body of undergraduates, and a few senior members of the University, appeared zealous for the promotion of an Auxiliary Society, it was not till the spring of 1812, that the impression had become sufficiently general to authorize any direct efforts with a view to such an Establishment. About that period, G. F. Stratton, Esq. a gentleman of considerable talent and respectability, having, from a casual perusal of Professor Marsh's writings against the British and Foreign Bible Society, been induced to examine, more particularly, into the merits of the controversy, became so decidedly convinced of the excellence of the Institution, that he determined to recommend the formation of an Auxiliary Society for the County of Oxford, in which he resided. Being firmly convinced of the vast benefits that must ensue from such an Institution, he took the earliest opportunity of soliciting, personally, the support of the inhabitants of by far the largest part of the county. So general was the disposition to promote this measure, that of upwards of 1500 persons, with whom Mr. Stratton conversed upon the subject, including a very considerable proportion of the rank and consequence of the county, not more than fifty-five were unfavourably disposed. "With this small exception," (adds Mr. Stratton,) "all, from the highest to the lowest, were anxious for the formation of an Auxiliary Bible Society, and expressed surprise and regret, that it should have been so long deferred." What added to the weight of Mr. Stratton's testimony, and the value of his assistance, was, that he had formerly entertained opposite sentiments, and had abandoned them from conviction. "I confess," (said Mr. Stratton,) "that at first, I enlisted myself under their banner. But, as I had yielded rather to their authority than to conviction, when I came fully to consider the subject, I was convinced, that a Society like this might be highly advantageous, and could never be hurtful to the county; and became much more decided in supporting, than I had ever been in opposing it."

Encouraged by this success, and by increasing assurances of support, the Provisional Committee, of which Mr. Stratton was Chairman, resolved to convene a Public Meeting. Notice was accordingly given; and, on the 25th of June, amidst a numerous concourse of different ranks, and both sexes, in the Town-Hall of Oxford, (W. Wilson, Esq. High Sheriff, presiding in the Chair,) an Auxiliary Bible Society was formed, with the designation of "the Oxfordshire" (altered on the ensuing 28th, to "the Oxford and Oxfordshire) Auxiliary Bible Society:" and with the united patronage of the Lord Lieutenant of the County, and the Chancellor of the University; the latter of whom, in his letter, declared himself to be (and his Lordship's conduct has been uniformly consistent with that declaration) "a decided friend to the establishment of such Societies." To these distinguished Patrons was added, a splendid list of Vice Patrons, President, and Vice Presidents, &c. comprehending several Noblemen, Gentlemen, Heads of Houses, and Professors. The venerable Bishop of Durham, in accepting the situation of President, (so justly assigned to a Prelate, who, with superior learning, piety, and philanthropy, united the claim of residence, during a portion of the year, in the neighbourhood of Oxford,) took occasion to state, that "a persuasion of the important benefits which were likely to result from such an Institution as the British and Foreign Bible Society, had induced him to become one of its earliest members;" and that "the experience of nine years had not altered the opinion which he then formed."

In pleading his apology for unavoidable absence from the Meeting, the Chancellor of the Exchequer expressed his approbation of the measure, in terms characteristic of that warm and persevering attachment which he had ever manifested to the British and Foreign Bible Society. He thought he saw, "in the establishment of that Institution, the bountiful designs of Divine Providence, for the temporal and eternal happiness of mankind, displaying themselves through means the most simple, yet the most efficacious, the least liable to be alloyed with evil, or impeded by error." Alluding to the Meeting, and its object, the Right Hon. Gentleman observed:

"I have attended several Meetings of a similar kind, with that satisfaction which must arise from contemplating the progress of the grandest and most beneficent undertaking, with that reverence which the sacred nature of our object must inspire, and, I hope, with some portion of that improvement which an occupation wholly abstracted from any earthly view, is calculated to produce; and I feel an earnest wish that the University to which I am so much indebted, and so

sincerely attached, should take that leading part which becomes her in this great and beneficial work."

As the largest share in the public addresses was assigned to the Secretaries of the Parent Institution, who attended by official invitation, the author will conclude his account of the proceedings of the day, with a brief extract from the excellent speech of the Rev. Hugh Pearson, the Senior Proctor, to whom, in the next degree to Mr. Stratton, the Oxford Society is indebted for its existence.*

"I cannot conclude, without congratulating this County, this City, and this University, upon the establishment of such a Society as we are met this day to form. It was in Oxford that the morning-star of the Reformation, the immortal Wickliff, first arose upon the world, and opened to the people of this country the treasures of the New Testament. It was in Oxford that three of our venerable Reformers laid down their lives in support of the principles of our Church; and, I will add, in support of the principles of the British and Foreign Bible Society. It was in Oxford that one of those Reformers, the venerable Latimer, uttered that memorable address† to his fellow-martyrs, which has been already alluded to, and which is forcibly recalled to our minds by the events which have since taken place. The light which was then kindled by the dying Reformer, is so far from being extinguished, that it burns at this moment with far brighter lustre than at any former period of our history; and I trust, that the proceedings of this day will tend eminently to prove, that it is as 'the shining light, which shineth more and more unto the perfect day.'"

From these specimens, some judgment may be formed of the spirit in which the new Auxiliaries were instituted, and of the advantage which was derived to the common cause from the rank, and talent, and property, which they imported into the general confederacy.

It is due to the several constituent parts of the British Empire to observe, that they severally contributed their just proportion to this increase in the number of Auxiliary Societies.

Wales added *seven*; of which four were County Societies, viz. those of Brecon, Cardigan, Denbigh, and Flint. The Earl of Grosvenor has been mentioned in connexion with Flintshire: an equal tribute of

* The Undergraduates of the University, and among these, C. E. Lefroy, Esq. (Author of the Letters signed Peter the Hermit,) deserve to share in the honour of having contributed to the event, not more by their ingenuous zeal, than by their very decorous forbearance.

† "Be of good cheer, brothers, we shall this day light such a candle in England, as, I trust in God, shall never be put out."

respect is due to Sir Watkin Williams Wynn,* Bart. and his brother, Charles Williams Wynn, Esq. M. P. for services of a similar description in the county of Denbigh. The efficiency of the exertions made by these distinguished personages, was satisfactorily attested, at the close of the year, by a return from the four Societies, of more than 2,424*l.* of which Flintshire contributed 653*l.* and Denbighshire 1,361*l.*

It was in the summer of this year, also, that a new impulse was given to a large proportion of South Wales, by a warm recommendation and an argumentative defence of the British and Foreign Bible Society, in a Charge from the Bishop of St. David's to the Clergy of his diocese. From this Charge a passage has already been extracted, which bore particularly on the anti-Protestant tendency of the principal objections urged against the Institution. The following passages are of a more general nature :

“The unexampled success of the British and Foreign Bible Society is very interesting to us as Christians and Protestants. Auxiliary Societies continue to multiply throughout the United Kingdom. A great accession has been very lately made to it, both of numbers and credit, by the establishment of an Auxiliary Society at Oxford. Its only object, the promotion of Christian Knowledge, it has in common with the old National Society. The old Society pursues this end by various means : the new Society by one only ; but that is one in which all Christians can concur.

“The Bible Society undertakes to distribute the Bible : it confines itself to the Bible ; but it neither obstructs nor discourages the circulation of the Prayer Book ; (for every member of the Society is at liberty to give the Prayer Book with the Bible ;) but if the Society had refused to sell the Bible without the Prayer Book, it would certainly have obstructed the circulation of the Bible.”

“By leaving the distribution of the Prayer Book to the Society for Promoting Christian Knowledge, and to other Societies, it has been enabled to associate with members of the Church of England, in the service of the Bible, a large number of persons, who, from education and principle, could not be expected to concur in the circulation of the Prayer Book ; and therefore, to print, for the use of foreign nations, as well as our own, a much greater number of Bibles than would otherwise have been practicable.

* This benevolent and patriotic Baronet also took the chair at the formation of the Welsh Bible Society in London, contributed munificently to its funds, and, together with his brother, has greatly contributed to its prosperity, by attendance and very zealous exertions at its Anniversaries.

“The Society is constituted on this simple and comprehensive principle, that it may not exclude the aid of any persons professing to be Christians. Indeed, no contribution for the distribution of the Bible can be unacceptable, whether it come from a Churchman or Dissenter, from a Christian, Jew, Mahomedan, or Heathen.”

The whole disquisition, which occupies twelve pages of the learned Prelate's Charge, merits an attentive perusal. The circulation of it in print made a strong impression; and it may be doubted, whether any one could read it, in a spirit of candid inquiry, with any other result than that of conviction.

Scotland exhibited a list of thirteen new Auxiliaries; among whose Patrons were to be found the Marquis of Douglas and Clydesdale, and the Earls of Glasgow, Dunmore, and Caithness. The consequence of the formation of the Stirlingshire Society, was, the publication of an “Address,” on the part of that body, “explanatory of the principles, views, and exertions of the British and Foreign Bible Society.” From no quarter, the Parent Society itself not excepted, has there issued a composition, containing a more lucid, temperate, and masterly exposition of the subject. It has been widely distributed, and with the happiest effect; and it will remain (for its construction is not temporary) a lasting monument of the wisdom, the candour, and the philanthropy of the Society by which it was produced.

In Ireland, the Auxiliaries added to the Hibernian Bible Society, and through that to the common Association, amounted to sixteen: while 50,000 copies of the Scriptures were delivered to the public, and depositories for the sale of them were opened in more than one hundred towns. The cause had been taken up with considerable spirit, by several of the Irish Prelates; and, as well in their Charges to their Clergy, as in Addresses at public Meetings, they urged upon the inhabitants of Ireland the importance of co-operating with an Institution whose success they considered as involving the moral welfare of the human race. The Bishop of Leighlin and Ferns, in drawing the notice of his Clergy to this subject, at his visitation in 1812, used the following language:

“It is stated that no less than *fifty-three Auxiliary Bible Societies* have been formed in Great Britain within the last year; and it may not be presuming to hope also that the friends of Christianity in our quarter will not be backward in following the example that has been thus given them, and adding their efforts to co-operate in so good a cause; and that, at no distant period, we may expect to witness dif-

ferent Auxiliary Bible Societies established throughout these two dioceses: in aid and assistance of which, I trust, I shall ever be found as forward as any of the Clergy can wish or expect; convinced, as I must be, (to use the emphatic words of some of their best supporters,) that the object and views of these Societies are of the highest import and concernment; that they tend to the welfare of every individual, as well as of the community in general, operating on the morals and well-being of the rising generation, and extending to effect the eternal interests of all who participate in the benefit of them."

This may serve as a specimen of the exertions made by the Irish Bishops, in their Episcopal capacity. The following extract from an eloquent speech delivered at a public Meeting in Kells, by the Bishop of Meath, will illustrate what has been said of the interest taken by the Irish Prelates in the formation of Auxiliary Societies; and it will show, at the same time, with what zeal and fidelity the Bishop of Meath redeemed the pledge which he had given in his Address at the Eighth Anniversary of the British and Foreign Bible Society.

"When, on looking forward to the business of this day, I called to mind the Meeting of the British and Foreign Bible Society, at which I attended, to gain a more accurate knowledge of its objects, and its management, and the spirit in which it was conducted; when I brought back to my view the thousands of every rank, and every station, and every Christian denomination, which the occasion had drawn together—Nobles, and wealthy Commoners; Ministers of State, and Members of both Houses of Parliament, distinguished alike for their weight and their talents; Bishops, and Clergy of every degree, and Ministers of the Gospel from every Congregation; Merchants, and Manufacturers; Tradesmen, and Artificers; all breathing one spirit; all animated with the same ardour and zeal; all joining in the most heartfelt bursts of applause, on receiving the Report of the successes with which the labours of the Society had been crowned, and listening to the grateful acknowledgments of the inhabitants of the various countries, from the most distant boundaries of the north and south to the rising of the sun, among whom the Sacred Scriptures had, through its exertions, been disseminated, and rendered familiar and intelligible in their respective languages—when I called this whole scene to my recollection, and contrasted what, as a Christian, I may well call its glories, not only with all that I could anticipate of this day's appearance, (however respectable I knew it would prove,) but even with all that I could suffer myself to conceive of the utmost exertions of the promoters and supporters of the Institution in this part of the United Kingdom, I can scarcely describe the sensations with which I

was affected. I felt humbled for my native country, mortified, dispirited, despairing of any, even the least proportionate success from any thing we could devise or attempt, in promoting the momentous undertaking.

“ But, although these thoughts forced themselves upon me, the impressions they made were but the impressions of the moment ;— the natural suggestions of the mind, taking its estimate from human appearances, and calculating on the effects of human means. The work in which we are engaged is of a higher nature. He in whose service it is undertaken, is *more mighty in his strength, a more present help to all who put their trust in him*, than that we should despond, or relinquish our object, however unpromising the means with which we are provided ; whatever difficulties or impediments we may have to contend with, in our efforts to promote it.

“ We all know the time when the Gospel which we are anxious to disseminate, lay in the hands of twelve illiterate men. We know the combinations that were formed against it, and the power that was secretly, but effectually at work to counteract them. We know how gloriously it has triumphed over all that opposed it in its steady progress to that universal conquest and dominion, by the promise of which their Divine Master animated its first propagators : and it is the peculiar happiness of our day, that, through the labours of the Society with which the National Institution whereof we propose to form a Branch, is so happily connected, and from other favourable circumstances, supported by the divine blessing, we are encouraged to hope for a more rapid advance to the full completion of that promise, than has been made in any of the later ages of the Church of Christ.”

“ Thus, trusting in our cause, we will proceed cheerfully to work within our own circle, narrow though it be, at present, and contracted ; without excluding the hope, that, when we shall have supplied our domestic wants, and placed the sacred volume that contains the unadulterated word of God, in the hands of every individual, who, with ourselves, looks to that word as the only standard of the truth as it is in Christ Jesus, the school of the purest morals, and of all that can best form a people to virtue, and, in forming them to virtue, form them to happiness, we shall be enabled to extend our bounds, or, in the language of the Bible, *to lengthen the cords and strengthen the stakes of our tent*. We shall in this, as in every thing that can promote the general interests and welfare of the Empire, become joint labourers with that great people, who, in these days of their glory, evince such anxiety to make the conquests of the Gospel keep

pace with the conquests of their arms, and its progress with the progress of their commerce : who receive a nobler testimony of the space they fill in the eye of the world, in the gratitude expressed by the nations with which they come so unboundedly in contact, for so liberally communicating to them the treasures of the Gospel, than in the justice that is done them by the acknowledgment that to them the civilized world is indebted for its approaching deliverance. And we shall humbly hope, that, composing, as we do, an integral part in the same Empire, and partaking, also, in this their zeal for propagating the Gospel of his beloved Son, the Sovereign Ruler of the world will confirm to us our share in this distinction ; that he *will bless us also*, and extend his favour and protection to us individually, and as a people."

To these particulars, which regard principally, if not exclusively, the increase of the Society, by the accession of newly formed Auxiliaries, something must be added on the subject of those which were previously in existence and operation. To estimate correctly the spirit and success with which these exertions were continued, it would be necessary to consult their Annual Reports. From these it would appear, as it does in fact from the returns which they made to the Parent Institution, that nothing like inertion or somnolency had overtaken them. They had, for the most part, to exhibit, as the result of judicious and stimulated efforts, a considerable improvement both in their pecuniary resources and their local efficiency,* by the multiplication of Branch Societies, Bible Associations, and minor Societies, distinct from both, by which contributions were brought to the general auxiliary fund.

Of the Branch Societies, those at Tiverton, Halstead,† and Egham, deserve to be particularized, as having been formed, respectively.

* For some very useful remarks on this part of their object, see an excellent speech of the Rev. Dr. Booker at the first anniversary of the Dudley Auxiliary Society.

† The Branch Society formed at Halstead, included the Hundred of Hinckford. The scene exhibited at its formation, was that of the purest harmony ; the amiable Vicar, the Rev. Dr. Adams, presiding, and the Dissenting Ministers of the District, uniting with the Clergy, in the kindest and most gratifying co-operation. The following extract from the Second Report of the Colchester and East Essex Auxiliary Bible Society, will show how greatly such an Institution was needed in that quarter :

" This Branch Society embraces a union of upwards of fifty parishes ; and its necessity was sufficiently demonstrated, on the day of meeting, in an account then exhibited, of the state of the poor, with regard to the possession of the Holy Scrip-

under the patronage of the Earl of Harrowby, the Marquis of Buckingham, and the Duchess of York: and of the Bible Associations, those connected with the London Auxiliaries; among whose Patrons and Presidents are to be found several Aldermen and Members of Parliament, the Chamberlain, and the Lord Mayor of London, the Archdeacon of Bucks, the late Dean of Westminster, and the Bishop of Durham.

It has been intimated, that there was another class of associated contributors, distinct from the Branch Societies and Bible Associations. On these, as now for the first time distinctly mentioned, something more explicit must be stated. This class consisted of Juvenile, and Female Bible Societies.

It is to be observed, that the Branch, as well as the Auxiliary, Societies, comprehended persons of each sex, and of every condition, while the Bible Associations were particularly adapted to the circumstances of the poor. It occurred, therefore, to the young, and to females, that much might be done, in aid of the common undertaking, by Associations constituted from among themselves, and co-operating in their separate departments with the local body, whether a Branch, or an Auxiliary, Society.

The first example on record, of the *young* appearing as contributors to the British and Foreign Bible Society, is, that of the scholars of the Holborn Sunday School, whose humble offering of 1*l.* 17*s.* presented at the Anniversary, has since been annually renewed, with such increase, both on their own part, and that of their gratuitous teachers, as to have amounted, at the close of the tenth year, to 134*l.* 2*s.* In the year 1809, the young ladies of Miss Teulon's school, at Hackney, made their first remittance of 12*l.* In 1810, the number of school contributions had increased to eleven. Scotland and Wales, but particularly the latter, added to the number in 1811; and, although, subsequently to that period, the streams of juvenile liberality were chiefly diverted into the channels provided for their

tures, in fifteen of those parishes, including Braintree, and its vicinity; from which it appeared, that, of 1059 families, consisting of 4505 persons, of which 2148 could read, there were found 521 *families totally destitute of the Bible*, and a very considerable number of the remainder were found to possess only mutilated, and nearly useless, parts."

To this it may be added, that 400*l.* were contributed by this Branch Society in the first year; and "such judicious arrangements" were adopted by it, as tended "to exemplify its earnest zeal in the cause," and promised to be "productive of considerable usefulness."

reception* by the respective Auxiliary Societies, yet nearly 500*l.* will be found, by the Tenth Anniversary, to have flowed directly into the treasury of the Parent Institution.

The first regular juvenile establishment is believed to have been, the "York Juvenile Society," formed in 1812, the first year of the York Auxiliary Society. The founders,† and leading supporters of this modest Institution, were very young persons, chiefly school-associates, who, with an ardour truly laudable, promoted small weekly contributions among themselves, and their immediate acquaintance. These produced, in the first current juvenile year, the sum of 33*l.* In the year 1813, another Society of young persons was formed, in connexion with the same Auxiliary, under the designation of "the York Subsidiary Society." This was constituted on principles nearly similar to the Juvenile Society, but on an extended plan; the members availing themselves of their more general intercourse, by actively soliciting subscriptions. This Society was enabled to contribute, as the produce of its first year, one hundred guineas to the common fund. The language used by the Committee of the York Auxiliary Society, in its first Report, when speaking of the donation presented by the "Juvenile Society," may be applied with equal propriety to the annual tribute of both, and extended generally to all similar Institutions: "Such a free-will offering must be accepted by the Society with peculiar delight. It will not be appreciated exactly by the pounds and shillings which it brings. It is a test of the value which these ingenuous youths attach to the Scriptures of truth. It is a pledge to the friends of this noble cause, that the next generation will perpetuate the mighty plan which the present has begun."

* It deserves to be recorded, to the honour of that illustrious seminary, that 20*l.* designed, by "several Etonians," as a contribution to a projected Auxiliary Bible Society at Windsor, were, in consequence of the failure of that measure, transmitted, through Charles Baring Wall, Esq. by whom the sum had been collected, to the funds of the Parent Society.

† One of the most active and prosperous of these Societies, is, the "Minor Devon and Exeter Bible Society," an Institution formed and conducted by young men, though collecting from persons of any age indifferently. The vigour and good management of the Juvenile Committee may be inferred from their having been able to present to the County Auxiliary, within a few months after the commencement of their plan, 114*l.* 9*s.* 10*d.* This sum, in the ensuing year, (in consequence of their having "divided the city of Exeter and its dependencies into districts, with distinct Committees, who report their proceedings quarterly to the general Committee,") was nearly doubled; the amount of contributions being 204*l.* 3*s.* 6*d.* and the number of subscribers 643.

At what period the first Association of adult females* was formed, the author cannot take upon himself exactly to determine. Something had perhaps been done in obscurity, before the establishment of Auxiliary Societies: but it was not till after that era, that any thing appeared before the public, assuming the regular form of a Female Association. In the year 1812, two were announced, the one at Westminster, entitled the "Westminster Ladies Bible Society;" and the other at Dublin, under the designation of "The Ladies Auxiliary Bible Society, for the purpose of contributing to the Hibernian Bible Society." The latter was countenanced by personages of great distinction: its Patroness was Viscountess Lorton, and its Vice Patronesses were as follows:

LADY ELIZABETH LITTLEHALES,
 COUNTESS OF WESTMEATH,
 COUNTESS OF MEATH,
 COUNTESS OF LEITRIM,
 VISCOUNTESS LIFFORD,
 LADY CHARLOTTE CROFTON,
 LADY MARY KNOX,
 MRS. SHAW,

LADY LUCY BARRY,
 LADY H. BERNARD,
 LADY A. BERNARD,
 LADY C. BERNARD,
 LADY CASTLECOOTE,
 LADY MOLINEUX,
 HONOURABLE MRS. HEWITT,
 MRS. BROWNLOW.

The examples of Juvenile, and Female Bible Societies, soon found numerous imitators; and in the year now under consideration, their number and their produce contributed largely† towards the aggre-

* It would be unjust to refuse its due tribute of commendation to a Bible Society formed at Sheffield in 1805, without any knowledge of the existence of the British and Foreign Bible Society, and conducted by young persons of the female sex. A pleasing account of this Institution is to be found in the Appendix to the Third Report of the Sheffield Auxiliary Bible Society.

† The Colchester "Ladies Bible Association," formed on the first of March, 1813, under the patronage of the Countess of Chatham, produced, in little more than nine months, 106*l.* 12*s.* 8*d.* that at Coggeshall, formed on the 29th of the ensuing November, raised 103*l.* 2*s.* within the year. Some judgment may be formed of the activity and usefulness of these Female Auxiliaries, when it is known, that the Committee of the former, consisting "of nearly forty ladies, collected from above 600 members their subscriptions of one penny and upwards; and that, under the direction of a Committee in the latter, consisting also of females, "besides the office of procuring and collecting subscriptions, every cottage within their district was explored by the *young ladies*, twenty-two in number, who compose their Sub-Committee, and the dispositions and wants of every poor inhabitant ascertained, in relation to the object of their Institution,—the diffusion of the word of God."

Coggeshall Third Report, Appendix.

gate of income as reported by the Parent Institution at its Tenth Anniversary.

Nor was this laudable zeal for the dissemination of the Scriptures confined to the young, and the female inhabitants of Great Britain: it extended beyond the Atlantic, and manifested its influence in the production of Juvenile and Female Bible Societies. Of the former, the earliest instance on record is, "The Young Men's Bible Society, formed at New-York, in 1809: the second of that class, "The Nassau-Hall Bible Society," has already been particularly described. Of the latter, the first, in point of rank, and, it is believed, also, of time, is, "The Female Bible Society of Philadelphia." To these have been added numerous similar Establishments; and they appear to be rapidly multiplying throughout the American Union.

If a justification were required of this mode of employing the energies of the young, (though the author is not aware that the practice has been objected* to by any but those whom nothing which emanates from the British and Foreign Bible Society can please,) no other need be given than what is furnished by the following Scripture authority.

"And when the chief priests and scribes saw the wonderful things that he did, and *the children crying in the temple*, and saying, 'Hosanna to the Son of David,' *they were sore displeased*; and said unto them, 'Hearest thou what these say?' And Jesus saith unto them, 'Yea, have ye never read, '*Out of the mouth of babes and sucklings thou hast perfected praise*?' "

Of the part which females are taking† in this work of public usefulness, the following extract from Bishop White's Address to the Female Bible Society of Philadelphia, presents a very judicious and unanswerable vindication:

"It is one of the most conspicuous of the many beneficent properties of the Scriptures, that they are the charter of the female sex against degradation and oppression. Look at the condition of women, in the countries where the religion of the Gospel is unknown; and all the arrangements of domestic life will be found a comment on the position. Can it then be out of the sphere of your sex, to be actively

* This has been done with more wit than decency by the author of the "Practical Exposition."

† As this is by far the most delicate branch of the Bible Society system, it scarcely needs be intimated, of how great importance it is, that all the duties attached to it should be regulated with a more than ordinary regard to propriety and decorum.

engaged in disseminating a system of truth and morals, which has so excellent a bearing immediately on your interests; and, through you, on whatever contributes to the rectitude, to the decorum, and to all the rational enjoyments of social life?

“You have also this especial interest in the same sacred treasure, that, of our sex as well as of your own, you are the earliest instructors in morality and in religion: and what is there deserving the commendation of moral or religious, if detached from the lessons which speak so immediately from the oracles of God, to the best sensibilities of the human heart? Under so loud a call as this to the estimation of the Bible, surely you cannot be stepping out of your proper sphere, by being prominent in measures for the depositing of it in such needy families as would otherwise be without the means which you enjoy, of rendering it salutary to their rising hopes.

“If there were nothing more than the undeniable property of the human condition, that, under all states of society, women sustain the greatest share of its sorrows, it must give them an essential interest in the best source of countervailing consolation. That source is the word of truth: and this being the case, can it be out of character, where pecuniary means are within their power, to add their personal attention and exertion for the extending of so inestimable a benefit?

“It has been thought an incidental advantage arising from Bible Societies, that, by combining persons of different religious denominations, they have the effect of promoting unity of affection, under irreconcilable differences of opinion. The British and Foreign Bible Society set off on the fundamental principle, of avoiding whatever could bring such diversity into view. They professed to deliver the Book of God, without note or comment. The Societies instituted in America, have trodden in their steps. While this plan shall be pursued, there can be no dissatisfaction on account of interfering opinions or modes of worship. Is it possible that such a course can be persevered in, without its contributing to all the charities of life? And if this is the natural consequence, can any scruple be well founded, which would restrict the benefit to men?

“I will only add, that, contemplating the recent institution of Bible Societies, begun in England, and extending rapidly throughout the world, as a prodigious effort for the raising of a mound against the threatening inundation of infidelity; as being also one of the happiest expedients which have been devised, for spreading the knowledge of the Gospel of Christ; and as tending directly to the accomplishment of the assurances given, that his kingdom will be at last coextensive

with the world ; I will not suffer myself to believe, that your sex, any more than ours, are debarred from promoting these blessed ends, in your distinctive character."

It now only remains to give some account of the benefit derived, both locally and generally, from the increase and improvement of Bible Associations. As that account will involve a reference to Richard Phillips, Esq. this will be a proper place to redeem our pledge respecting the services of that gentleman, by explaining the nature of the plans which he introduced, and their useful effect on every part of the Auxiliary system.

In the rules as framed and adopted by the original projectors of the British and Foreign Bible Society, no principles were laid down for attending specifically to the native population of the British empire. To accommodate purchasers at *reduced prices* was every thing for which it was considered expedient to provide ; and so little apprehension was entertained of the destitute state of the country with regard to the Scriptures, that in the draught as proposed at the first Meeting in March, 1804, a clause was inserted, by which the Society pledged itself not to distribute *gratuitously* any copies of the Scriptures at home. The clause was expunged by unanimous consent ; but the insertion of it at all, coupled with the neglect of a specific arrangement for a domestic distribution, sufficiently proves, that the extent to which copies would be required for that purpose, was neither foreseen, nor imagined. In fact, although the wants of the Principality were known to be numerous, those of Ireland believed to be scarcely fewer, and the other parts of the United Kingdom considered as but inadequately supplied, yet so strongly were these feelings overbalanced by a solicitude to benefit foreign nations, among which the Scriptures existed, either not at all, or in a very limited degree, that, for some years after the establishment of the Society, nothing was concerted, or even meditated, with a view to the accomplishment of the domestic object,* beyond the accommodation afforded through a reduced, and, in some rare instances, a graduated and discretionary price.

The introduction of Auxiliary Societies gave a new tone to those operations which regarded the provision for the inhabitants of the British islands. It was natural for these Societies, while uniting for the general good, to be more especially concerned for the spiritual welfare of their own districts and vicinities. Their progressive in-

* It should be mentioned, to the honour of the late Wilson Birkbeck, Esq. that he was one of those individuals who kept the domestic object most steadily in view, and seized every occasion to recommend and enforce it.

corporation with the Parent Society had a tendency to render the want of the Scriptures at home a subject of more particular consideration. In proportion as these Auxiliary Establishments extended, and, under their auspices, towns and villages became occupied by Branch Societies, or Bible Associations, an attention to the case of the domestic poor continued to increase, till it attained that influence which it now possesses in the general system of the Society's administration. The correctness of this statement will appear from a comparison of the number of Bibles and Testaments issued previously to the commencement of Auxiliary Societies, with the annual issues subsequently to that era. The total issued from the first delivery in September, 1805, to February, 1810, (a period of nearly four years and a half,) was 221,128; that of the four years next ensuing, (*viz.* after Auxiliary Societies had begun to operate,) was 712,922: and in the tenth year only, the number put in circulation amounted to 352,569.

But it would not have been sufficient to produce this effect, and the other advantages with which it has been accompanied, that the public concern should have been awakened simply to the wants of the poor, and the supply of those wants have been left to the unregulated operation of casual and indiscriminating liberality. Some expedient was wanted, which might unite economy and efficiency; some plan, which, by a graduated and symmetrical arrangement, should associate all orders of the community, and effectuate the universal distribution of the Scriptures, with the least burden to the general fund, and the greatest advantage to the individual receiver. Such a plan was that digested by Mr. Phillips; the object and application of which shall now be more particularly unfolded.

The origin of Auxiliary Societies having been altogether accidental and unforeseen, the regulations of the British and Foreign Bible Society contained no provision for either modelling their constitution, or defining their operations. It followed as a consequence, that there was no uniformity in their construction, no mutual identity in their internal organization; no principle, in short, of agreement among them, (the fundamental principle of the Parent Institution excepted,) by which their conduct might be governed, and their separate efforts consentaneously directed to the accomplishment of the general end.

Among the inconveniencies arising from this absence of system, was, the irregularity which prevailed in the home distribution of the Scriptures. From March, 1809, when the first Auxiliary Bible Society was formed, to the commencement of 1812, at which time nearly eighty were in existence, the proportion reserved from their annual contribution for the use of their domestic poor, varied in the different

Auxiliary Establishments ; being, in some, one-third—in others, one-half—and, in not a few, wholly optional and undefined. This variation was, besides, adjusted, not so much to the local wants of the poor, (no correct estimate of those wants having yet been obtained,) as to the feelings of the contributors themselves ; and hence it would result, that the reserve might, in some cases, exceed, and in others, fall short of, that proportion which the necessities of the district required.

Nor was the *manner* of distribution less irregular and uncertain than were the means. The general practice of the Auxiliary Societies, antecedently to 1812, was to divide the stock of Bibles and Testaments obtained from the London Depository among their subscribers, in the ratio of their different subscriptions. The effect of such a measure may be easily imagined. Many of the subscribers disposed of their copies with too little discrimination ; while others neglected the distribution of them altogether.* In fact, the rules of the greater part of the Auxiliary Societies, formed antecedently to the period before-mentioned, were—so far as the disposal of the Scriptures was concerned—very generally, vague and defective. By an inspection of them, as they appear in the Reports of the Parent Institution, it will be found, that little, if any, idea was entertained by their compilers, of recommending sale in preference to gratuitous donation, of ascertaining with correctness the proper objects of relief, and of stimulating the lower classes of the people to aid themselves, and to co-operate, according to their means, in the proportion of the general cause. Impressed with a sense of these radical deficiencies, Mr. Phillips conceived the design of preparing a set of Rules, by which Auxiliary Societies, Branch Societies, and Bible Associations, might be regularly and effectively organized. Having, in the month of October, 1811, accomplished his design, Mr. Phillips made trial of the plan, by issuing copies of it, in connexion with those minor publications of which an account has been given in another part of this work.† It was not long, however, before the Committee of the British and Foreign Bible Society became so fully convinced of its excellence, that they resolved to adopt it as their own. In consequence of this resolution, the plan was submitted to a careful revision : and in the spring

* It is much to be regretted, that any of the Auxiliary Societies should retain the practice of allowing a proportion of Bibles and Testaments to the individual subscriber. A reference of the distribution to the Committee exclusively, would, in all cases, afford the best security for having the local wants supplied, on terms proportioned to the circumstances of the population.

† See page 366. Of these publications more than 270,000 were dispersed, in the manner there described, in little more than twelve months.

of 1812, it was issued from the Depository of the Parent Institution, under the title of "Hints on the Constitution and Objects of Auxiliary Societies;"* and copies of it were liberally dispersed throughout the country.†

The good effect of this measure soon began to appear. Auxiliary and Branch Societies assumed a more regular form, and their operations were conducted upon principles which assimilated them to each other, and connected them harmoniously with the Parent Institution.

Under the influence of this system, the respective Committees now pursued more orderly and effective ways of raising subscriptions; took upon themselves the appropriation of those Bibles and Testaments which before had been placed at the disposal of the individual subscribers; and as well by instituting minute and personal inquiries among the habitations of the poor, as by encouraging sale at cost or reduced prices, in preference to absolute gift, they ascertained the degree in which the Scriptures were wanted, raised the estimate of their value in the minds of the receivers, and augmented to the Parent Institution the means of providing for the accomplishment of its object in foreign parts.

But the most important feature in this plan, was that part of it which respected the constitution and the management of Bible Associations.‡ The "Rules and Regulations" suggested for this end, were generally approved; and, in proportion as they became known, were adopted with great zeal and advantage.

The first Bible Association which was constituted on these principles, was that formed at High-Wycomb, antecedently to the general dissemination of the plan. The following account of that transaction will throw some light on the subject.

* To the system of Rules above described, the author contributed the ninth, and the Rev. Josiah Pratt the thirteenth Rule, for the Constitution of Auxiliary Societies. The latter gentleman gave them also the benefit of a careful and elaborate revision. With these deductions, the entire credit of the system (than which few exhibit a better specimen of practical wisdom) belongs to the contriving mind, and active philanthropy of Mr. Phillips.

† For a view of the Rules themselves, see Appendix, No. II.

‡ While to Mr. Phillips is justly ascribed the merit of having organized Bible Associations, and promoted their general adoption, it should be observed, that the principle on which they are founded, had been recognized, and, to a certain degree, acted upon, long before. The rudiment of these Associations, is also to be found in the following Minute, extracted from the Memoranda of Meetings, previously to the definitive formation of the British and Foreign Bible Society.

"June 28th, 1803, the Rev. Mr. Williams, of Birmingham, in a letter, suggests the propriety of encouraging the formation of local Societies, to which poor persons

“ On the 18th of November, 1811, a Bible Association was established at High-Wycomb. Young persons of both sexes have frequently joined this Association, who could not purchase their Bibles at one payment, but preferred obtaining them by weekly payments, to the mode of gratuitous distribution : and there is a prospect of this Association considerably aiding the funds of the High-Wycomb Auxiliary Bible Society, by providing the neighbourhood with Bibles. It was truly gratifying to observe the subscribers to this humble plan, entering with spirit into the views of the Parent Institution, respecting its foreign objects ; insomuch that, although they were pressed to take the whole amount of their subscriptions in Bibles, yet they decidedly gave beyond the amount of two-thirds, in order that they might do something towards carrying the sacred volume into countries destitute of the Holy Scriptures.”*

Early in 1812, the Suffolk Auxiliary Bible Society, at that time in its infancy, adopted the plan of Bible Associations. The Darlington Society did the same ; and with a degree of success which enabled the Rev. Mr. Dealtry, when recommending a similar plan, at the formation of the Southwark Society, to cite the example of Darlington, in confirmation of its practicability and advantage. “ The project” (says Mr. Dealtry) “ is not visionary ; the experiment has been tried : and if the polished inhabitants of the south of England will condescend to take a lesson from us, the rude, and untutored children of the north, they will find one in Darlington, in the County of Durham, not unworthy of regard. Subscriptions have been obtained, as I have lately heard, from the poor of that town and neighbourhood, at the rate of a penny each per week, to the amount of 70*l.* a year. If the same system were adopted in the Borough of Southwark and its vicinity, comprising a population of 150,000 souls, it might be carried to an extent, of which it is not for me even to form a conjecture.”

The effect produced by this unstudied Address, encouraged Mr. Dealtry to give the subject a closer and more serious examination. Stimulated by the zeal, and assisted by the information, of Mr. Phillips, he shortly after prepared that luminous paper, on “ the Advantages of distributing the Holy Scriptures among the Lower Orders of Society, chiefly by their own Agency ;” which, together with an

might be permitted to pay for Bibles by instalments of one penny per week, the prices being further reduced by the aid of such Societies.

“ Resolved, that the consideration of the same be deferred till the formation of the Society is accomplished.”

* Vide Eighth Report of the British and Foreign Bible Society, Appendix No. Ixvii

admirable companion, entitled, "An Appeal to Mechanics, Labourers, and others, respecting Bible Associations," from the pen of the ingenious and benevolent Mr. Montgomery, of Sheffield, was circulated, through the medium of the private fund so often referred to, with very general acceptance and effect.

But while the plan was thus developed in Southwark, and that feeling was kindling, from which such results were afterwards to proceed, its merits were not overlooked by other Auxiliary Societies, or regarded by them with merely theoretical approbation. To the credit of the Blackheath Auxiliary Society, it should be recorded, that, by the month of August, 1812, not fewer than ten Bible Associations had been formed within its district. The following statement of the Chancellor of the Exchequer is deserving of particular attention, not only as it furnishes a proof of this fact, but also as it conveys a recommendation of the system.

"We have been informed, by gentlemen who have most meritoriously exerted themselves in the inquiry, that even in this city, a very great want of the Scriptures prevails; but I trust, that the liberality and spirit of the citizens of London, of which the appearance of this Hall affords so fair a promise, will soon effectually remove it. They will permit me to suggest to them one observation, arising out of my own experience in a similar Institution, namely, the great importance of the formation of Bible Associations, in the manner pointed out in one of the Resolutions. Under the influence of an Auxiliary Society, to which I belong, no less than *ten* such Associations have been formed; and, by their assistance, the wants of a very numerous, and, upon the whole, a needy population, have been supplied to an extent which, at the time of the establishment of the Society, would have been deemed impossible, within the period of its present existence."*

In the month of September, 1812, the first Bible Association was formed in connexion with the Southwark Auxiliary Society: and so vigorously was the system pursued by the conductors of that Auxiliary, (among whom the energetic and persevering Charles Dudley, Esq. one of its Secretaries, deserves to be particularly mentioned,) that in less than eighteen months they were enabled to report twelve such Establishments in full operation, and a revenue derived from them, within that period, amounting to 2,890*l.* Great, however, as was the advantage of such a pecuniary contribution, it was exceeded by that of the personal agency which the introduction of these Associations

* Speech on the 6th of August, 1812, at the formation of the City of London Auxiliary Bible Society.

had created. This assertion will be both explained and confirmed by the following statement :

“ The Auxiliary Society of Southwark, with its twelve Associations, comprise a body of more than *six hundred and fifty active agents* in the Bible cause. When you reflect, that one hundred and twenty-eight of these are annually succeeded by new members, and consider the influence which each individual possesses within his own immediate sphere, the constantly increasing *moral effect* will appear prodigious, and, in its ultimate results, incalculable.”*

The Tindale Ward Auxiliary Society exhibited, also, an early and very decisive testimony in favour of the system of Bible Associations.

“ In some other respects,” (says their first Report,) “ this Auxiliary Society may have been considerably surpassed; but in the number and magnitude of the Bible Associations to which it has given birth, when the comparatively *thin* population of the district is taken into account, perhaps few, if any, Societies will be found to have equalled it. The number of these Associations which have been matured and rendered efficient, within a portion of this district, containing 6,255 families, in all 29,605 souls, (according to the population return of 1811,) is TWENTY-FOUR. In these Associations there are 2,076 members, and they subscribe at the rate of 28*l.* 18*s.* 4*d.* weekly; which, if continued until the end of the year from their formation, will make 1,503*l.* 13*s.* 4*d.* In Donations, 80*l.* 14*s.* 10*d.* Annual Subscriptions, 18*l.* 19*s.* Altogether, 1,602*l.* 17*s.* 2*d.*”†

On the useful tendency of these Associations, the compilers of that Report thus judiciously speak :

“ They are fully convinced, that the attention of the country at large needs only to be awakened to the subject of Bible Associations, to render their establishment universal; and they indulge the hope, that the period may not be far distant, when there shall be no parish, town, or village, without its BIBLE ASSOCIATION. The perfection and completion of the objects of Bible Societies, must indeed be sought for in the prevalence of Bible Associations. These embrace advantages, infinitely superior to any that can arise from mere pecuniary accumulation;—they embrace the moral and religious welfare of the great mass of the community; they have a direct tendency to cherish a spirit of true piety;—and, indeed, they may justly be considered as the true *basis* of NATIONAL REFORM: for, while they attract

* First Report of the Southwark Society.

† The Report adds: “ If every part of Great Britain contributed to Bible Associations, in the proportion of the above population, it is demonstrable, that, from 16,000,000 of people, above 265,000*l.* would be annually raised.”

from sensual and degrading pleasures, they substitute superior enjoyments, and give the poor what they have long wanted, a pure incentive to action, adding a new value to existence."

In the mean time, other Auxiliary Societies which had caught the spirit of this system, proceeded to carry it into execution among the poor of their several districts. The Committee of the Parent Society observed the progress of these measures, throughout the country, with watchful solicitude, and dealt out their encouragement, in proportion as they saw the beneficial tendency of these popular Associations demonstrated by actual experience. In their Ninth Report, they "advert with much satisfaction to the adoption of the plan for establishing Bible Associations. "The principle" (they observe) "on which these Associations are formed, is more immediately calculated to bring the poorer classes into communication with the Parent Society, and to excite a common feeling and interest among them, for imparting to each other the blessing of divine knowledge; while the aggregate of the funds contributed by these Associations, though arising from small individual subscriptions, materially aids the general object of the Parent Institution."

Confirmed in these sentiments by the observation of another year's trial, they recommend their extension with increased confidence, and speak of their value with more enlarged and decided views of their productiveness and utility. "In estimating" that "value," they profess themselves at a loss to determine, whether more is derived to the funds and operations of the Parent Society, by this ingenious and popular instrument, than is communicated (through the feelings which it excites, and the employment which it furnishes) to the moral improvement of the lower orders of the public, which constitute, in fact, the mass of the community."* To the correctness of this judgment, it may be not unimportant to add, the experience of each succeeding year has borne additional testimony. Objections have indeed been advanced against these Associations, which carried with them an air of plausibility, and operated for a time to the prejudice of the system. Much was done towards their removal, by the ingenious and argumentative Essay† of the Rev. Mr. Chal-

* Tenth Report.

† From this admirable Essay, of which no student of political economy should be ignorant, the author would gladly extract many passages, as containing every thing short of demonstration, in favour of popular Bible Associations. The following reply to the current objection, that these Associations are a *tax* upon the poor, will show the reader how worthy this Essay is of an attentive perusal.

"This assimilation of our plan to a tax, may give rise to a world of impetuous declamation: but, let it ever be remembered, that the institution of a Bible Society

mers, on "the Influence of Bible Societies on the Temporal Necessities of the Poor," and by the explanatory papers so industriously circulated in almost every district of the kingdom. It is not pretended, by their most sanguine admirers, that Bible Associations are free from imperfection, and absolutely secured from the possibility of evil. Certain, however, it is, that their *direct* tendency is to produce unmixed and incalculable good. They awaken, and, at the same time, enlighten, the benevolent principle; they elevate the minds of the lower, and soften the hearts of the superior, orders of the community; and establish that intercourse of sentiment and feeling between them, which can scarcely fail to improve the character of both. There is, also, in their constitution, a permanent security against any gross or durable abuse. The design of their institution

gives you the whole benefit of such a tax without its odiousness. It brings up their economy to a higher pitch; but it does so, not in the way which they resist, but in the way which they choose. The single circumstance of its being a *voluntary* act, forms the defence and the answer to all the clamours of an affected sympathy. You take from the poor. No: they give. You take beyond their ability. Of this they are the best judges. You abridge their comforts. No: there is a comfort in the exercise of charity; there is a comfort in the act of lending a hand to a noble enterprise; there is a comfort in the contemplation of its progress; there is a comfort in rendering a service to a friend, and when that friend is the Saviour, and that service the circulation of the message he left behind him, it is a comfort which many of the poor are ambitious to share in. Leave them to judge of their comfort; and if, in point of fact, they do give their penny a week to a Bible Society, it just speaks them to have more comfort in this way of spending it than in any other which occurs to them.

"Perhaps it does not occur to those friends of the poor, while they are sitting in judgment on their circumstances and feelings, how unjustly and how unworthily they think of them. They do not conceive how truth and benevolence can be at all objects to them; and suppose, that, after they have got the meat to feed, the house to shelter, the raiment to cover them, there is nothing else that they will bestow a penny upon. They may not be able to express their feelings on a suspicion so ungenerous, but I shall do it for them; 'We have souls as well as you, and precious to our hearts is the Saviour who died for them. It is true, we have our distresses, but these have bound us more firmly to our Bibles; and it is the desire of our hearts, that a gift so precious should be sent to the poor of other countries. The word of God is our hope and our rejoicing; we desire that it may be theirs also, that the wandering savage may know it and be glad, and the poor negro, under the lash of his master, may be told of a Master in heaven, who is full of pity, and full of kindness. Do you think that sympathy for such as these is your peculiar attribute? Know that our hearts are made of the same materials with your own, that we can feel as well as you, and out of the earnings of a hard and an honest industry, we shall give an offering to the cause; nor shall we cease our exertions, till the message of salvation is carried round the globe, and made known to the countless millions who live in guilt, and who die in darkness.'" pp. 21—23.

has respect to a simple and definite object—the procurement and dispersion of the Scriptures ; and between this and every other (certainly every pernicious) object, the line of demarkation is so broad, as to expose any attempt at perversion to immediate discovery, and thereby to seasonable and effectual suppression. On the whole, if persons of character and local influence continue to preside over Bible Associations ; if care be taken to render their Anniversary Meetings, where such Meetings are required, grave, orderly, and impressive ; if attention be paid to the confinement of their operations, and, as much as possible, their printed statements, within the limits prescribed by the principles of their constitution, and the design of their establishment, they will prove instruments of general good ; the British and Foreign Bible Society will derive from their exertions prodigious support ; and the State will share with it in the salutary influence which those exertions will produce, on the knowledge, the virtue, and the happiness, of the people.

Returning from this digression to the subject of Auxiliary Bible Societies in general, it may be sufficient to add to what has before been stated, that the produce derived from them, and their dependencies, in the current year, amounted to 53,403*l.* 8*s.* If with this be combined the returns of sale, and contributions from individual and congregational sources, the total of the Society's income will be found to have reached the extraordinary sum of 87,216*l.* 6*s.* 9*d.*

Nor should it be overlooked, that the scale on which the operations of the Society were carried on, bore a just proportion to its increased resources, and yielded to the funds so liberally supplied by the British public, the means of an acceptable and highly advantageous employment. 13,030*l.* 2*s.* 7*d.* were expended on pecuniary grants and donations of Bibles and Testaments, of which by much the largest proportion was appropriated to Europe alone. An inspection of these grants and donations, as they appear in the List appended to the Tenth Report, will show through what a variety of channels* these supplies were distributed. If to these be added the diversified calls on the Society's attention from the different Establishments abroad and at home, which looked up to it for counsel, encouragement, and aid, there will be no difficulty in accounting for an expenditure, within the year, of 84,652*l.* 5*s.* 4*d.* or in conceiving that

* The Hon. Lady Grey (the correspondent alluded to, p. 241.) distributed this year, on the Society's account, 8,396 Bibles and Testaments, in ten different languages. For a specimen of the method with which this distribution was conducted, and of the variety of channels through which the books were circulated, see the Society's Tenth Report, Appendix, p. 122.

much must have been done, by means of such a disbursement, towards improving the religious condition of mankind.

It must not, however, be concluded, that the success which has been described, was acquired, without a renewal of those conflicts which prejudice or misapprehension never failed to excite, as often as the friends of the Society made any fresh efforts to advance its interest, or to extend the sphere of its domestic operations. The industry with which Professor Marsh's publications were circulated, and the confidence with which they were appealed to and recommended, as though they had been conclusive against the merits of the British and Foreign Bible Society, and the principles of its church-members and supporters, appeared to the Dean of Carlisle, to justify his breaking that silence, which, from an unwillingness to protract or to revive the controversy, he had otherwise been determined to observe. Under this impression, the Dean gave to the public, in the spring of 1813, a volume, for which his friends had considered him conditionally pledged, under the title of "Strictures on some of the Publications of the Rev. Herbert Marsh, D. D. intended as a Reply to his Objections against the British and Foreign Bible Society." The design of these Strictures was, "to vindicate a large and respectable body of the clergy, and other churchmen, from the groundless imputation of indifference to the Liturgy—to remonstrate with Dr. Marsh upon the tendency of his writings to check the distribution of the Scriptures, by exciting jealousies and animosities among Christians—to expose his misrepresentation of certain historical facts, relative to the time of Charles the First—and to prove, from his fallacious and illogical arguments, on a variety of interesting topics, how little he is entitled to the confidence of his readers, on the subject of the Bible Society."*

In the execution of his design, the Dean assumed a tone of severity, which he considered to have been called for by the unfairness and self-importance of the antagonist with whom he had to contend. Professor Marsh had accused the church-members of the Society, of "neglecting to give the Prayer Book with the Bible." This charge the Dean interprets as imputing to those churchmen, "not a mere venial omission, but a blameable neglect:" a "neglect to distribute the Prayer Book among their parishioners."† "Nor" (continues

* Advertisement, p. 3.

† The difficulties to which the clerical members of the Society have sometimes been reduced, by the accusations of their brethren, and the discountenance of their ecclesiastical superiors, were adverted to, in a manner at once so spirited, and so decorous, by the Rev. Josiah Pratt, at the establishment of the North-East

the Dean) "is the distinction unimportant. A man may omit to do a thing, and the omission may be even laudable; whereas, the term *neglect*, implies an omission of something which ought to have been done, of something which should not be left undone without just cause of censure." "The Charge" (adds the Dean in another place) "is so heavy, as to fall little short of a libel on many worthy clergymen, who, in their consciences, think it a duty to subscribe to the Bible Society."* Again, referring to the Professor's words, in which he challenges his opponents to show whether they have laboured harder than he has done to promote the study of the Scriptures; and to another, in which he says, that, "although, at various times, he has instituted inquiries which demanded close reasoning and profound thought, he never entered on a subject which required *so much* penetration," adding, "it is a subject of so extraordinary a nature, that, while orators, whose wisdom never goes beyond the surface, feel competent to decide, there are points in it which may elude the discernment of the most sagacious and profound:"—on these and similar positions, the Dean thus observes:

"The imposing air with which these things are said, is doubtless intended to convey an idea of the profound thought, close reasoning, and vast penetration, of the author of the Inquiry. We have not, it would seem, to do with a person, who, like the advocates of the Bible Society, prates at random, and never goes beyond the surface, but one who has given proof of his competency to investigate intricate and perplexed subjects, and to place them in their true light.

London Auxiliary Bible Society, as to reflect equal credit on his integrity and his judgment. The following extract will (it is presumed) be not unacceptable to the reader.

"It is well known that we labour under especial difficulties, when wishing and endeavouring to manifest, in all things, that reverence and respect which we owe, and which we feel, to the authority placed over us, we are yet bound in our consciences to come forward in support of some objects of great public utility, which unhappily have not the sanction of that authority. But your Royal Highness will allow us to say, that we launched our vessel under another star,† a star that shines unclouded for ever in a better world. Compelled to appeal to the authority under which we act as Clergymen, we do appeal to that authority with confidence. We, who united our hearts and efforts to the faithful band who launched this vessel, did this under the most benign influence; and who will tell us, that, because an unpropitious influence now acts on us, and an adverse wind renders our passage somewhat more toilsome, we are to scuttle and sink the vessel, freighted as it is with blessings for ignorant and suffering man?"

† The then deceased Bishop Porteus.

Who, then, would question the decision of such a man? *We* may think the Bible Society to be an affair of great simplicity; but Dr. Marsh's keener eye penetrates into depths which escape all our sagacity. Add to this, that he is a champion who comes forward already crowned with various victories. It is not easy to say, what effect may be produced on the public mind, by so much parade and ostentation: certainly, the man who uses them, will not, on that account, rise in the estimation of persons of cool and dispassionate judgment; yet, I believe, they may not prove altogether ineffective on the minds of others; and, at any rate, it is become perfectly justifiable to examine the grounds of such high pretensions to profundity and penetration in the management of difficult subjects. Such challenges, menaces, and parade, not only justify, but invite scrutiny; they must be understood as breathing defiance, and therefore they absolutely provoke contest.*

It will not be expected that the author should enter particularly into the merits of a work, which, though replete with solid information, and abounding in acute and highly instructive remarks, was written to serve a temporary purpose. Some judgment may be formed of the vigorous sense and manly feeling which characterize almost every part of it, from the following representation of the causes, which occasioned the Professor and the Dean to think so differently on the same great and interesting question:

“In my opinion, Dr. Marsh could never have arrived at such hostile conclusions against the Bible Society, if he had not followed the very reverse of Mr. Locke's directions concerning the conduct of the human understanding. Whenever a subject is intricate and perplexed, the instructions of that great man will constantly lead the careful student to separate, as much as possible, from each other, the several circumstances, which, by their connexion, serve to create darkness, confusion, and intricacy. Experience also has shown, that, considering the uncertain and complex nature of human concerns, those are generally the best advisers, who do not much embarrass their minds with intricate prospective theories, but carefully watch the circumstances as they arise, and apply the suitable remedies to such evils as actually exist. On this great practical principle are grounded all the observations with which, in these *Strictures*, I have combated Dr. Marsh's hostility to the Bible Society. He, on the contrary, in the character of an inquirer, has involved and disguised one of the simplest questions in the world with such a variety

of extrinsic and irrelevant materials, that the understanding is in danger of being bewildered and alarmed with the contemplation of mere fanciful theories and conjectures, instead of prosecuting a great and positive good with zeal and thankfulness.

“No wonder, then, that Dr. Marsh and myself should arrive at conclusions almost diametrically in contrast with each other. The Margaret Professor, influenced by the dim and uncertain light of remote consequences, would annihilate the Bible Society; whereas, the Dean of Carlisle, rejoicing in the indisputable good which actually arises every day from its splendid and extensive operations, would not, for all that this kingdom can bestow, have his conscience loaded with the bitter reflection, that he had ever, directly, been instrumental in obstructing the free progress of the Holy Scriptures among his fellow-creatures.”*

The Dean's conclusion is devout and impressive :

“It is the constant prayer of a Churchman, that the good Lord may deliver him in the hour of death, and in the day of judgment; and I have observed, that men whose established reputation for talents and piety effectually repels the most distant suspicion of enthusiasm, have had their serious attention drawn, during the agitation of this great question, to those awful moments in which the distinction of Churchmen and Dissenters shall be no more; and have expressed their conviction, that they will then be the least disposed to repent of having supported the Bible Society. It would be great presumption in me to rank myself with such characters, in any point of view, except my entire agreement with them, that, when the innumerable partialities and prejudices which serve to delude mankind, in this imperfect state, shall completely vanish, or shrink into their just dimensions, the recollection of having been a friend, and not an adversary, of the Bible Society, will afford me a vivid satisfaction, without any apprehensions of blame for having been too zealous in promoting the dissemination of the word of God.”

The appearance of the Dean of Carlisle's “*Strictures*” roused the spirit of the Margaret Professor, and drew from him a “*Reply*,” in which, with that dexterity which never forsook him, he made a show of defence, while he substantially conceded what was alone worth defending, and gave to his retreat the air of a victory. What he thought of his cause, may be learnt from the desponding resolution with which he takes leave of the controversy, and with which, therefore, this History may not improperly take leave of him.

“ I have long since” (says the Professor) “ abandoned the thought of opposing the Bible Society. When an Institution is supported with all the fervour of religious enthusiasm, and is aided by the weight of such powerful additional causes, an attempt to *oppose* it, is like attempting to oppose a torrent of burning lava that issues from Etna or Vesuvius.”

The dawn of those successes on the Continent, which terminated at length in the deliverance and resettlement of Europe, had a very propitious effect on the Society's general interests, and particularly on its operations as directed to foreign parts. Among the transactions which arose out of this change in the tide of political affairs, one of the earliest and most important was, that which respected the treatment of prisoners of war, as successively released, and dismissed to their homes. The first objects of this description were the Dutch. As soon as it had been ascertained that the prisoners of war belonging to that nation were about to be conveyed to their own shores, in order to assist in restoring their ancient constitution, and their legitimate Sovereign, steps were taken to give them a valedictory proof of the concern of the British and Foreign Bible Society for their spiritual welfare, by the gift of a Bible. To this exercise of sympathy the Parent Institution was stimulated by the call of her vigilant and zealous Auxiliary at Colchester. More than 100 copies of the Dutch Bible were thus distributed among the naval and military prisoners quartered in that town. “ It was” (said one of that Society's Secretaries, the indefatigable Mr. Burgess) truly gratifying to observe the pleasing emotions with which the books were received by the prisoners ; and it would not be possible to enumerate their various expressions of gratitude to that nation, which did not consider the wants of Foreigners as unworthy of its notice. Among the prisoners were several Catholics ; and it was with great pleasure we ascertained, that many persons to whom we had given books, were engaged, the afterpart of the evening, in reading them.”

As the cause of the Allies succeeded, and the French prisoners of war obtained a similar release, considerable supplies of French Bibles and Testaments were despatched to the several Naval Dépôts, in order that the numerous subjects of that nation, returning in cartels to their respective homes, might be accommodated with the means of religious instruction, both for themselves and their families, by a copy of the Scriptures in their own language. The boon thus provided was often very anxiously solicited ; and not a few cases appeared, in which the generosity of the donors was affectingly acknowledged by the warmest effusions of gratitude and benediction.

In the mean time, the general distribution of the Scriptures to this class of unfortunate sufferers, both in our own and in Foreign countries, had proceeded, and continued to proceed, with unabating alacrity. It has been seen with what promptitude and tenderness the St. Petersburg Bible Society flew to the spiritual relief of the miserable captives and invalids dispersed throughout the Russian Empire, and ministered to them those divine consolations which the British and Foreign Bible Society had placed at their disposal. A similar distribution was made, chiefly through individual agents, in every other part of the world, to which access could be obtained: and it is a subject of grateful satisfaction to reflect, that few instances occurred, in which the copies transmitted, though exposed to more than ordinary casualties, failed of reaching their destination, and of appearing to accomplish, in some degree at least, the end for which they were sent.

From the disturbed state of the interior of France a short time previously to the fall of Napoleon, a supply of English Bibles and Testaments, addressed to the British prisoners at Verdun, were unavoidably detained at Paris.* Such an interception of their gift occasioned the donors no little concern. They had, however, the satisfaction to learn, from the Rev. W. Gorden, the Chaplain at Verdun, (whose gratitude for this intended kindness to his companions in tribulation and bondage, was very warmly expressed,) that "the Committee for the management of the charitable fund, had appropriated, from time to time, from the subscriptions placed at their disposal, such sums as were necessary for the purchase of any Bibles which had been offered for sale; and that every encouragement had been given for the communication of religious instruction in the different dépôts of our captive countrymen."

It deserves attention, and should be recorded to the honour of the service, as well as of the individuals themselves, that the different Chaplains to the Forces co-operated, for the most part, with great readiness and sympathy, in distributing the Scriptures among the subjects of their spiritual direction. For the performance of this pastoral duty, they had very encouraging examples in the conduct of the Rev. Dr. Owen, Chaplain General to the Army and Navy, and of his assistant, the Rev. Dr. Dakins. With a zeal highly creditable to their vigilance and humanity, these gentlemen promoted, on every occasion, so much of the Society's object as respected foreign troops in the British service, and such other foreigners as might, through

* The books have since been released, and placed at the disposal of the Society, by the kind offices of Baron Sylvester de Sacy.

the vicissitudes of war, be found in prisons or hospitals, placed under British superintendence.

A pleasing instance of attention to this important branch of professional duty, appeared in a communication from the Rev. S. Leggatt, Chaplain to the British Forces at Lisbon. A number of Bibles and Testaments, in the French, Spanish, German, and Italian languages, having been forwarded to him from the British and Foreign Bible Society, through one of its agents at Portsmouth, Mr. Leggatt very cheerfully undertook to distribute them to the prisoners taken from the French, including natives of different parts of the Continent, and of which the garrison at Lisbon was made the general dépôt. In performing this service, Mr. Leggatt adopted so judicious a system of distribution, that of the vast multitudes which passed in succession under his notice and care, "there was scarcely a man, who, without some fault of his own, might not have profited by his well-intended exertion."* The manner in which Mr. Leggatt endeavoured to give effect to the boon, as he dealt it out both in the hospitals and prisons, was adapted to convey an impression of disinterested kindness, and to convince the receivers, that those to whom they were indebted for the gift, felt a real concern for their welfare. Five hundred prisoners are described, on one occasion, as "forming a broad line of a magnificent circle," and—while "their ears and minds were intent" on the prayer offered up "for a blessing on the use of what they were about to receive"—having "their eyes in the mean time concentrated on the small pile, in the midst of which was contained the proposed donation." The distributor expresses a natural wish, that "some of the patrons and supporters of an Institution—which is considered as an honour to our country," could have witnessed this scene, and have beheld, in how grateful a manner, "the chiefs of the companies into which they were divided," received the copies "formally delivered to them, in the name of God, as to understanding men, who must not fail to apply them, in a strictly conscientious manner, in the way they should believe to be most advantageous to their brethren in adversity." Mr. Leggatt adds: "the ardour with which books of any kind would be embraced, as a source of entertainment, by a body of exiled and secluded men, more than two-thirds of whom can read, may be well imagined; and the effect that may probably be produced, by turning the love of novelty and desire of information, that are natural to the human mind, into so pleasant and profitable a channel, must be an object of high antici-

* See his Letter, Tenth Report, Appendix, p. 122.

pation ; and the earnest prayer of all who could have witnessed such a scene, must have been, that the stream of heavenly knowledge, commencing in a small fountain, might flow on, increasing in depth and breadth, till it should open into an ocean of eternal bliss."

To those who know how to appreciate the value of the Holy Scriptures in circumstances such as those which have been described, it must appear, of how great importance it was to the profitable exercise of this Chaplain's ministerial functions, that such means of instruction and consolation should have been so seasonably and so abundantly put into his hands. Without exalting unduly the pretensions of the Society, it may be suggested as probable, that, but for its exertions in this department of beneficence, many thousands of unfortunate captives would have been immured in our prisons, and languished in our hospitals, without obtaining any spiritual relief, or even exciting, to any useful purpose, the feelings of religious commiseration. That such would have been the event in the instance just quoted, appears from Mr. Leggatt's confession : and as that confession may be regarded as descriptive of other cases, no less than his own, it shall be given in the ingenuous and grateful terms in which he has expressed it :

" Engaged as I have been, for some years past, in an unremitting round of the arduous duties of my own professional department in this place, had not the books in question been volunteered out by the Institution, it is more than probable that my mind would never have considered it practicable to have been of much service to these men ; nor that I had *made*, as it were, time for any exertion in their behalf. With such an opportunity thus thrown upon me, the motive to profit by it was irresistible ; and I may flatter myself, that, if the little I have said to these poor captives on the subject, should escape their memory, yet, while their eyes shall see, their hands shall handle, and their hearts continue to be comforted by, that word of life, which, through the British and Foreign Bible Society, has been conveyed to them, they must entertain a sense of obligation to their original benefactors, which will be commensurate in duration with the blessings derived from it."

To the above, as referring to the garrison exclusively, it may be added, that a similar distribution was made of Portuguese Testaments, through various channels, among the artificers in the arsenals, the crews of the Brazil ships and merchantmen, and the general population of Lisbon. The copies thus distributed were, for the most part, very gratefully received. In some cases the applications for them were affectingly earnest : and from an instance particularly speci-

fied, in which a Portuguese expressed, "How good it was for him to read the Scriptures," as well as from a knowledge of the fact, that the receivers actually read the Testaments for their own benefit, and for that of their neighbours,—there is ground for concluding, that in this, as well as in the department before described, the exertions of the Society in the Portuguese metropolis, were not unattended with some portion of the desired effect.

Nor was the exercise of kindness towards enemies confined to Great Britain and her Allies. America, between which and the former a most unnatural war (now happily terminated) continued to rage, followed in the same steps, and claimed her share also in this work of compassion and mercy. It has been seen with what eager generosity the Bible Society of Massachusetts replaced the Scriptures which had been diverted from their destination by the casualties of war. The Bible Societies in the other States were observed to be no less zealously active in furnishing with copies of the Scriptures such British prisoners as were brought within the reach of their benevolent attentions. This was particularly the fact at New-Orleans, where the Louisiana* Bible Society repaid to our gallant, but unfortunate countrymen, some part of that debt which had been contracted in the case of their own, confined in the prisons of Great Britain. How strongly this latter obligation was felt by our Trans-Atlantic brethren, may be judged of by the manner in which the Secretary of the Virginia Bible Society refers to the emotion produced on that body, "when, for the first time, it was communicated to them, that the *American prisoners in England* had received the particular attention of our agents for the distribution of Bibles." "I will not attempt" (observes the Secretary) "to express the pleasure which this communication has afforded. Who, that has the feelings of a man, or a Christian, will not be delighted to see, amidst the calamities and desolations of war, the mild genius of Christianity dispensing its blessings, and affording its consolations;" This reflection will be strengthened by the consideration, that the attention so feelingly adverted to, was mutual; that the subjects of both countries were reciprocating towards each other these offices of love, and striving who should best fulfil the law of Christ,—by recompensing evil with good.

* In the Report of this Society, under the head of "English Bibles distributed," there appears the following article:

"Sixty-four, among *three hundred British prisoners* in the public prison at New-Orleans; thirty, among *three hundred patients* of the United States Hospital, of whom *one hundred and eighty were British prisoners.*"

To the active influence of this principle it is to be ascribed, that the earliest advantage was taken of the re-establishment of a communication with France, to promote exertions for the moral improvement of a people, from whose misguided and restless ambition Great Britain had deeply suffered, not indeed in her territorial possessions, or her political strength, but in the resources of her treasury, and the blood of her subjects. It was the desire of the British and Foreign Bible Society, to rekindle in France the decayed spirit of religion, and to awaken a zeal for the dispersion of the Scriptures among all orders of the community. Something had been attempted at Paris, with a view to this end, through the mediation of the deputies from the Basle Society, in the year 1812; and a Bible Committee, formed in consequence of their exertions, had continued to exist from that period. Previously to this event, the Rev. F. Leo had projected, during a visit to Paris, the laudable, but arduous undertaking of an edition, by stereotype, of Ostervald's French Testament, for the use of the Protestant part of that nation. To this work, which was executed with great beauty and correctness, and the expense of which was discharged by voluntary subscriptions, the British and Foreign Bible Society contributed 500*l*. These were promising beginnings: but they fell grievously short of the remedy which was wanted for the ignorance, infidelity, and licentiousness, which had spread their morbid influence through a country inhabited by thirty millions of people. The conductors of the British and Foreign Bible Society were sensible, that, besides the respect which is due from one independent nation to another, particular delicacy and caution would be requisite in all their intercourse with France. Acting, therefore, on those principles which had uniformly governed their proceedings in communicating with the other nations of Europe, they contented themselves with presenting copies of their Reports to persons of character and influence, both in the capital and the provinces, and in conveying such information of the nature of their Society, the liberality of its constitution, the simplicity of its views, and the utility of its effects, as might stimulate Catholics and Protestants to copy its example, and profit by its assistance, in printing and disseminating the Holy Scriptures to the widest extent among the members of their respective communions.* If the event of these measures did not correspond with the sanguine

* It should be recorded, to the honour of Thomas Bates, Esq. of Halton Castle, in the County of Durham, a gentleman whose liberal exertions in favour of the British and Foreign Bible Society, have been for many years so conspicuous in the north of England, that he presented the Society with a post-obit bond for 2500*l*. *one thousand pounds* of which were to be appropriated to this object.

desires (for no encouragement had been given to sanguine expectations) either of the conductors of the British and Foreign Bible Society, or of its individual supporters, they had, at least, the effect of establishing a communication, from the influence of which, under more auspicious circumstances, some good results might be expected hereafter to arise.

But it must not be dissembled, that, unless the moral stupefaction which has succeeded to the paroxysm of infidelity, should be removed, the influence of this communication will operate but slowly, and with but little advantage. For any movement in this cause, proportioned to the wants and the resources of so great a nation, France must be indebted to the awakened energies of her own spirit, and to the animated and concurrent exertions of her own subjects.

Nor should it be forgotten, that, of associated efforts, on a limited scale, for the circulation of the Scriptures, France has not to seek a lesson, or an example, in foreign countries: the history of her own will furnish her with both. Let her call to mind what was done by certain members of the Gallican Church, at the commencement of the last century: let her reflect, that at that period A BIBLE SOCIETY EXISTED IN HER CAPITAL; and that, through the munificence of the rich, and the liberality of persons of but moderate fortune, repeated editions of an authorized New Testament were printed, and dispersed at a reduced price, or gratuitously, both in Paris and in the provinces.* Let her be reminded of the sentiments then held and promulged, respecting the doctrine contained in this holy Book—as “ unquestionably and infinitely surpassing *the doctrine of all the saints*,” as “ the essential, peculiar, and indispensable rule” for the direction of “ all Christians,” and “ the law by which they shall be judged at the last day.”† Let her also be reminded of the high authority by which the study of it was at that time recommended, from the prece-

* For an interesting account of this Society, see the Preface to a French New Testament, (selon le Vulgate,) printed at Paris in 1731. For the communication of this fact the author is indebted to the Rev. J. N. Coleman, of Holwell, near Sherborne, who presented the Society with a copy of the Testament, and whose translation of the Preface, &c. may be seen in the Christian Observer for December, 1815. A very pious, intelligent, and liberal recommendation of the Scriptures to Catholics, may also be found in the Preface to an Italian New Testament, printed by authority at Bergamo in 1791.

† “ Cette divine doctrine, qui, sans doute, surpasse infiniment la doctrine de tous les saints. C’est la règle essentielle, la règle propre, et indispensable, de tous les Chrétiens; c’est sur cette loi qu’ils seront jugés au dernier jour.” *Preface as above.*

dent of "the holy Virgin, who kept, ruminated, and digested, in her heart, the truths, the mysteries, the virtues, and every circumstance in the life of Christ,"*—down to that of "Saint Louis," who was accustomed to say, that "he had rather be deprived of his crown than of the perusal of the Holy Scriptures."† Let but this Association‡ be revived, or one similar to it established, in Paris: let the successor of St. Louis take it under his patronage, and extend its provisions, on the principles of his charter, so as to accommodate all the subjects of his realm—France will then acquire a greatness which never could have been conferred upon her by the spoils of the Vatican, or the occupation of the Kremlin; she will see her population return to order, obedience, and happiness; and she will compensate, in some degree, for the wounds she has inflicted, and the poisons she has scattered, by aiding the dissemination of that word which has been imparted both for the nourishment and the healing of the nations.

The transactions of the year having thus been detailed, nothing now remains, but briefly to record the interesting solemnity by which it was closed. On the 4th of May, and at the usual place, the Tenth Anniversary of the Institution was celebrated. The crisis at which the members assembled, was extraordinary, and in a high degree favourable to the object of their Meeting. Europe had recently been delivered from bondage and terror: the principal instruments of its liberation were the warmest patrons of the British and Foreign Bible Society; and the peace with which they had sealed that deliverance, was of a moral, rather than a political character: it was "not an arrangement of diplomatic artifice, endeavouring, by subtle contrivance, to obtain advantages which the force of arms had failed

* "Imitons la sainte Vierge, qui conservoit, repaissoit, et digeroit, dans son cœur, les vérités, les mystères, les vertus, et chaque circonstance de la vie de Jesus Christ." *Ib.*

† "Il aimeroit mieux être privé de sa couronne, que de la lecture des livres sacrés." *Ib.*

‡ What opinion the members of the Association referred to, entertained of the *entire* Bible, may be inferred from the following passage, in the "Avertissement" which follows the Preface before quoted: "L'Ancien Testament renferme le Nouveau, comme dans sa semence, et en figure les mystères. Le Nouveau Testament developpe l'Ancien, et en fait recueillir le fruit. *Toutes les parties des Divines Ecritures ont été dictées par le même Esprit, qui est l'Esprit de Dieu; et tendent toutes au même but.*"

"The Old Testament contains the New, as in its seed, and shadows forth its mysteries. The New Testament develops the Old, and enables us to gather its fruit. *All the parts of the Divine Scriptures have been dictated by the same Spirit, which is the Spirit of God; and all tend to the same object.*"

to secure ; not the pause of exhausted combatants, waiting to recover strength for the renewal of the contest : but the cordial reconciliation of friends and Christians, casting away inveterate prejudice, and ready to embrace as brethren whom some delusion had estranged.* These considerations, added to the entrance of the Society into the United Netherlands, the hope of its future admission into the territories of France, and the actual presence of many individuals, from distant parts of the world, representing so many constituent portions of the Bible Confederation—gave to the scene exhibited on the Tenth Anniversary, new circumstances of splendour, interest, and effect.

Supported by His Royal Highness the Duke of Kent, the Chancellor of the Exchequer, and a numerous assemblage of Prelates, and other Personages connected with the Institution, the President reported, to a deeply attentive auditory, the fruits of the Society's labours, during the course of this eventful and highly prolific year. It was matter of great and general exultation, that, while the Noble Lord had to exhibit, as part of those fruits, a gross income of more than 87,000*l.* and an issue of Bibles and Testaments from the London Depository, amounting to more than 350,000 copies,—while he had to state an addition to the list of confederated Societies, of sixty-seven, within the United Kingdom, and of multitudes abroad, among which were some of high consideration and abundant promise,—while he had to describe the acceptableness of the Institution wherever it appeared, and its “tendency to unite Christians, of every name, throughout the world, in one golden chain of harmony and love,”†—his Lordship could appeal, for the support and illustration of his strongest statements, and his most glowing descriptions, not only to domestic, but to foreign witnesses ; not merely to deputies attending from British Bible Societies, but to the organs and representatives of kindred Institutions in some of the most important countries of both hemispheres. When the Rev. Mr. Paterson, from St. Petersburg, the Rev. Mr. Pinkerton, from Moscow, His Excellency, Comte de la Gardie, from Stockholm, and the Rev. Dr. Romeyn, from New-York, successively rose, and addressed the Meeting, the Russian, Swedish, and American Societies appeared to unite their *oral* testimonies to the written documents in proof of the usefulness of the Parent Institution, and to proclaim, beyond the power of contradiction, the achievements of its energy, and the triumphs of its benevolence.

* Speech of the Chancellor of the Exchequer, at the Anniversary.

† President's Speech.

To this grand and impressive feature of the Tenth Anniversary, every eye appeared to turn with eager attention, and every heart to respond with emotions of admiration and joy. It invested the Society with a peculiar glory, and seemed to announce the near approach of a period, "when, in these annual meetings, instead of welcoming the inhabitants of a few countries only, we may hail the union of natives of every quarter of the globe; when, even from distant realms, the delegates of a thousand Sister Societies may hasten to pay homage to the Parent Society; to announce the progressive triumphs of this cause; to tell of kindred Institutions starting up, on the banks of remote rivers, and in the depths of hidden valleys; to proclaim the diffusion of these celestial treasures over regions as yet unknown, as yet unvisited by ambition or avarice, and first explored by the dauntless spirit of British benevolence. At that period, with what transport will the records of this Society be traced! What blessings will be poured on the hour of its birth; on the nation which gave it being; on the names of those who have watched over its infancy, and contributed to its success! And surely in the long list of its distinguished supporters, a peculiar gratitude will rest on those who, placed in the highest rank and station, have thought it no dishonour to associate their greatness with such an object; and who, with no less justness of taste, than of feeling, have perceived, that, in rallying round this standard, they are rallying round that which is not only the best security of social order, the best guard of social happiness, but is also the pledge and promise of a felicity above the warmest conceptions of the human imagination."*

* Speech of Charles Grant, Jun. Esq.

APPENDIX.



No. I.

Patrons, Officers, &c. of the British and Foreign Bible Society.

PRESIDENT,

RIGHT HON. LORD TEIGNMOUTH.

Vice Presidents,

The Most Rev. The ARCHBISHOP of CASHEL.

Hon. and Right Rev. LORD BISHOP of DURHAM.

Right Rev. LORD BISHOP of SALISBURY.

Right Rev. LORD BISHOP of CHICHESTER.

Right Rev. LORD BISHOP of NORWICH.

Hon. and Right Rev. LORD BISHOP of GLOUCESTER.

Right Rev. LORD BISHOP of BRISTOL.

Right Rev. LORD BISHOP of ST. DAVID'S.

Right Rev. LORD BISHOP of LANDAFF.

Right Rev. LORD BISHOP of MEATH.

Right Rev. LORD BISHOP of KILDARE.

Right Rev. LORD BISHOP of DERRY.

Right Rev. LORD BISHOP of CLOGHER.

Right Rev. LORD BISHOP of CLOYNE.

The Very Rev. the DEAN of CARLISLE.

The Very Rev. the DEAN of BRISTOL.

Right Hon. EARL of MOIRA, Governor General of India.

Right Hon. EARL of LIVERPOOL, First Lord of the Treasury, &c.

Right Hon. EARL of ROMNEY.

Right Hon. EARL of HARROWBY, President of the Council.

Right Hon. Admiral LORD GAMBIER.

Right Hon. LORD HEADLEY.

Right Hon. NICHOLAS VANSITTART, M. P. Chancellor of His Majesty's
Exchequer, &c.

Right Hon. Sir EVAN NEPEAN, Bart. Governor of Bombay.

Sir WILLIAM PEPPERELL, Bart.

Sir THOMAS BERNARD, Bart.

Sir GORE OUSELY, Bart.

CHARLES GRANT, Esq. M. P.

WILLIAM WILBERFOCE, Esq. M. P.

THOMAS BABINGTON, Esq. M. P.

Treasurer,

JOHN THORNTON, Esq. King's Arms Yard, Coleman-street.

Secretaries,

REV. JOHN OWEN, M. A. Rector of Paglesham, Essex;
(Address, Fulham, Middlesex.)

REV. JOSEPH HUGHES, M. A. Battersea.

REV. CHAS. FR. AD. STEINKOPFF, M. A. Minister of the German Lutheran Church,
Savoy, London.

Assistant Secretary and Accountant,

MR. JOSEPH TARN, Earl-street, Blackfriars, London;
to whom Correspondence concerning the Funds is to be addressed.

Collector,

MR. ANTHONY WAGNER, 3, Grosvenor-row, Chelsea;
to whom Correspondence concerning Subscriptions is to be addressed.

Depository,

MR. RICHARD COCKLE, Earl-street, Blackfriars, London;
to whom Correspondence concerning Supplies of Bibles and Testaments is to be addressed.

N. B. The above arrangement (which will not take effect till after Midsummer next) has been made in consequence of the Society having purchased Premises in Earl-street, where all its business will in future be transacted. Mr. Seeley, who has hitherto acted as the Society's Depository with so much advantage to its interest, will continue to receive Subscriptions on its account.

SUBSCRIPTIONS and DONATIONS are also received by Messrs. Pole, Thornton, and Co. Bartholomew-lane; Hokey and Co. Fenchurch-street; Lubbock and Co. Mansion-house-street; Chatteris, Whitmore, and Co. Lombard-street; Hoares, Fleet-street; Hammersleys, Pall-Mall; Morland and Co. Pall-Mall; Alexander Duncan, Esq. Edinburgh; Archibald Newbigging, Esq. Glasgow; and by Mr. John Hatchard, 190 Piccadilly.

March 1, 1816.

No. II.

Rules for Auxiliary Societies, Branch Societies, and Bible Associations.

FOR AN AUXILIARY SOCIETY.

1. That the Object and Constitution of the British and Foreign Bible Society have the cordial approbation of this Meeting.

2. That a Society be formed, to be called "the Auxiliary Bible Society of _____," for the purpose of co-operating with the British and Foreign Bible Society, in promoting the distribution of the Holy Scriptures both at home and abroad.

3. That, conformably to the principles of the Parent Institution, the Bibles and Testaments to be circulated by this Society, shall be without Note or Comment, and those in the languages of the United Kingdom of the authorized version only.

4. That all persons subscribing One Guinea *per annum*, or upwards, or Ten Guineas or upwards at one time, shall be Members of this Society.

5. That the business of this Society shall be conducted by a President, Vice Presidents, a Treasurer, Secretaries, and a Committee consisting of other Members, half of whom shall be Members of the Established Church; and that _____ Members of this Committee constitute a quorum.

6. That every Clergyman, or other Minister, who is a Member of the Society, shall be entitled to attend and vote at the Meetings of the Committee.

7. That the Committee shall meet once every Month, or oftener, on some day to be fixed by themselves.

8. That the Committee divide this Town and Neighbourhood into Districts, and appoint two or more of their Members for each District, who may associate with themselves any Subscribers, for the purpose of soliciting Subscriptions and Donations from the inhabitants thereof; and that they establish proper Agents and Correspondents in different parts within the limits of this Auxiliary Society.

9. That the whole of the Subscriptions and Donations received by the Society, shall be from time to time remitted, after deducting incidental expenses, to the Parent Institution, in consideration of the advantages held out to Auxiliary Societies; viz. "That the Committees of such Societies shall be entitled to receive Bibles and Testaments, estimated at prime cost, to the amount of half the entire sum remitted to the Parent Institution, *if their local necessities shall require such a supply*: and further, that the Members of Auxiliary Societies shall be entitled to the privilege of purchasing from the Depository of such Auxiliary Societies, Bibles and Testaments on the same conditions as the Members of the Parent Institution."

10. That, for the purpose of giving full effect to the benevolent design of the British and Foreign Bible Society, in their Grant of the Scriptures for distribution among the poor, the Committee shall make it their business to inquire what families or individuals, residing within their several Districts, are in want of Bibles or Testaments, and unable to procure them; and that it shall be the duty of the Committee to furnish them therewith at prime cost, reduced prices, or gratis, according to their circumstances.

11. That, for the still further promoting of the circulation of the Scriptures, it is expedient to encourage the formation of *Branch Societies* of such districts within the sphere of this Auxiliary Society, as may not be sufficiently populous to form Auxiliary Societies of their own; such Branch Societies, and the individual Members thereof, to be entitled to the same privileges from the Auxiliary Society, as it and its individual Members enjoy from the Parent Institution.

12. That such persons as may not find it convenient to become Members of the Auxiliary Society, or of any one of its Branches, shall, upon forming themselves into Bible Associations, be entitled to purchase at the Depository of this Society, under the direction of the Committee, copies of the Scriptures, at prime cost, for gratuitous distribution, or sale at prime cost or reduced prices, among their poorer neighbours."

13. That all Clergymen, and other Ministers, within the sphere of this Society, making Collections in their respective Congregations in behalf of the Institution, shall be entitled, on remitting such Collections to the Treasurer of this Society, to receive Bibles and Testaments to an amount, not exceeding one-half of the said respective Collections, estimated at prime cost, as shall be found to be needed by the poor in the vicinity: such return of Bibles and Testaments to be claimed within

one year from the remittance of the Collection. It is recommended, in all practicable cases, to supply the poor by sale, rather than by gift.

14. That a General Meeting of the Subscribers be held at the in each year, when the Accounts shall be presented, the Proceedings of the past year stated, a new Committee appointed, and a Report agreed upon, to be printed under the direction of the Committee, and circulated among the Members.

15. That, in the formation of the new Committee, the Treasurer, Secretaries, and such three-fourths of the other Members as have most frequently attended the Committee, shall be re-eligible for the ensuing year.

16. That be President, Vice Presidents, Treasurer, Secretaries, and Members of the Committee for the year ensuing.

17. That Annual Subscriptions and Donations be now entered into, and that they be also received by the Treasurer, and the several Bankers of this town and neighbourhood.

18. That these Resolutions be published in such manner as the Committee may direct; and that a copy of them, signed by the Chairman, be transmitted to the President of the British and Foreign Bible Society.

19. That the Committee meet the instant, at o'clock, and prepare, print, and circulate an Address on the Object and Views of this Society.

N. B. It will be found very advantageous for the Committee to hold their first Meeting on as early a day as possible, while the subject is fresh on the minds of the Members.

FOR A BRANCH SOCIETY.

1. THAT the Object and Constitution of the British and Foreign Bible Society have the cordial approbation of this Meeting.

2. That a Society be formed, to be called, "The Branch Bible Society of," for the purpose of co-operating with the British and Foreign Bible Society, in promoting the distribution of the Holy Scriptures both at home and abroad.

3. That, conformably to the principles of the British and Foreign Bible Society, the Bibles and Testaments to be circulated by this Society, shall be without note or comment, and those in the languages of the United Kingdom of the authorized version only.

4. That all persons subscribing One Guinea *per annum*, or upwards, or Ten Guineas, or upwards, at one time, shall be Members of this Society.

5. That the business of this Society shall be conducted by a President, Vice Presidents, a Treasurer, Secretaries, and a Committee consisting of other Members, half of whom shall be Members of the Established Church; and that Members of this Committee constitute a quorum.

6. That every Clergyman, or other Minister, who is a Member of the Society, shall be entitled to attend and vote at the Meetings of the Committee.

7. That the Committee shall meet once every month, or oftener, on some day to be fixed by themselves.

8. That the Committee divide this neighbourhood into Districts, and appoint two or more of their Members for each District, who may associate with themselves any Subscribers, for the purpose of soliciting Subscriptions and Donations from the inhabitants thereof; and that they establish proper Agents and Correspondents in different parts within the limits of this Branch Society.

9. That the whole of the Subscriptions and Donations received by this Society shall be remitted half-yearly, after deducting incidental expenses, to the Auxiliary Bible Society of _____, on condition of such Society granting to this the same privileges which the Parent Institution grants, in such case, to its Auxiliary Societies.

10. That the Committee shall make it their business to inquire what families or individuals, residing within the several Districts, are in want of Bibles or Testaments, and unable to procure them; and that it shall be the duty of the Committee to furnish them therewith at prime cost, reduced prices, or gratis, according to their circumstances.

11. That such persons as may not find it convenient to become Members of this Society, shall, upon forming themselves into Bible Associations, be entitled to purchase at the Depository of this Society, under the direction of the Committee, copies of the Scriptures at prime cost, for gratuitous distribution, or sale at prime cost or reduced prices, among their poorer neighbours.

12. That all Clergymen, and other Ministers, within the sphere of this Society, making Collections in their respective Congregations in behalf of the Institution, shall be entitled, on remitting such Collections to the Treasurer of this Society, to receive Bibles and Testaments to an amount, not exceeding one-half of the said respective Collections, estimated at prime cost, as shall be found to be needed by the poor in the vicinity; such return of Bibles and Testaments to be claimed within one year from the remittance of the Collection. It is recommended, in all practicable cases, to supply the poor by sale, rather than by gift.

13. That a General Meeting of the Subscribers be held at _____ in each year, when the accounts shall be presented, the Proceedings of the past year stated, a new Committee formed, and a Report agreed upon, to be printed under the direction of the Committee, and circulated among the Members.

14. That, in the formation of the new Committee, the Treasurer, the Secretaries, and such three-fourths of the other Members as have most frequently attended the Committee, shall be re-eligible for the ensuing year.

15. That _____ be President, _____ Vice Presidents, Treasurer, Secretaries, and _____ Members of the Committee for the year ensuing.

16. That Annual Subscriptions and Donations be now entered into, and that they be also received by the Treasurer, and the several Bankers of this town and neighbourhood.

17. That these Resolutions be published in such manner as the Committee may direct; and a Copy of them, signed by the Chairman, transmitted to the President of the Auxiliary Bible Society at _____

18. That the Committee meet the _____ instant, at _____ o'clock, and prepare, print, and circulate an Address on the Objects and Views of this Society.

FOR A BIBLE ASSOCIATION.

1. That an Association be formed for the purpose of Contributing towards the circulation of the Holy Scriptures, without note or comment, particularly among the poor of this neighbourhood, and that it be denominated the Bible Association of _____

2. That every Member of this Association subscribe not less than One Penny a week; the Contributions to be payable quarterly, monthly, or weekly, at the option of the Subscribers.

3. That for every twenty-four Members, the Committee appoint a gratuitous Collector, (or that office may be filled by the Subscribers in rotation, each for a certain period,) to receive the Contributions, who shall pay the same to the Treasurer early in every month.

4. That the business of the Association be under the management of a Treasurer, a Secretary, and a Committee consisting of _____ other Members; and that the Treasurer, Secretary, and three-fourths of the other Members, who have most frequently attended the Committee, shall be eligible for the ensuing year.

5. That the Committee meet once every month, or oftener, on some day to be fixed by themselves, and that _____ shall form a quorum.

6. That the Committee divide this neighbourhood into Districts, and appoint a Sub-Committee for each District, for the purpose of soliciting Subscriptions from the inhabitants thereof.

7. That the Committee shall make it their business to inquire, whether any families or individuals, residing within its sphere, are in want of Bibles or Testaments, and unable to procure them; in which case it shall be the duty of the Committee to furnish them therewith at prime cost, reduced prices, or gratis, according to their circumstances.

8. That the funds of this Association, or so much thereof as the Committee shall direct, whether arising from Subscriptions, Donations, or the sale of Bibles or Testaments, at prime cost, or reduced prices, shall, from time to time, be expended in the purchase of Bibles and Testaments *at prime cost*, to be given or sold among the poor of this neighbourhood, as before directed, and that the remainder of such funds shall be remitted to the Auxiliary Bible Society at _____, or the Branch Bible Society at _____, in aid of its benevolent designs.

9. That application be made by the Committee to the Auxiliary Bible Society at _____, or to the Branch Bible Society at _____, for permission to lay out the funds of this Association, in purchasing at the Depository of the said Society, Bibles and Testaments at the cost prices.

10. That a General Meeting of the Subscribers be held at _____ the _____ in each year, when the Accounts (as audited by the Committee) shall be presented, the proceedings of the past year reported, and a Treasurer, Secretary, and _____ Committee-men appointed.

11. That _____ be Treasurer, _____ Secretary, and _____ Members of the Committee for the year ensuing.

12. That Subscriptions and Donations be now entered into, and that they be also received by the Treasurer, Secretary, and the Members of the Committee.

FOR A MARINE* BIBLE ASSOCIATION.

1. That we form ourselves into an Association, for the purpose of contributing towards the circulation of the Holy Scriptures without note or comment, and that it be called, "The Marine Bible Association of the Ship _____, Captain _____,"

2. That each Member of this Association subscribe not less than One Penny a week.

3. That _____, be President; _____, Treasurer; and _____, Secretary of this Association.†

* This species of Association has been added since the close of the tenth year.

† On board of large ships, the Captain should be solicited to become President: the chief Officer Treasurer; and an inferior Officer Secretary. On board smaller vessels, the Master may fill all those offices himself; or the Mate, or a Sailor, properly qualified, may act as Secretary.

4. That on the arrival of the Ship at any port where a Bible Society is established, the Treasurer be requested to state the amount, in his hands; and the whole, or such proportion of it as the Subscribers shall direct, be expended in the purchase of Copies of the Holy Scriptures, at prime cost, from the Depository of such Society.

5. That the descriptions of Bibles and Testaments to be purchased, shall be fixed by the Subscribers.

6. That it be optional with the Subscribers, to vote any part of their Funds occasionally, for the general purposes of the British and Foreign Bible Society; the money so voted to be paid to the Committee of the Bible Society at any port where the Ship may touch, specifying the name of such Ship and Captain.

7. That all orders on the Treasurer shall be signed by the President, Secretary, and two other Subscribers.

8. That three Subscribers shall be appointed to examine, approve, and sign the Treasurer's accounts, previously to the General Report, and also to any considerable payment out of the Funds.

9. That the Secretary shall keep minutes of all the proceedings of the Association, and shall, in connexion with the President or Treasurer, draw up, at least once a year, a Report, to be read publicly to the Subscribers: which Report shall specify the amount of money received and paid, the number of Bibles and Testaments sold, and also of those given, the beneficial effects produced by their perusal, as well as by their sale or gift in foreign countries, with any interesting facts arising out of the proceedings of the Association: a Copy of which Report shall be transmitted to the Committee of any Bible Society on shore which the Subscribers may think proper.

No. IV.

COMPENDIUM of the History of the British and Foreign Bible Society to February, 1816.

AUXILIARY AND BRANCH SOCIETIES IN THE UNITED KINGDOM AND ADJACENT ISLANDS.

	Auxil. Branches.		Total.
England.....	154	152	306
Wales.....	22	20	42
Berwick-upon-Tweed.....	1	—	1
Scotland.....	51	65	116
Ireland.....	4	62	66
Isle of Man.....	1	—	1
Guernsey.....	1	—	1
Jersey.....	1	—	1
	235	299	534

N. B. There is reason to believe that several Branch Societies exist, of which no account has yet been transmitted to the Parent Institution.

In addition to the above Societies, there are numerous Bible Associations, consisting chiefly of Subscribers of One Penny or Two Pence per week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the amount of the Subscriptions to the Auxiliary within whose district they are comprised. Their beneficial effect upon the morals of the people is already considerable.

Bible Societies established in Foreign Parts, encouraged by pecuniary aid from the British and Foreign Bible Society, or by its example.—Also Editions of the Scriptures purchased, printed, or printing by them, in various Languages and Dialects, aided by Donations from the same Society.

EUROPE.		Bibles.	Test.
I. German Bible Society at Basle, instituted 1804—			
1. German Bibles and Testaments.....	20000	15000	
2. French Bibles and Testaments.....	3000	4000	
3. Romanese Testaments, 2000 in each dialect.....	—	4000	
4. Italian Testaments.....	—	3000	
II. Zurich Bible Society, instituted 1812—			
German Bibles and Testaments.....	3000	4000	
III. Chur Bible Society, instituted 1813—			
Romanese Bibles.....	3000	—	
IV. Schaffhausen Bible Society, instituted 1813.			
V. St. Gall Bible Society, instituted 1813.			
VI. Bern Bible Society.			
VII. Lausanne Bible Society, instituted December 30, 1814.			
VIII. Geneva Bible Society, instituted December 31, 1814.			
IX. Hungarian Bible Institution at Presburg, formed in 1812.			
Sclavonian Testaments.....	—	3000	
X. Wirtemberg Bible Society, instituted at Stutgardt, 1812.			
German Bibles and Testaments.....	15000	7000	
XI. Nassau-Homburg Bible Society, instituted January 1, 1816.			
XII. Berlin Bible Society, instituted 1805—			
1. Bohemian Bible, two editions.....	8000	—	
2. Polish Bibles and Testaments.....	8000	4000	
XIII. Prussian Bible Society, instituted August 2, 1814, with Auxiliary Societies at Potsdam, Dantzic, Halle, Breslau, Wesel, and other places.			
XIV. Königsberg Bible Society, instituted 1812—			
Lithuanian Bibles and Testaments.....	3000	3000	
XV. Elberfeld Bible Society, for the Grand Duchy of Berg, instituted July 13, 1814; with Auxiliary Societies at Cologne, Solingen, &c. and BIBLE ASSOCIATIONS in the Manufactories.			
XVI. Thuringian Bible Society at Erfurt, instituted 1814.			
XVII. Eichsfeld Bible Society, instituted March 15, 1815; with an Auxiliary Society at Nordhausen.			
XVIII. Cleve Bible Society, instituted 1815.			
XIX. New-Wied and Wied Runckel Bible Society, instituted January 8, 1816.			
XX. Saxon Bible Society, instituted August 10, 1814.			
XXI. Hanover Bible Society, instituted July 25, 1814; with an Auxiliary Society at Osnaburgh—			
German Bibles.....	10000	—	
XXII. Brunswick Bible Society, instituted June 18, 1815.			
XXIII. Lubeck Bible Society, instituted September 16, 1814.			
XXIV. Hambro-Altona Bible Society, instituted October 12, 1814.			
XXV. Bremen Bible Society, instituted April, 1815.			
XXVI. Frankfort Bible Society, instituted January 4, 1816.			
XXVII. Strasburg Bible Society.			
XXVIII. Ratisbon Bible Society, instituted 1805.			
German Testaments.....	—	50000	
XXIX. Stockholm Bible Society, instituted 1819.			
Swedish Bibles and Testaments (on standing types).....	11000	17600	
XXX. Gothenburg Bible Society, instituted 1813.			
XXXI. Westeras Bible Society, instituted 1813.			
Carried forward.....		84000	114600

	Brought forward.....	84000	114600
XXXII. Island of Gothland Bible Society at Wisby, instituted 1813.			
XXXIII. Swedish Bible Society, instituted 1814.			
XXXIV. Lund Bible Society, instituted 1815.			
XXXV. Danish Bible Society, instituted 1814.			
XXXVI. Iceland Bible Society, instituted July, 1815.			
XXXVII. Finnish Bible Society at Abo, instituted 1812—			
Finnish Bibles and Testaments (on standing types)	5000	5000	
It is in contemplation to form <i>AUXILIARY SOCIETIES</i> and <i>BIBLE ASSOCIATIONS</i> throughout Finland.			
XXXVIII. Russian Bible Society at St. Petersburg, instituted January 23, 1813, with its Auxiliaries; viz.			
XXXIX. Moscow Bible Society, instituted July 16, 1813.			
XL. Dorpatian Bible Society at Dorpat, instituted June 23, 1813.			
XLI. Courland Bible Society at Mittau, instituted June 28, 1813.			
XLII. Livonian Bible Society at Riga, instituted July 5, 1813.			
XLIII. Esthonian Bible Society at Reval, instituted July 16, 1813.			
XLIV. Yaroslaff Bible Society, instituted 1813.			
XLV. Oesel Bible Society, instituted 1814.			
XLVI. Woronege Bible Society, instituted 1814.			
XLVII. Kamenetz-Podolsk Bible Society, instituted 1815.			
XLVIII. Theodosian Bible Society, instituted July 17, 1815.			

These have undertaken the printing of the Scriptures in the sixteen following languages and dialects—

1. Calmuc; the New Testament, in which language the Scriptures were never printed before.....		1000
2. Armenian Bibles and Testaments.....	5000	5000
3. Finnish Bibles and Testaments for the use of the Finnish Inhabitants in the Government of St. Petersburg	5000	2000
4. German Bible with standing types	5000	
5. Polish New Testament.....		5000
6. French Bible	5000	1000
7. Slavonian Bibles and Testaments, for the use of <i>Native Russians</i> ...	5000	5000
8. Dorpatian Esthonian Testament.....		5000
9. Revalian Esthonian Testament.....		10000
10. Lettonian, or Lettish, Testament.....		15000
11. Persian Testament.....		5000
12. Georgian Testament.....		5000
13. Samogitian Testament.....		5000
14. Modern Greek Testament.....		
15. Moldavian Testament		5000
16. Tartar Gospel of St. Luke, 5000 Copies.....		
Total.....	114000	188600

The Committee of the Dorpatian Society have established a *BIBLE ASSOCIATION* in every Parish, under the superintendence of the Pastor: these have been found of very great advantage among the labouring classes.

XLIX. Amsterdam English Bible Society, instituted March 23, 1814.

1. Netherlands Bible Society, at Amsterdam, comprehending Branch Societies in the following districts, viz.

Rotterdam, The Hague, Enkuysen, Utrecht, Haerlem, Leyden, Dordt, Assen, Vlaardingien, Groningen, Delft, Leeuwarden, Middleburg, Goes, Schiedam, Oud Beyerland, Zutphen, Alkmaar, Maassluys, Gorcum, Hoorn, Zwoll, Zirczee, Zalt Bommel, Breda, Amersfoort, Campen, Deventer, Edam, Putten, Tholen; making a Total of **EIGHTY-TWO** Bible Societies in EUROPE.

A plan has been adopted, and in a degree carried into effect, for establishing, within the City of Amsterdam and its environs, 32 *BIBLE ASSOCIATIONS*.

ASIA.

I. Calcutta Auxiliary Society, instituted 1811.

II. Colombo Auxiliary Society, (in the Island of Ceylon,) instituted 1812.

III. Bombay Auxiliary Society, instituted 1813.

IV. Java Auxiliary Society, instituted June 4, 1814.

V. Astrachan Bible Society, instituted 1815, as an Auxiliary to the Russian Bible Society.

AFRICA.

- I. Mauritius and Bourbon, Isles of, Auxiliary Society, instituted 1812.
 II. St. Helena, Island of, Auxiliary Society, instituted 1814.

AMERICA.

- ONE HUNDRED AND TWENTY-NINE Bible Societies, or upwards, have been established on the American Continent; viz.
 ONE HUNDRED AND TWELVE, or upwards, in the United States, (of which Thirteen, or more, are Female Institutions,) several of which have received pecuniary aid from the British and Foreign Bible Society.
 Quebec Bible Society, instituted 1812.
 Nova Scotia Bible Society, established at Halifax, in November, 1813, with Branch Societies; viz. Annapolis, Antigonisbe, Argyle, Chester, Corwallis, Cumberland, Hampshire, Horton, Londonderry, Parrsborough, Queen's County, Shelburne, Truro, and Yarmouth.
 Pictou Bible Society, instituted 1813.

WEST INDIES.

- Jamaica Auxiliary Bible Society of the People of Colour, instituted 1812.
 Antigua Auxiliary Bible Society, instituted February 9, 1815.

There are 559 Auxiliary and Branch Societies within the British Dominions, independently of Bible Associations.



	Bibles.	Test.
BIBLES and TESTAMENTS printed or purchased on the Continent of Europe, and sent to various parts for cheap Sale or Gift	25000	50000

Editions of the Scriptures printed for the Society, previously to Dec. 31, 1815.

	Bibles.	Test.		Bibles.	Test.
English, various editions....	542,429	533,504	Dutch	5,000	15,000
Welsh	46,242	81,178	Danish	500	10,000
Gaelic	22,000	20,000	German	8,000	13,000
Irish	7,500	7,500	Greek, Ancient and Modern	5,000	5,000
Manks	2,250	2,250	Greek, Modern	10,000	10,000
French	13,000	79,000	Arabic	1,439	—
Spanish	20,000	20,000	Esquimaux, the four Gospels	1,000	1,000
Portuguese	20,000	20,000	Mohawk, St. John's Gospel	2,000	2,000
Italian	11,000	11,000	Ethiopic Psalter	2,100	—

The British and Foreign Bible Society has printed, or aided the printing or circulation of the Scriptures, in part or in the whole, in SIXTY-THREE different languages or dialects.

ISSUES OF BIBLES AND TESTAMENTS BY THE SOCIETY.

	Bibles.	Test.	Total.
From March 7, 1804, to Sept. 17, 1805.....			
None issued, the Universities not having completed their stereotype editions			
From Sept. 17, 1805, to June 15, 1808, ($2\frac{3}{4}$ years)....	32336	74124	106460
When the present Depository was established			
From June 15, 1808, to March 25, 1809, (about 9 months)	21387	28820	50207
From March 25, 1809, to Feb. 16, 1810, (nearly 11 months)	18668	45806	64468
From Feb. 16, 1810, to March 25, 1811, (13 months) ..	33609	69009	102618
From March 25, 1811, to Feb. 21, 1812, (about 11 months)	35690	70733	106423
From Feb. 21, to Dec. 31, 1812, (10 months)	81319	121261	202580
From Dec. 31, 1812, to Dec. 31, 1813, (1 year)	141941	159453	301394
From Dec. 31, 1813, to Dec. 31, 1814, (1 year)	126041	131732	257773
From Dec. 31, 1814, to Dec. 31, 1815, (1 year)	125379	92977	218356
Total issued in Great Britain in 10 $\frac{1}{4}$ years	616364	793915	1410279
Purchased and issued for the Society on the Continent of Europe	25000	50000	75000
Total issued on account of the Society	641364	843915	1485279
Printed, and printing, on the Continent of Europe, by Bible Societies, aided by Donations from the British and Foreign Bible Society	114000	188600	302600

N. B. In addition to the above, the Society has expended about 7000*l.* for the distribution by Societies, and confidential Agents, in various parts of the Continent, Bibles and Testaments in the French, German, Swedish, and Danish languages, the exact number of which cannot be ascertained.



*Grants of Money, and Value of Bibles and Testaments, given away
by the Society.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
First Year	366	2	10
Second Year	800	6	10
Third Year	3816	14	4
Fourth Year	4028	9	0
Fifth Year	9749	17	0
Sixth Year	4955	14	0
Seventh Year	14587	8	7
Eighth Year	10232	5	1
Ninth Year	17976	15	2
Tenth Year	13030	2	7
Eleventh Year	28703	13	0
Total	108247	8	5

*Nett Annual Receipts and Expenditures of the Society to the
31st of March, 1815*

	<i>Receipts, including Sales of Bib. & Test.</i>				<i>Expenditures.</i>		
	<i>l.</i>	<i>s.</i>	<i>d.</i>		<i>l.</i>	<i>s.</i>	<i>d.</i>
First Year	5,592	10	5	.....	691	10	2
Second Year	8,827	10	8 $\frac{3}{4}$	.....	1,637	17	5 $\frac{1}{4}$
Third Year	6,998	19	7	.....	5,053	18	3
Fourth Year	10,039	12	0 $\frac{1}{2}$	.....	12,206	10	3 $\frac{1}{2}$
Fifth Year	11,289	15	3	.....	14,565	19	7 $\frac{1}{4}$
Sixth Year	23,337	0	2 $\frac{1}{4}$	.....	18,543	17	1
Seventh Year	25,998	3	1	.....	28,302	13	7
Eighth Year	43,532	12	5 $\frac{1}{2}$	.....	32,419	19	7 $\frac{1}{2}$
Ninth Year	76,455	1	0	.....	69,496	13	8
Tenth Year	87,216	6	9	.....	84,652	1	5
Eleventh Year	99,894	15	6	.....	81,021	12	5
Total Amount....	399,182	6	7	.....	348,592	13	6 $\frac{1}{2}$

N. B. The Society was under engagements (at the close of the eleventh year) for various Money Grants to promote the object of the Institution in Foreign parts, for Returns of Bibles and Testaments to Auxiliary Societies, and for Bibles and Testaments ordered from the several authorized presses, to the extent of about 40,000*l.*

INDEX.



A.

- ABERDEEN** Auxiliary Bible Society formed, 321.
- Aberystwith** Auxiliary Bible Society formed, 414.
- Abo**, extract from the circular letter of the Ecclesiastical Consistory of, recommending the circulation of the Scriptures, 305.
- Bible Society established, for the province of Finland, 306.—Its activity, 451—Grants to, for printing the Finnish Scriptures, 304, 454.—The types prepared at St. Petersburg, and an impression of 5000 taken off there, 479.
- Abyssinian** Christians, 447, *note*.
- Adams**, Rev. Dr. 529, *note*.
- Addison**, Col. 514.
- Address**, by the Rev. J. Hughes, entitled, *The Excellency of the Holy Scriptures an Argument for their more general Dispersion*, 10.—Extracts, 11.—Presented to the Bishop of London, (Porteus,) 20.
- , extracts from one, in which the intention of forming a Society for the distribution of the Holy Scriptures, was first announced, 18.
- to the parochial clergy, dissenting ministers, &c. in behalf of the British and Foreign Bible Society, 58.
- of the Society in Scotland for propagating Christian Knowledge, declaration of its co-operation with the British and Foreign Bible Society, 89.
- , *see* Prospectus.
- Affghan**, or Pushtoo version of the Scriptures, 394, *note*.
- Africa**, some Arabic translations of the Scriptures among the negroes of, highly prized, 157.—Supplies of the Scriptures sent to, 352.—Progress of the Society's views in, 503.—The Arabic Bible much prized by the Mohammedan natives, 503.
- Albany**, (New-York) Bible Society formed, 409.—A supply of Bibles, &c. sent to, 351.
- Alers**, William, Esq. 19, 23, 29, 34.
- Alexander**, Emperor of Russia, approves of the plan of printing the Bible in the Finnish tongue, and contributes towards the expense, 304.—Copy of his letter to the Governor General of Finland, 306.—Authorizes the Abo Society to collect subscriptions throughout his empire, 307.—Patronizes and contributes to the fund of the St. Petersburg Bible Society, 386, 387, 389, 480.
- Alexander**, James, Esq. first Treasurer to the Calcutta Corresponding Committee, 268.
- Allan**, Thomas, Esq. 217.
- Allen**, William, Esq. extract from his speech at the formation of the City of London Auxiliary Bible Society, 432.

- Alsace, Bibles distributed at, 80.
- Altona, Mr. Steinkopff's visit to, 489, *note*.
- America, North, supplies of the Scriptures sent to British settlers, soldiers, and colonists, there, 135.—A Bible Society established at Philadelphia, 207; which is followed by several others, 237.
- , ———, supplies of the Scriptures sent to, 351.
- , ———, increase and diligence of Bible Societies in, 286, 319, 407, 506. Their number, 588.
- , ———, Juvenile and Female Bible Associations formed in, 533.
- , ———, favourable dispositions of the British provinces in, towards the British and Foreign Bible Society, 514.—*See* Canada and Nova Scotia.
- , South, Spanish Testaments sent to Monte Video, 192; which are suppressed by the Bishop of Buenos Ayres, *ib*.
- American prisoners of war supplied with the Scriptures, 573.
- Amharic, the popular dialect of the Abyssinians; translations of the Scriptures into, 449.
- Amon, Rev. Dr. 490.—Extract from his Address to Mr. Steinkopff, *ib*.
- Amsterdam, a communication with, opened, 485—Establishment of the English Bible Society at, *ib*. 587; and of the United Netherlands Bible Society, 486.
- Anglesea, an Auxiliary Bible Society formed in the Isle of, 414.
- Anson, Viscount, 321, 344.
- Antigua, a supply of the Scriptures sent to, 351.
- Bible Society established, 588.
- Anunderayer, a converted Brahmin, assists in the Telinga translation of the New Testament, 270.
- Apology for the opponents of the British and Foreign Bible Society, 61.
- Arabic versions of the Scriptures, 146, 154, 156, 265, 271, 392, 397, 503.
- Armenian version of the Scriptures, 479, 587.
- Armour, Mr. 497.
- Arrosian (Westeras) Bible Society formed, 460.—Copy of its Address to Lord Teignmouth, 462.
- Asia, supplies of the Scriptures sent to, 352.—Number of Bible Societies in, 587.
- Asselin, Monsieur, on the utility of translating the Scriptures into the common language of the Abyssinians, 363, *note*.
- Association in Birmingham, 113, 115, 120, 209.
- in Dublin "for Discountenancing Vice, and Promoting the Knowledge and Practice of the Christian Religion," 12.—Correspondence with, 56—58.
- Its origin and progress, 103.—Supplied with Bibles and Testaments by the British and Foreign Bible Society, 139.
- in London, in aid of the Funds of the British and Foreign Bible Society; the first of its kind in South Britain, 113.
- Associations, Bible, increase of, 529, 535—Rules for, 583.—*See* Auxiliary Societies
- , ———, Juvenile, first instances of, 531.
- , ———, Female, 532.
- Astrachan Bible Society instituted, 587.—*See* Sarepta.
- Augustine, Most Rev. the Archbishop Vicarius of Moscow, sanctions the formation of the Moscow Bible Society, 473.
- Austria, grant towards the formation of a Bible Society in, 54.—*See* Neurenberg and Basle.

Austria, Protestant congregations in, supplied with the Scriptures, 351.

Auxiliary Societies formed during the first six years of the British and Foreign Bible Society ; *viz.*

Reading, 28th March, 1809, 209, 211.

Nottingham, 30th March, 1809, 212.

Newcastle-upon-Tyne, 30th March, 1809, 225.

Edinburgh, 31st July, 1809, *ib.*

East-Lothian, 4th October, 1809, *ib.*

Leeds, 25th October, 1809, *ib.*

Exeter, 8th December, 1809, *ib.*

Manchester and Salford, 4th January, 1810, *ib.*

Kendal, 5th January, 1810, *ib.*

Bristol, 1st February, 1810, *ib.*

Sheffield, 5th February, 1810, *ib.*

Leicester, 19th February, 1810, *ib.*

Hull, 4th April, 1810, *ib.*

————, their importance to the parent Institution, 225.—General rules adopted by them, 226.

————, &c. organization of a general plan for, 349, 535, 536.—Great increase of, 290, 516, 529.

————, various notices of, *viz.*

Aberdeen, 321.

Aberystwyth, 414.

Anglesea, 414.

Bacup Branch, 291.

Bath, 321.

Bedford, 322.

Beverley, 424.

Biddeford, 424.

Bishop-Wearmouth, 291.

Blackheath, 540.

Bloomsbury and South Pancras, 432.

Bombay, 499—501.

Bourton-on-the-Water, 423.

Brecon, 524.

Bristol, 292, 293.

Bromwich, West, and Wednesbury, 424.

Buckingham, 346.

Bury Branch, 291.

Caermarthen, 414.

Caernarvon, 414.

Camberwell, 423.

Cambridge, 330, 419.

Canterbury, 423.

Cardigan, 524.

Carlisle, 519.

Chard, 423.

Chester, 414, 421.

Cinque Ports, 423, 424, *note.*

Clapham, 423, 424.

Coggeshall, Ladies', 532, *note.*

Colchester and East Essex, 324, 529, 569, *note.*

————, Ladies', 532, *note.*

Congleton, 423.

Cornwall, 291, 292, 423.

Cumberland, 519.

Darlington, 539.

Denbigh, 524.

Devon and Exeter, 423.

————, Minor, 531, *note.*

Doncaster, 424.

Dorking, 423.

Dublin, Ladies', 532.

Dudley, 529, *note.*

Durham, 424.

Edmonton, and North-East Middlesex, 424, 425.

Essex, 424.

————, East, 529, *note.*

————, South-West, 424, 425.

Exeter, 423.

————, Minor, 531, *note.*

Fife and Kinross, 414.

Flintshire, 518, 524.

Frome, 423.

Glasgow, 321.

Auxiliary Societies continued.

Gloucester, 414.
 Guernsey, 424.
 Hackney and Stoke Newington,
 424, 516.
 Halifax (Nova Scotia,) 514.
 ——— (Yorkshire) 321.
 Halstead Branch, 529, *note*.
 Hampshire, 424.
 Henley-on-Thames, 424, 426.
 Hereford, 516.
 Hertfordshire, 340.
 High-Wycomb, 539.
 Hinckford Branch, 529, *note*.
 Holborn Sunday School Association,
 530.
 Holywell (Flintshire) 518, 524.
 Huddersfield, 291.
 Huntingdonshire, 341.
 Ipswich, 328.
 Islington, 432.
 Kent, 414.
 Kingsbridge, 424.
 Kingston, 423.
 Kinross, 414.
 Knutsford Branch, 291.
 Launceston and East Cornwall, 424.
 Leeds, 542.
 Leicester, 354, 517.
 London, City of, 427.
 ———, East, 432, 436.
 ———, North, and Islington, 452.
 ———, North-East, 432.
 ———, North-West, 432, 436, 437.
 Lothian, West, 291.
 Liverpool (Lancashire) 291.
 ——— (Nova Scotia) 514.
 Maidstone, 424.
 Man, Isle of, 424.
 Manchester, 292.
 Mauritius, Bourbon, &c. 503.
 Merioneth, 414.
 Middlesex, 424.
 ———, North-East, 424, 425.
 Montrose, 291.
 Neath, 291.
 Newington, Stoke, 424, 518.
 Norfolk, 327.
 Northampton, 414, 416.
 Northumberland, 424.

Auxiliary Societies continued.

Norwich, 327.
 Nova Scotia, 514, 515.
 Oxford University, 519, *et seq.*
 Oxfordshire, 423.
 Pembroke, 414.
 Perth, 414.
 Petherton, 423.
 Pictou (Nova Scotia) 492.
 Plymouth, 321.
 Port Louis, (Mauritius) 503.
 Pontefract, 424.
 Portsmouth, 424.
 Queen's County, (Nova Scotia) 514
 Rotherham, 291.
 Rutland, 414.
 St. David's, 414.
 St. Helena, 503.
 Sheffield, Female, 532, *note*.
 Shields, North, 424.
 Somerset, 414, 516.
 Southampton Branch, 435.
 Southwark, 426, 539, 540.
 Staffordshire, 343.
 Stirlingshire, 526.
 Stockport, 423.
 Stockton, 424.
 Stourbridge, 424.
 Stroud, 423.
 Suffolk, 328.
 Surrey, 414.
 Swansea, 291, 292.
 Tavistock, 424.
 Tindale Ward, 424.
 Tiverton Branch, 529.
 Uttoxeter, 291.
 Uxbridge, 291.
 Warrington Branch, 291.
 Warwickshire, 424.
 Wearmouth, Bishop, 291.
 Wellington, Somerset, 423.
 West Bromwich and Wednesbury,
 424.
 West Lothian, 291.
 Westminster, 424, 432, 433, 434.
 ———, Ladies', 532.
 Weymouth, 291.
 Wilts, 414.
 Woodford and South-West Essex,
 424, 426.

Auxiliary Societies continued.

Worcestershire, 424.

Wycomb, High, 539.

York, 321, 342, 424.

Auxiliary Societies continued.

York Juvenile, 531.

——— Subsidiary, 531.

B.

Babington, Thomas, Esq. 34, 579.

Bacup Branch Society formed, 291.

Baker, William, Esq. 340.

Ball, Sir Alexander, 285.

Ball, Right Rev. Bishop, 54.

Bangor, Right Rev. Bishop of, *see* Warren.

Baptist Mission at Serampore, 53, 81, 144, 146, 151.

——— Missionaries at Serampore, their assiduity and disinterestedness in proceeding with the Oriental translations, 261.

Barclay, Sir Robert, favours the cause of the Society in Mauritius, 503.

Barclay, Gurney, Esq. 428, 432.—Extract from his speech at the formation of the City of London Auxiliary Society, 431.

Barnard, Viscount, 321.

Barry, Lady Lucy, 532.

Basle Religious Society, 54.

——, the inhabitants of, unable to form a Bible Society of their own, join that at Nuremberg, 79.

——, the Nuremberg Society removed to, 121.—Extract from the Public Address on that occasion, *ib.*—Its progress, 191.—Publishes the German Testament and Bible, 195.—Its importance as a medium through which to circulate the Scriptures in the South of France, 196.—Second and third editions of the German Bible printed, and French Bibles and Testaments distributed, by it, 230.—— Bible Society, its progress in printing the German Scriptures, 376, 451, 455.—Mr. Steinkopff's visit to, 376.—Assisted by the British and Foreign Bible Society, 455.—Unanimity between the Protestants and Catholics in, *ib.*—Number of Bibles and Testaments issued by, 586.

Batavia, origin of the Bible Institution at, 53.

Bates, Thomas, Esq. his exertions and liberality, 574, *note*.Bath, Countess of, 147, *note*.

—— Auxiliary Bible Society formed, 321.

Bavaria, New Testaments sent for distribution in, 65.—Extract of a letter from a Catholic Professor in, addressed to "All the Members of the London Bible Society," 313.

Bayley, Rev. H. V. 227.

Beaufort, Duke of, 416.

Bedford, Duke of, 321, 323, 338, 416.

——— and Bedfordshire Auxiliary Bible Society, proceedings at its formation, 323.

Beilby Porteus, Right Rev. Bishop of London, the Plan of the British and Foreign Bible Society submitted to, and cordially received by, 26.—Interests himself in the welfare of the Society, and recommends Lord Teignmouth to be its President, 36.—Becomes himself a Vice President, 38.—His joy on hear-

ing the letter of a Roman Catholic priest of Swabia, 65.—Attempts made to detach him from the Society, 82, 116.—Zealous for the Oriental translations, 147.—His concern at the hostility of the Bengal Government, 153.—His exertions to procure patronage for the Society, 166.—Publishes a defence of the Society, in reply to Mr. Twining's Pamphlet, 183.—His death, 221.—Extract from his letter to Governors, &c. in the British West India Islands 222, *note*.—Tribute to his memory, 424.

Belfast Branch Society, 242, *note*.

Bengal, a supply of the Scriptures sent to, 352.—*See* Calcutta.

Bengalee version of the Scriptures, 265, 497.

Berg Bible Society and Auxiliary Associations, 586.

Berlin, communication from, on the scarcity of Bohemian Bibles, 62.—Grant towards the establishment of a Bible Society there, *ib.*—The Society founded, under the sanction of the King of Prussia, 99.—Extract from its Address, *ib.*—Second grant to, from the British and Foreign Bible Society, 100.—Undertakes an edition of the Bohemian Bible, and perseveres in its labours during the occupation of the city by the French, 121.—The Bohemian Bible completed, 194.—Undertakes an edition of the Polish Bible, *ib.*; and receives farther assistance from the British and Foreign Bible Society, 195, 231.—Completes the edition of the Polish Scriptures, 282; and is assisted by the British and Foreign Bible Society to distribute them gratuitously, 301.—Grant to, for a new impression of the Bohemian Bible, 302.—Its perseverance, 373.—Number of Bibles and Testaments issued by, 586.

Bern Bible Society, 586.

Bernard, Thomas, Esq. (now Sir Thomas, Bart.) 34, 579.

———, Ladies A. C. and H. 532.

———, Sophia, a poor woman of Alsace, her exemplary and benevolent conduct, 80.

Berwick-upon-Tweed Auxiliary Bible Society, 585.

Beverley Auxiliary Bible Society, 424.

Bible Society, a, established in 1780; result of its labours in 1813, 12.

——— (Catholic) in France in 1731, its zeal, recommendation of the New Testament, 575.—Its opinion of the entire Bible, 575, *note*.

Bibles and Testaments printed and issued by the Society, 589.

Biblical Library begun, 71.

Bibliotheca Biblica, a library established by the Calcutta Corresponding Committee, 276.—Contributions to it, from the British and Foreign Bible Society, 281.

Biddeford Auxiliary Bible Society, 424.

Birkbeck, Wilson, Esq. 34, 139, 535, *note*.

Birmingham Association, 113, 115, 120, 209.

Bishop-Wearmouth Auxiliary Bible Society formed, 231

Black, Rev. Mr. 89.

Blackburn, Rev. Dr. 227.

Blackheath Auxiliary Bible Society formed, 540.

——— Bible Associations, *ib.*

Blake, Captain William, suggestion from, on the propriety of supplying revenue-cutters with the Scriptures, 289.

Bloomsbury and South Pancras Auxiliary Bible Society formed, 432.

- Boase, Henry, Esq. 9, 19, 34.
- Bogue, Rev. D. 204, *note*.
- Bohemia supplied with Testaments, &c. from the Institution at Halle, 123, 451.
- Bohemian Bibles, 585. *See* Berlin.
- Bombay, origin of the Institution at, for translating the Scriptures into the Oriental languages, 53.—Materials sent to for printing the Malayalim Scriptures, 281.—Portuguese Testaments sent for distribution at, 493.
- Auxiliary Bible Society formed, 499, 587.—Resolutions at its first meeting, 499.—Patronage, 500.—Proceedings, *ib*.—Extract from its congratulatory address to Sir Evan Nepean, *ib*.
- Booker, Rev. Dr. 529, *note*.
- Booth, Rev. E. 227.
- Boston, *see* Massachusetts.
- , Lord, 321.
- Bourbon, *see* Mauritius and Port Louis.
- Bourton Auxiliary Bible Society, 423.
- Branch Societies, multiplication of, 529, 535.—Rules for, 582.
- Brant, Captain, his translations of portions of the Scriptures, and the Liturgy of the Church of England, into the Mohawk language, 67.
- Braybrooke, Lord, 321.
- Brazil Ships at Lisbon supplied with the Scriptures, 572.
- Brecon Auxiliary Bible Society, 524.
- Bremen Bible Society, 586.
- Bristol Auxiliary Bible Society formed, 225, 228.—Its Rules adopted by most other Auxiliary Societies, 226.—Its zeal, 243.—Its eminent services in promoting similar Institutions, 292; and in distributing the Scriptures, 293.
- , Earl of, 321.
- , Right Rev. Bishop of, 579.
- , Very Rev. Dean of, *ib*.
- British and Foreign Bible Society, its origin, 1, *et seq*.—*See* Society.
- British prisoners of war supplied with the Scriptures; viz. in France, 290, 351; in America, 573, *note*.
- Bromwich, West, and Wednesbury Auxiliary Bible Society, 424.
- Brown, Rev. David, Provost of the College of Fort William, Calcutta, 53, 146, 150.—His exertions in favour of the Oriental Translations of the Scriptures, 262; and their success, 314.—Communication from on the subject, 264.—Appointed Secretary to the Calcutta Corresponding Committee, 268; and to the Calcutta Auxiliary Bible Society, 319.—Copy of his circular letter, in the former capacity, 268.—Extract from his sermon on New-Year's day, 1810, 272.—*See also* 316.—Beneficial results of that discourse, in furtherance of the Society's interests, 275.—Projects the *Bibliotheca Biblica*, 277.—Presides at the formation of the Calcutta Auxiliary Bible Society, 218; to which he afterwards becomes the Secretary, 319.—His death, 395.—Review of his labours, and tribute to his memory, *ib*.
- Brownlow, Mrs. 532.
- Bruce on the state of the Ethiopic Scriptures in Abyssinia, 448, *note*.
- Brunnmark, Rev. Dr. 60.—His operations and success in Sweden, in favour of the Society's views, 303, 459, 460, 463, 465, 488.—Extracts from his speech at the formation of the City of London Auxiliary Bible Society, 428; and from

his reply to the vote of thanks from the Committee of the Parent Institution, for his services on the Continent, 466.—His death, *ib. note*.

Brunswick Bible Society, 586

Brunton, Rev. Henry, undertakes a new version of the Scriptures in the Tartar dialect, 131.

Beucleugh, Duke of, 321.

Buchanan, Rev. Dr. 53, 144, 145, 151.—Presents his Memoir to Lord Minto, 188.—Projects the "Christian Institution" in India, on the reduction of the College, 262.—His account of the languages spoken in Hindoostan, 270; and of the reception of the Syriac New Testaments sent to Travancore, 450.—His death, *ib.*

Buckingham, Marquis of, 321, 346.—Extracts from his speech at the formation of the Bucks Auxiliary Society, *ib.*

———, Rev. Archdeacon of, 530.

———, Auxiliary Bible Society formed, 346.

Buckinghamshire, Earl of, 530.

Buddhou priests assist in the Pali translation of the Scriptures, 497.

Buenos Ayres, a supply of the Scriptures, in Spanish, sent to, 135.

———, the Roman Catholic Bishop of, suppresses the Spanish Testaments sent to Monte Video, 192.

Bull, Rev. John, 326.

Bunnell, Joseph, Esq. 34.

Burgess, Mr. (of Colchester) 569.

Burghardt, Rev. C. F. his Esquimaux translation of the Gospels printed by the Society, 410, 447.

Burman translation of the Scriptures, 265.

Burn, Rev. Edward, projector of the Birmingham Association, 115.

Burrowes, Rev. Dr. 104.

Bury Branch Society formed, 291.

Butterworth, Joseph, Esq. 34, 217.

C.

Caermarthen Auxiliary Bible Society formed, 414.

Caernarvon do. do. do. *ib.*

Caithness, Earl of, 526.

Calcutta, origin of the Institution at, for translating the Scriptures into the Oriental languages, 53.

———, Auxiliary Bible Society formed, 318, 522.—Grant of assistance to, 320.—Its success, 390; and patronage, 391.—First anniversary, 390, 395.—Address to the Roman Catholics in India, 390.—Letter from Kristna, a heathen, 391.—Operations during its second year, 492, *et seq.* 500.—Extract from its second Report, relative to the Colombo Auxiliary Society, 404, *note*.

——— Corresponding Committee, 144, 150, 268.—Copy of its Circular address, 268.—Subscriptions in consequence of the Rev. D. Brown's New-Year's sermon, 276, *note*.—The *Bibliotheca Biblica* established, 276.—Measures for purchasing and distributing Tamul Bibles, 277, 281.—Prosperity and zeal of the Committee, 282, 314—316, 391, 495.—Increased grant to, 319.—Progress of the Oriental translations, 391.—Embarrassments in consequence of

- the fire at Serampore, 393; and Dr. Leyden's death, 394.—Farther losses in the deaths of the Rev. D. Brown, 395; and of the Rev. H. Martyn, 396.
- Calmeuc translation of the Scriptures, 154, 480, 587.
- Calmeucs, short account of, 154.
- Camberwell Auxiliary Bible Society formed, 423.
- Cambridge, His Royal Highness, the Duke of, 433.
- Auxiliary Bible Society formed, 330, 353, 519.
- Campbell, Rev. Alexander, 413.
- , Rev. John, *ib.*
- Canada, supplies of the Scriptures sent to, 189, 351, 511.—Progressive interest of the Society in, 515.—*See Mohawk and Six Nations.*
- Canstein Bible Institution, at Halle, in Saxony, short account of, 97, 490.—Supplies the Bohemian congregations in Prussia with New Testaments, &c. 123; and the German colonists on the Wolga with Bibles and Testaments, 132.—*See Halle.*
- Canterbury Auxiliary Bible Society formed, 423.
- Cape of Good Hope. *See Good Hope.*
- Cardigan, Earl of, 321.
- Auxiliary Bible Society formed, 524.
- Carey, Rev. Dr. 53, 81.—First proposes the Oriental Translations to the British and Foreign Bible Society, 144.—Assists in forming the Calcutta Corresponding Committee, 267.—His account of the effects of the Scriptures distributed in India, 495, *note*.—Assistance derived from his Sanscrit and Bengalee versions, in translating the Scriptures into the Cingalese and Pali dialects, 497.
- Carlisle, Very Rev. the Dean of, 339, 519, 579.—His defence of the Society against Dr. Marsh, 545.
- Auxiliary Bible Society formed, 519.
- Carlyle, Rev. J. D. his Prospectus for printing an Arabic Bible, 156.
- Carolina, South, Bible Society formed, 286.
- Carrington, Lord, 321.
- Cartels returning home with prisoners of war, supplied with the Scriptures, 551.
- Carysfort, Earl, 321.—His address at the formation of the Huntingdon Auxiliary Society, 341.
- Cashel, Most Rev. Archbishop of, 190, 579.
- Cashmirean Brammanee, a, converted, 394, *note*.
- Castlecoote, Lady, 532.
- Castlereagh, Lord, extract from his speech at the formation of the Westminster Auxiliary Bible Society, 434.
- Cathcart, Earl, his exertions at the court of Russia, in favour of a Bible Institution at St. Petersburg, 386.
- Catholics, *See Roman Catholics.*
- Ceylon, degraded state of the Christian religion in, 168.
- Auxiliary Bible Society established, 400, 493.
- , state of the Protestant and Catholic population in, 496.—Great scarcity of the Scriptures in, 497.—A Cingalese translation of the New Testament determined on, for the use of the Heathen and Mahommedan natives, 493.—*See Cingalese.*
- Chalmers, Rev. Mr. 542.

- Chaplains to the Forces, their co-operation with the Society, 570.—Good example in the Chaplain General and his Assistant, *ib.*
- Chard Auxiliary Bible Society formed, 423.
- Charitable Institutions supplied with the Scriptures, 351.—*See* Hospitals, Work-houses, &c.
- Charles, Rev. Thomas, of Bala, proposes a new edition of the Welsh Bible, by subscription, 9; which, added to his inquiries for supplies of that book, led to the formation of the British and Foreign Bible Society, 73.—Engaged to revise the Oxford copy, for a new edition, by the Society, *ib.*—Unpleasant discussion in consequence, *ib.*—Satisfaction of the Committee, 74.—Reference to the Rev. Walter Davies, *ib.*—The investigation stopped, 75.—Observations, 75—79.—Promotes the interest of the Society in the Principality, 84, 444.
- Chatham, Earl of, 321, 327.
- , Countess of, 532, *note.*
- Chaumont, Mr. 51.
- Chelsea, Royal York Hospital, supplied with the Scriptures for foreign Soldiers, 351.
- Chester Auxiliary Bible Society, 414, 421.
- Chichester, Right Rev. Bishop of, 579.
- China, the attention of the Society drawn towards that country, 48.—Correspondence relative to the MS. in the British Museum, 49.—Progress of the Society's views in, 265, 266, 501.
- Chinese translations of the Scriptures, 501.
- "Christian Institution," an association projected in India, by Dr. Buchanan, for promoting the Oriental translations, 263.
- Chur Auxiliary Bible Committee, 376, 455, 457.—Romanese Bibles issued by, 586.
- Church, General, 446.
- Cingalese translation of the Scriptures, 265, 403, 492, 493, 496.
- Cinque Ports Auxiliary Bible Society, 423, 424.
- Circulation of the Scriptures, appointment of a Sub-Committee for, 47.
- Clapham Auxiliary Bible Society, 423, 426.
- Clarke, Rev. Dr. Adam, constructs a scale of types, for printing the Scriptures in the Tartar dialect, 156.—On the want of an edition of the Scriptures in the Arabic language, 159.—His recommendation to print the Greek Testament in both the ancient and modern dialects, 205.—His eminent services to the Society, and disinterested conduct, 161, 217, 372, 451.
- , Rev. Dr. Edward's, reply to Dr. Marsh's "Inquiry," &c. 354.
- Clarkson's "History of the Abolition of the Slave Trade," extract from, 22, *note.*
- Attends at the formation of the Norwich Auxiliary Bible Society, 330.
- Cleve Bible Society, 586.
- Clogher, Right Rev. Bishop of, 579.
- Clonfert, Right Rev. Bishop of, 298.
- Close, Major, 428.
- Clowes, Rev. John, 227.
- Cloyne, Right Rev. Bishop of, 358, 579.—Extract from his speech at the formation of the North-West London Auxiliary Society, 436.
- Cobbold, Rev. Thomas, 329.

- Cock, Horatio, Esq. accepts the presidency of the Colchester Auxiliary Society, 326.
- Coggeshall Ladies' Bible Association, 532, *note*.
- Coke, Rev. Dr. 14.
- Coker, John, Esq. 435, 521.
- Colchester, an attempt to form an Auxiliary Society at, opposed by the Bishop of London, (Raudolph) and produces an attack upon the Parent Institution by Dr. Wordsworth, 245.
- and East Essex Auxiliary Bible Society, particulars of its establishment, and of the obstacles it had first to encounter, 324.—Extract from its second Report, 529, *note*.—Distribution of Dutch Bibles by, 569.
- Ladies' Bible Association, 532, *note*.
- Coleman, Rev. J. N. 575, *note*.
- Collins, Governor, his letter of acknowledgment for the supply of the Scriptures sent to Van Diemen's Land, 136.
- Colombo, origin of the Society's Institution at, 53.—Auxiliary Bible Society established, 400, 587.—Patronage, 401.—Proceedings, 402, 492, 496.
- Committee new-modelled, 30.
- Congleton Auxiliary Bible Society formed, 423.
- Connecticut Bible Society formed, 237.—Extracts from its third Report, 408, 409.
- Constantinople, supplies of the Scriptures sent to, 351.
- Convicts at Woolwich, supplies of the Scriptures sent to, 141.
- , embarked for New South Wales, supplied with the Scriptures, 351.
- Cooke, Stephen, Esq. his exertions in promoting the interest of the Society in Jamaica, 411.
- Copenhagen, singular preservation of the Icelandic Bibles deposited there during its bombardment, 163.—Public meeting at, for the formation of a Danish Bible Society, 467.—*See also* 373, 375.
- Copies of the Scriptures, in various languages, circulated by the Society, 350.
- Cork Bible Society, established, 190.—Extract from its Report, 215.—Bibles and Testaments distributed by, 216.—Grant to, 242.
- Cornwall Auxiliary Bible Society, 291, 292, 424.
- Cornwallis, Marquis, 321.
- Correspondence, to whom it should be addressed, 580.
- Corresponding Committee at Calcutta, 144, 150.
- Corrie, Rev. Mr. 280.
- Council of Trent, how far it prohibited the reading the Scriptures to the laity, 63.
- "Country Clergyman's Letter to Lord Teignmouth," correction of an error in, 17, *note*.—Its virulence against the British and Foreign Bible Society, 82.—Extracts from, *ib. note*.—Answer to, 84.—The writer makes a second attempt to detach the Bishop of London (Porteus) from the Society, 46—48.
- Counsellor of State, a, his emotions on hearing of the formation of the St. Petersburg Bible Society, 482.
- Courland, success of the Society's views in, 477.—Supply of the Scriptures sent to, 488.
- Bible Society established, 587.
- Coventry, Earl of, 321.
- Cowie, Robert, Esq. 19, 34.—Opens the business at the first public meeting for forming the British and Foreign Bible Society, 23.
- Coxe, Lieutenant, 141.

- Cradock, Sir John, extract from his Address to the inhabitants of the Cape of Good Hope, on the importance of circulating of the Scriptures, and promoting education, 505.
- Cranganore, the Roman Catholic Archbishop of, prohibits the circulation of the Scriptures, 63, *note*.
- Crawford, Charles, Esq. (now Lord) 34.
- Crofton, Lady Charlotte, 532.
- Cumberland, His Royal Highness the Duke of, 433.
- , Auxiliary Bible Society formed, 519.
- Cunningham, Rev. J. W. his defence of the Society against Dr. Maltby's attack, 367, 417.
- Cyril, Archbishop of Constantinople, his declaration in favour of the Society's modern Greek Testament, 446.

D.

- Dakins, Rev. W. 326.
- , Rev. Dr. 570.
- Dale, David, Esq. promotes the interests of the Society in Scotland, 85, 321.
- Dalecarlia, the natives refuse to join in the war-prayer against Great Britain, 428.
- A Bible Society formed in, 459.
- Dalrymple, Rev. Dr. promotes a resolution for a collection in the Synod of Glasgow and Ayr, on behalf of the British and Foreign Bible Society, 86.
- Danish New Testaments printed for the use of prisoners of war, 205.—Who are supplied therewith, 373, 444.—Letter of acknowledgment from Dr. Münter, Bishop of Zealand, 374.
- Bible Society formed, 466, 587.
- Dantzig, contributions from, in aid of the Berlin Bible Society, 123.
- Darlington Auxiliary Bible Society formed, 539.
- Davies, Rev. W. on the proposed new orthography for the Welsh Bible, 78.
- Dealtry, Rev. William, reference to his "Vindication of the British and Foreign Bible Society," 73, 75.—His reply to Dr. Wordsworth's attack upon Lord Teignmouth, 247, 249, 251.—Notices of, 353, 369.—His "Vindication of the British and Foreign Bible Society, in answer to Dr. Wordsworth's second attack," 294.—His eulogy on that gentleman, 296.—Extract from his speech, on being appointed Secretary of the Hertfordshire Auxiliary Society, 340.—His reply to Dr. Marsh's "Inquiry," &c. 355.—Extracts from his "Review of Mr. Norris's attack," &c. 364, 516, *notes*.—His "Advantages of Distributing the Holy Scriptures," &c. and "Appeal to Mechanics," &c. 541.
- De la Gardie, Count, *see* Gardie.
- Denbigh Auxiliary Bible Society formed, 524.
- Denmark, correspondence begun with, relative to the want of Bibles there, 53.—Measures for promoting a Bible Society in, 373, 375, 466. Liberality of the government towards Mr. Henderson, while engaged in completing the Icelandic Bible, 375.
- Derby, Earl of, 321.
- Derry, Right Rev. Bishop of, 579.
- De Sacy's French Bible printed by the St. Petersburg Bible Society, 449, 479.
- Desgranges, Rev. Mr. his Telinga translation of the New Testament, 270.

- Devon and Exeter Auxiliary Bible Society formed, 424.—Minor Bible Association 531, *note*.
- Doering, Rev. Dr. 490.
- Dolben, Sir William, extract from his letter, read at the formation of the Suffolk Auxiliary Bible Society, 328.
- Doncaster Auxiliary Bible Society formed, 424.
- Dorking do. 423.
- Dorpat, a supply of the Scriptures sent to, 477.—Extract from the Address of the Bible Society in, acknowledging the receipt of them, 488.
- Bible Society in, instituted, 587.
- Dorpaton Esthonian New Testaments, 587.
- Douglas, Marquis of, 526.
- Druck, Professor, 54.
- Dublin Association, 13, 103, 139.—*See* Association.
- Ladies' Bible Association, 532.
- A Bible Society established in, 103.—Furnished with Bibles and Testaments by the British and Foreign Bible Society, 139.
- Dudley and Ward, Viscount, 321.
- Auxiliary Bible Society, 529.
- , Charles, Esq. 540.
- Dundas, Right Hon. Lawrence, Lord Mayor of York, 342.
- Dunmore, Earl of, 526.
- Durham, Right Rev. Bishop of, 38.—Patronizes the printing of an Arabic Bible, 156.—Notices of, 321, 530, 579.—His letter to the Society, on its eighth anniversary, 357.—Accepts the presidency of the Oxford Auxiliary Society, 523.
- , Auxiliary Bible Society, 423, 424.
- Dutch New Testament printed for the use of prisoners of war, 205.
- Dutch Bibles sent to the Cape of Good Hope, 297.—An edition for aliens in Great Britain, 444.—Furnished to prisoners of war, 569.
- prisoners of war, returning home, supplied with the Scriptures, 569.
- Dysart, Earl of, 321.

E.

- East India Company, acknowledgment of its readiness to facilitate the operations of the Society in India, 290.
- East Lothian Auxiliary Bible Society instituted, 225.
- Edinburgh Presbytery espouses the cause of the British and Foreign Bible Society, 90.
- Auxiliary Bible Society instituted, 225.
- Edmonton and North-East Middlesex Auxiliary Bible Society, 424, 425.
- Edwards, Hon. J. P. 412.
- Egmont, Earl of, 517.—Extract from his letter to the Provisional Committee of the Somerset Auxiliary Society, *ib*.
- Eichsfeld Bible Society, 586.
- Elberfeld Bible Society for the Grand Duchy of Berg, and Auxiliary Associations, 586.
- England, number of Auxiliary and Branch Societies in, 585.
- English Bibles, resolution for ensuring a competent supply of, 47.—Farther proceedings, 55.

- English Bibles and Testaments issued from the Society's depository, 443.—*See also* 351.
- Bible Society in Holland established, 485.—Extract from its public Address, 487.
- Esquimaux edition of St. John's Gospel, 240.
- translation of the Gospels, 297, 351, 410, 446.
- Essex Auxiliary Bible Society formed, 424.
- East, Auxiliary Bible Society formed, 529, *note*.
- South-West, Auxiliary Bible Society formed, 424, 425.
- Esthonia, application from a Lutheran Church in, and grant to, 130.—Its happy consequences, *ib.*—Progress of the Society's views in, 283, 476.—A supply of the Scriptures sent to, 488.
- , Bible Society established, 587.
- Esthonian New Testaments, 587.
- Ethelston, Rev. Charles, 227.
- Ethiopic version of the Scriptures for the Abyssinians, 447.
- Etonians' contribution towards a projected Auxiliary Bible Society at Windsor, 531, *note*.
- Evangelical Society at Stockholm, its activity and success, 302.—Extract from its second Report, 302.—Baron Rosenblad called to preside over it, 452.
- Europe, distribution of the Scriptures in, 351.—List of Bible Societies in, 586.
- Ewald, Rev. Mr. 123.
- Exeter, Right Rev. Dr. Fisher, Bishop of, 38, 149, 212.—*See Fisher and Salisbury.*
- Bible Society instituted, 225.
- Minor Bible Association, 531, *note*.

F.

- Falkheisen, Rev. Mr. 54.
- Falmouth, Viscount, 291, 321.
- Farish, Rev. Professor, extracts from his account of the formation of the Cambridge University Auxiliary Bible Society, 333, *note*, 339.
- Female Bible Associations, 532.
- Fern, John, Esq. 34.
- Fife and Kinross Auxiliary Bible Society formed, 414.
- Finance, Committee of, appointed, 47.
- Finland, great scarcity of the Scriptures in, 303.—A Bible Society established in, 304, 587.—An edition of the Bible in the Finnish dialect printed at Abo, 382, 383, 587.—Grant for promoting this object, 454.—*See Abo.*
- Finnlanders in Great Britain supplied with the Scriptures, 444.
- Finnish Bibles, state of, at the period of the British and Foreign Bible Society being formed, 60.—The account inaccurate, 61.
- Fisher, Right Rev. Dr. Bishop of Exeter, (afterwards of Salisbury,) 38, 149, 212.—President of the Reading Auxiliary Society, 212.
- Flintshire Auxiliary Bible Society formed, 518, 524.
- Foreign troops, and poor foreigners, in Great Britain, supplied with the Scriptures, 351.
- Fort William, Calcutta, the reduction of the College at, occasions a revival of the Society's interest in India, 262.—The Calcutta Auxiliary Bible Society formed, 318.—*See Calcutta.*

- Foster, Thomas Furley, Esq. 140.
 Foyster, Samuel, Esq. 19.
 France, the South of, supplied with Bibles and Testaments, through the Society at Basle, 196, 230.
 ———, British prisoners of war in, supplied with the Scriptures, 290, 351; as are likewise Protestant congregations in, 351.
 Frankfort Bible Society,
 Frederick William, IV. King of Prussia, patronizes the Berlin Bible Society, 99—101.
 Freeman, Rev. Mr. notice of his translation of certain parts of the Scriptures into the Mohawk language, 67.
 French Bible Society formed in 1792, concise history of, 13, *et seq.*
 ——— Bibles printed by the British and Foreign Bible Society, 110, 207, 350, 445; by the St. Petersburg Society, 479.—*See also* 587.
 ——— prisoners of war in Great Britain, supplied with the Scriptures, 351.
 ——— Testaments printed at Paris, in 1731, and distributed by Catholics, 575.—
 Interesting extracts from Preface to, *ib.* and *notes.*
 Freshfield, J. W. Esq. defends the Society against Mr. Norris's Attack, 516.
 Fridag, Sebastian, Esq. 34.
 Frome Auxiliary Bible Society established, 423.
 Fühnen, a Religious Society in, 54.—Icelandic New Testament sent from, to Iceland, 128, 162.
 ——— Bible Society, its great exertions, 373.
 Fuller, Rev. Andrew, 81.

G.

- Gaelic version of the Scriptures, 107.—An edition resolved on, 108.—Distribution of, 164, 189, 444.
 Galitzin, Prince Alexander, various notices of his attention to promote the object of the British and Foreign Bible Society in Russia, 308, 383, 386, 473, 485.—His letter to Lord Teignmouth on the formation of the St. Petersburg Bible Society, 389.
 Galicia, a supply of Polish Bibles sent to, 301.
 Gambier, Lord, 38, 372, 579.
 Gandolphy, Rev. Peter, extracts from his "Congratulatory Letter to Professor Marsh," 439.—His testimony to the fallacy and novelty of the doctrine that the Scriptures without comment are insufficient, &c. 483, *note.*
 Gaols supplied with the Scriptures, 141, 206, 351.
 Gardie, Count De la, 462, 577.—Extracts from his letter on receiving a set of the Society's Reports, 463.
 Gardner, Lord, 321.
 Gaskin, Rev. Dr. 73.
 Gatcliffe, Rev. John, 227.
 General Meetings, *see* Meetings.
 Geneva Bible Society, 586.
 Georgia (North America) Bible Society formed, 286.—Communication from, 287.—Extracts from its public Address, 288.
 Georgian New Testaments, 587.

- German colonists on the Wolga, 131.—Supply of Bibles and Testaments sent to, from the Institution at Halle, *ib.*—Joy with which they were received, 201.
- Bible Society instituted at Nuremberg, 54, 59.—Removed to Bâle, 120.—*For its proceedings, see Nuremberg and Bâle.*
- Testaments distributed in Great Britain, 111.
- Bibles printed and circulated by the British and Foreign Bible Society, 444; by the Bâle Society, 455; by the Wurtemberg Institution, 457; and by the St. Petersburg Society, 483.—*See also 587.*
- Catholics, distribution of the Scriptures among, 379.
- Germany, progress of the views of the Society in, 285, 379, 457.—Cordiality between the Protestants and Catholics of, in promoting the circulation of the Scriptures, 313, 491.—Great demand for Bibles and Testaments in, 491.
- , poor in, supplied with the Scriptures by the Society, 351.
- Gibraltar, supply of the Scriptures sent to, 189, 351.
- Gisborne, Rev. Thomas, extracts from his speeches at the formation of the Staffordshire Auxiliary Bible Society, 345; and at that of the Chester Society, 421, 422.
- Glasgow, the first City in Scotland that espoused the interests of the British and Foreign Bible Society, 85.—Resolution of the Presbytery to have a public collection for it, 86, 113, 208; which is followed by the Synod of Glasgow and Ayr, *ib.* 88.—The collection ordered to be annual, 216.—Auxiliary Bible Society formed in, 321.—Extract from its public Address on the occasion, *ib. note.*
- , Earl of, 321, 526.
- , Port, *see Greenock.*
- Glogau, Rev. Mr. 124.
- Gloucester, His Royal Highness the Duke of, 321, 338.—Extract from his letter to the Bishop of Bristol, 334, *note.*
- , Right Rev. Dr. Huntingford, Bishop of, his letter to the Mayor of Gloucester, on occasion of the formation of an Auxiliary Society for that city and county, 417.—Reply by the Rev. J. Owen, 418.
- , Right Rev. Dr. Ryder, Bishop of, 579.—*See Ryder.*
- , Auxiliary Bible Society formed, 414.
- Goa, Archbishop of, ineffectual application to, requesting permission to circulate the Scriptures among the Catholics of Malabar, 494.
- Good Hope, Cape of, supply of the Scriptures sent to the British settlers, soldiers, and colonists there, 135.—Tribute of gratitude from, 297.—Circulation of German and Dutch Bibles at, 352, 504.—The "Bible and School Commission" formed, *ib.*—Its object and consequence, *ib.*
- Gorden, Rev. W. 570.
- Goree, supply of the Scriptures sent to, 189.
- Gosse, Joseph Smith, Esq. 19.
- Gothenburg Bible Society formed, 459, 462.—Copy of its Address to the British and Foreign Bible Society, 464.—Lord Teignmouth's Reply, *ib.*
- Gothland Bible Society formed, 459, 462.—Review of its origin and progress, 459.
- Grafton, Duke of, 321.—Extract from his speech at the formation of the Northampton Auxiliary Society, 416.
- Grant, Charles, Esq. M. P. 10, 34, 38, 434.
- , Charles, Jun. Esq. 426, 578.

- Greek Scriptures, an edition of, in the ancient and modern dialects, by the British and Foreign Bible Society, 204.
- Islands, success of the Society in, 311.—Supplies of the Scriptures sent to, 351.
- Metropolitan of Moscow, his approbation of the St. Petersburg Bible Society, 481.
- New Testaments printed and circulated by the Society, 311, 446, 587, 588.
- Approbation of Cyril, Archbishop of Constantinople, 446.
- Greenock and Port Glasgow Society for circulating the Holy Scriptures, formed, 210.—Merges into the Greenock and Port Glasgow West Renfrewshire Bible Society, *ib.*
- Grenville, Lord, 321.
- Grey, Hon. Lady, 544, *note*.
- Grill, Claes, Esq. 34.
- Grimston, Viscount, 321.
- Grisons supplied with the Scriptures, 376.
- Grosvenor, Earl, patronizes the Holywell Auxiliary Society for Flintshire, 518, 524.
- Guernsey Auxiliary Bible Society formed, 424.
- , a supply of the Scriptures sent to, 351.
- Gustafson, Rev. Martin, 459.

H.

- Hablitz, Counsellor, 386, *note*.
- Hackney and Stoke Newington Auxiliary Bible Society, 424, 516.
- Juvenile Association, at Miss Teulon's School, 531.
- Hagar, Dr. 49.
- Halifax (Nova Scotia) Auxiliary Bible Society formed, 514, 588.—Its Branches, *ib.*
- (Yorkshire) Auxiliary Bible Society formed, 321.
- Hall, Rev. Robert, 243, 369.—His speech at the second anniversary of the Leicester Auxiliary Bible Society, 355.
- Rev. S. 227.
- William, Esq. 14.
- Halle, in Saxony, a communication with, opened, 54, 97.—Account of the Canstein Bible Institution, 97, 122, 409. *See* Canstein.
- Halstead Branch Society, 529, *note*.
- Hamburgh-Altona Bible Society formed, 586.
- Hammersley, Thomas, Esq. 281.
- Hampden, Viscount, 321.
- Hampshire Auxiliary Bible Society formed, 424.
- Haudfield, Colonel, 428.
- Hanover Bible Society instituted, 586.—German Bibles distributed by, *ib.*
- Hans Jerta, Chevalier, 460.
- Harcastle, Joseph, Esq. 34.
- Hardwicke, Earl of, 321, 333, 338, 357.
- Hardy, John, Esq. Recorder of Leeds, 442, *note*.
- Harrington, J. H. Esq. President of the Calcutta Auxiliary Society, 318.
- Harrowby, Earl of, 530, 579.
- Hastings, Warren, Esq. 182.

- Haygarth, William, Esq. on the dialects of Greece, 447, *note*.
 Head, Mr. John, 328.
 Headley, Lord, 579.
 Henderson, Rev. Ebenezer, 125, 232, 235, 375, 462, 468.—His proceedings relative to the Icelandic version of the Scriptures, 375, 469.
 Henley-upon-Thames Auxiliary Bible Society, 424.
 Henniker, Lord, 321.
 Hereford Auxiliary Bible Society formed, 516.
 Hertford, Marquis of, 321.
 Hertfordshire Auxiliary Bible Society, particulars of its formation, 342.
 Hertzog, Rev. Dr. 54.
 Hess, Rev. J. J. Antistes (or Head) of the Zurich Clergy, 54, 380.—Promotes the formation of a Bible Society in that Canton, 377.—Copy of his letter, acknowledging a grant from the British and Foreign Bible Society, 378.
 Hewitt, Hon. Mrs. 532.
 Hibernian Bible Society, its origin, 103.—Extract from its Report, 214.—Bibles and Testaments distributed by, 215.—Its patronage, exertions, and grant to, from the British and Foreign Bible Society, 342.—Increase of its influence and branches, 441.
 Hibernian Sunday School Society supplied with the Scriptures, 351.
 Hiemer, Mr. 135, 202.
 Highlands of Scotland, state of the Scriptures in, prior to the year 1805, 107.
 —See Gaelic.
 High-Wycomb Auxiliary Bible Society formed, 539.
 Hill, Rev. Rowland, 36.
 Hinchinbroke, Viscount, 321, 341.
 Hinckford Branch Society, 529, *note*.
 Hindoo, singular letter from an, to the British and Foreign Bible Society, 279.
 Hindoostan, Dr. Buchanan's statement of the languages used in, 270.
 Hindoostance translations of the Scriptures, 265, 270, 271, 392, 396.
 Hinton, Rev. James, 520.—His defence of modern Dissenters, 521,
 Hoare, Rev. Charles, 417.
 —, W. H. Esq. 34, 207.
 Hobart, Right Rev. Dr. Bishop, of New-York, 238.
 Hodgson, Rev. Archdeacon, extract from his account of the Life of Bishop Porteus, explanatory of the views entertained by that Prelate, in attaching himself to the British and Foreign Bible Society, 26, *note*.
 Hodson, Thomas, Esq. 34.
 Holborn Sunday School, furnishes the first example of a Juvenile Bible Association, 530.
 Holland, state of the Scriptures in, at the period of the formation of the British and Foreign Bible Society, 62.—Proceedings in, relative to the object of the Society, 485.—See Amsterdam.
 Hollingsworth, S. Esq. on the expediency of sending the Scriptures to China in the language of the natives, 49, 50.
 Holstein, success of the Society in, 379.—Supplies of the Scriptures sent to, 351.
 Holywell, (Flintshire) Auxiliary Bible Society formed, 518, 524.
 Honduras, supplies of the Scriptures sent to, 351.
 Hooker, Rev. Richard, on the sufficiency of the Scriptures with comment, &c. 484

- Hopkins, Captain John, suggests the plan of supplying the crews of revenue cutters with the Scriptures, 289.
- Horneman, H. F. Esq. 375.
- Horsley, Right Rev. Bishop, on the sufficiency of the Scriptures, &c. 496, *note*
- Horst, Rev. Mr. 269, 273, 378.
- Hose, J. D. Esq. 34.
- Hospitals supplied with the Scriptures, 141, 206, 551.
- Hottentot congregations in South Africa supplied with the Scriptures, 352.
- Howard, Robert, Esq. 34, 47.
- Howley, Right Rev. Dr. Bishop of London, 517, *note*.
- Hüber, Rev. Mr. 54, 201.
- Huddersfield Auxiliary Bible Society formed, 291.
- Hughes, Rev. Joseph, first suggests the idea of promoting a universal distribution of the Scriptures, 9, 45.—Requested to prepare an address to the public on the subject, *ib.* which he produces in May, 1803, 10.—Extracts from it, 16.—Appointed one of the Secretaries of the British and Foreign Bible Society, 28.—The Society greatly indebted to his exertions, 45, 580.
- Hull Auxiliary Bible Society formed, 225.
- Humphrey's "Account of the Society for Propagating the Gospel in Foreign Parts," extract from, 67.
- Hungary, distressing scarcity of the Scriptures in, 309.—A Bible Society established at Presburg, 310.—Supplies of the Scriptures sent to, 351.—Sclavonian Testaments distributed by the Hungarian Society, 586.
- Hunter, Alderman Sir C. S. 428.
- , Rev. Dr. 89.
- Huntingdonshire Auxiliary Bible Society formed, 341.
- Huntley, Marquis of, 321.

I.

- Iceland, want of Bibles in, 125.—Letter from Lord Teignmouth to the Bishop of, 126.—Resolution of the Fühnen Society to print an Icelandic Testament, 129.—Co-operation of the British and Foreign Bible Society, 126, 129.—The edition completed, 163.—Singular preservation of the Copies at Copenhagen, when that City was bombarded, *ib.*—Extract of a letter from the Sheriff of, 470.
- Bible Society formed, 587.
- Icelandic Scriptures, various particulars relative to, 374—377, 476.
- India, a correspondence opened with, on the subject of translating the Scriptures into the Oriental languages, 53.—Grants for that purpose, 144, 150.—English and German Bibles and Testaments sent to, for the use of poor Europeans there, 151.—The Government of, unfavourable to the views of the Society, 152, 188.—State of Christianity in, 168.—Success of the Society's views in, on the reduction of the college at Fort William, 262, 282, 313.—Various particulars relative to the Oriental translations, 261, 265, 314, 392, 393, 492, 495, 496.—The Calcutta Corresponding Committee formed, 267.—Singular letter of a native Hindoo, addressed to the British and Foreign Bible Society, 279.—Distribution of the Tamul and Portuguese Scriptures, 314.—The Calcutta Auxiliary Bible Society formed, 317, 390.—The Catholic Bishop of Verapoli, Vicar-General of Malabar, consents to the circulation of the Scriptures in his

- diocese, 391.—Letter from Kistna, a Heathen native, *ib.*—Fire at the printing-house of the Baptist Missionaries at Serampore, 393.—General effects of the Scriptures upon the natives, 494, 495.
- Ipswich Auxiliary Bible Society formed, 321.
- Ireland, state of, in reference to the views of the British and Foreign Bible Society, 88.—The Society's first impression of the New Testament distributed in, 103.—Bible Societies formed in, for the Synod of Ulster, and city and county of Cork, 190.—The schools in, supplied with the Scriptures, *ib.*—Want of the Scriptures in, 358.—Increase of Bible Societies in, 441, 526.—Their number, 585.—Sunday schools and poor in, supplied with the Scriptures, 351.
- Irish Bibles, resolution of the British and Foreign Bible Society for ensuring a competent supply of, 47, 55.—Stereotyped, 444.
- New Testaments, order for printing, from Bishop Bedell's version, 239.—Completed, 289
- Bibles and Testaments printed by the Society, 588.
- Schools supplied with the Scriptures, 190.
- Islington Auxiliary Bible Society formed, 432, 433.
- Italian Scriptures proposed to be printed for the use of the Levant, &c. 204.
- Testaments printed by the British and Foreign Bible Society, 285, 288, 307, 444, 588.

J.

- Jænické, Rev. J. on the scarcity of Bohemian Bibles, 62.—Establishes a Bible Society at Berlin, under the Sanction of the King of Prussia, 99.—His Letter to the King, 100; and his Majesty's Reply, 101.
- Jamaica, success of the Society in, 411.—An Auxiliary Bible Society for People of Colour formed, 412, 588.
- Java, copies of the Chinese Testament sent to, 502.
- Auxiliary Bible Society formed, 587, *ib.*
- Jedeur, Very Rev. Dr. 460.
- Jersey, a supply of the Scriptures sent to, 351.—A Bible Society in, 585.
- Jerta, Hans, Chevalier, 460.
- John, Rev. Dr. 269, 270, 273, 314.
- Johnson, Dr. Samuel, extract from one of his Letters, on the absolute necessity of circulating the Scriptures, 109.
- Johnston, Sir Alexander, promotes the institution of an Auxiliary Bible Society in Ceylon, 400.—Letter from, *ib.*—Acknowledgment of his services, 403.—Appointed an honorary life governor of the British and Foreign Bible Society, 404.
- Johnston, Rev. Croxton, 227.
- Jones, Rev. Mr. 89.
- Jounarian Ghoshaul, a native Hindoo, his singular letter to the British and Foreign Bible Society, 279.
- Jowett, Rev. Dr. 333, *note.*—His account of the preliminary steps taken by the junior students of Cambridge University, towards the formation of a Bible Society there, 338.
- Juvenile Associations, their rise and importance, 530.—Justification of them, 535

K.

- Kamenetz-Podolsk Bible Society instituted, 587.
 Kamensky, Mr. Nicholas Bantish, 473.—Notice of his death, 474, *note*.
 Karass, state of the Christian Mission at, 130.—Types, papers, &c. sent to, for printing an edition of the Scriptures in the Tartar dialect, 131.
 Kendale Auxiliary Bible Society formed, 225.—Its zeal, 243.
 Kent, His Royal Highness the Duke of, 433, 434, 442, 577.
 — Auxiliary Bible Society formed, 414.
 Ker, Dr. 177, *note*.
 Kief, zeal of the Greek Metropolitan of, in co-operating with the St. Petersburg Bible Society, 480.
 Kiesling, Mr. Tobias, 54—His account of the formation of a Bible Society at Nuremberg, 59.
 Kildare, Right Rev. Bishop of, 579.—On the want of the Scriptures in Ireland, 358.
 King, Rev. G. 331.
 Kinghorn, Rev. J. 328, *note*.
 Kingsbridge Auxiliary Bible Society formed, 424.
 Kingston ditto. 423.
 Kinross ditto. 414.
 Kirkwall, Viscount, 321.
 Kistna, a Hindoo Convert, 391.
 Kitcherer, Rev. Mr. 296.
 Knapp, Rev. Dr. Director of the Orphan House at Halle, in Saxony; his cordial co-operation with the British and Foreign Bible Society, 54, 98, 124, 132.—On the increased demand for Bibles and Testaments from the Canstein Institution at Halle, 490.
 Knox, Lady Mary, 532.
 Knutsford Branch Society formed, 291.
 Kohloff, Rev. Mr. 269, 273, 278, 314.
 Kohlmeister, Rev. Mr. his account of the reception of the Esquimaux edition of St. John's Gospel in Labrador, 297.
 Königsberg, communication from, on the want of Bibles in Lithuania, &c. 124.
 — Bible Committee formed, 283.—Its exertions to supply the Poles in Prussia with the Scriptures, 301.—Lithuanian Bibles and Testaments distributed by it, 586.
 Korsakoff, General Alexander Kimskey, 472, *note*.
 Kotchubey, Count, 131, *note*, 386, *note*, 388.

L.

- Labrador, progress of the Esquimaux Gospel in, 297, 411.—The Esquimaux Christians in, supplied with the Scriptures, 351.—Successes of the United Brethren in, 410.—*See* Esquimaux.
 Lahlenius, Rev. J. A. on the want of the Scriptures in Westmania and Dalecarlia, 461.
 Laing, Rev. Mr. 285.
 Lanack, Presbytery of, favourable to the British and foreign Bible Society, 216.
 Landaff, Right Rev. Bishop of, 579.

- Lapland, an erroneous account of the state of the Scriptures in, 60, 61.—Grant to the Stockholm Evangelical Society towards an edition of the New Testament in the dialect of, 231.
- Laponese New Testaments, 303, 308, 375.
- Latrobe, Rev. C. J. 240.
- Launceston and East Cornwall Auxiliary Bible Society formed, 424.
- Lausanne Bible Society instituted, 586.
- Laws and Regulations of the British and Foreign Bible Society, 40.
- Lea, Richard, Esq. 19, 34.
- Lee, Mr. succeeds Dr. Buchanan as translator of the New Testament into the Syriac language, 451.
- Leeds Auxiliary Bible Society formed, 225.—Noticed, 442.
- Lefroy, C. E. Esq. author of Letters signed "Peter the Hermit," in the Oxford Journal, 524, *note*.—See also 520, *note*.
- Leggatt, Rev. S. 571.
- Leicester Auxiliary Bible Society, 225.—Extracts from its address, 243, 356, 517.
- Leighlin and Ferns, Right Rev. Bishop of, extract from his Charge to the Clergy of his diocese, 526.
- Leitrim, Countess of, 532.
- Leman, Mr. John, 412.
- Leo, Rev. F. 309, 574.
- Lettonian New Testaments, 587.
- Levant, great demand in, for modern Greek Testaments, 310, 446.
- Letters from King George I. of England, to the missionaries at Tranquebar, 178.
- Leyden, Dr. 278, 392.—His death, 394.
- Leyonmark, Hon. G. retires from the presidency of the Evangelical Society at Stockholm, 452.
- Library of different versions of the Holy Scriptures, established for the use of the British and Foreign Bible Society, 71.
- Lieven, Count, 477.
- Lifford, Viscountess, 532.
- Liljencrantz, Baron, 460.
- Lindsay, Rev. H. 446.
- Lisbon, foreign troops in the General Hospital at, supplied with the Scriptures, 351.
- Leister, Thomas, Esq. 344.
- Lithuania, want of Bibles in, 124.—Supply of the Scriptures sent to the Polish schools in, 301.
- Lithuanian Bible, the Königsberg Committee resolve to print one, 283.—Number distributed, 586.
- Littlehales, Lady Elizabeth, 532.
- Liverpool, Earl of, 579.—Patronizes the Cinque Ports Auxiliary Bible Society, 424.—His conduct at the second Anniversary of that Institution, 425, *note*.
- Liverpool Auxiliary Bible Society formed, 291.—Difficulties in the way of its institution, *ib.* removed, *ib.*—Its activity and success, 292.
- (Nova Scotia) Branch Society formed, 514, 515.
- Livonia, want of the Scriptures in, 284.—Grant of money towards forming a Bible Society in, *ib.*—A supply of the Scriptures sent to, 351, 488.
- Livonian Bible Society instituted at Riga, 587.

- London Associations to aid the funds of the British and Foreign Bible Society, by collecting small sums, the first of its kind in South Britain, 114, 120, 210.
- London, Lord Bishop of, *see* Beilby Porteus.
- , City of, Auxiliary Bible Society formed, 427.
- , East, ditto. 432, 433, 436.
- , North, and Islington, ditto. 432, 433.
- , North-East, ditto. 432, 433, 545.
- , North-West, ditto. 432, 433, 436, 437.
- , Missionary Society sends out Mr. Morrison to China, with a view to his translating the Scriptures into the language of that country, 501, 502, *note*.
- , Swedish Lutheran Church in, extract from its public Address, 445.
- Lorton, Viscountess, Patroness of the Dublin Ladies' Bible Association, 532.
- Lothian, West, Auxiliary Bible Society formed, 291.
- Louisiana Auxiliary Bible Society formed at New-Orleans, 509.—Its importance, 511.
- , Great scarcity of Bibles in, 509, 510.—Distribution of the Scriptures in, by the Philadelphia and New-York Societies, 510.
- Lubeck Bible Society, instituted, 586.
- Lund Bible Society instituted, 587.
- Lusatia, hospitals in, supplied with the Scriptures, 490.
- Lutheran translation of the German Bible printed by the St. Petersburg Society, 479.

M.

- Macaulay, Zachary, Esq. 32, 34, 426, 450.
- , General, obligations of the Society to, for his patronage of the Malay-alim translation, 270.
- Mac Intosh, Sir James, 270.
- Mac Intosh, Rev. Dr. originates a communication between the Society and Amsterdam, 486; which leads to the formation of the English Bible Society in that city, *ib.*; and to the establishment of the United Netherlands Bible Society, *ib.*
- Madras, Portuguese Testaments sent to, 493.
- Magee, Rev. Dr. 104.
- Magnusen, Very Rev. Dean, 376.
- Mahone, Lord, 321.
- Mahratta version of the Scriptures, 265.
- Maidstone Auxiliary Bible Society, 424.
- Maine, (North America) Bible Society formed, 286.
- , grateful reception of Bibles in, 506.
- Maitland, Alexander, Esq. 19, 34.
- Malabar, state of Christianity in, 167.—The Roman Catholic Bishop of, consents to the circulation of the Scriptures throughout his diocese, 167.—Distribution of the Scriptures among the Catholics of, 390.—Impediment, 392.
- Malay translation of the Scriptures, 265.
- Malayalim translation of the Scriptures, 167, 265, 270, 281, 450, 494, 495.
- Malta, distribution of Italian Testaments in, 285, 311, 351.
- Maltby, Rev. Dr. attacks the Society, and impugns its wisdom in putting the whole of the Scriptures into the hands of the lower classes, 367.
- Manchester and Salford Auxiliary Bible Society formed, 225, 227.—Its eminent

- services in promoting similar Institutions, 292.—Its activity in distributing the Scriptures, 293.—Extract from its Report, *ib.*
- Manchester, Duke of, 321, 341.
- Mann, Right Rev. Bishop of, causes Manks Testaments to be circulated in his diocese, 289.
- Mann, Isle of, supplied with the Scriptures, 424, 440.—A Bible Society in, 585.
- Manks version of the Scriptures, 289, 444, 588.
- Mann, Rev. Alexander, 412, 413.
- Mansfield, Rev. Edward, 417, *note*.
- Marburg Catholic Bible Depository, 490.—Extract of a letter from the Catholic Professor of Divinity at, 492.
- Marine Bible Association, 289, *note*.—Rules for, 584.
- Marsh, Professor, his "Address," &c. in favour of the Society for Promoting Christian Knowledge, in preference to the British and Foreign Bible Society, 334; answered by the Right Hon. N. Vansittart, 335.—A misconception of, corrected, 266, *note*.—Publishes his "Inquiry," &c. 352.—Strictures upon it, 353.—His "Appendix" published, *ib.*—His "Answer" to Mr. Vansittart's Second Letter, &c. 367.—Led into an awkward dilemma by his "Inquiry," 438.—Quotation from that publication respecting the want of Bibles in Germany, with a practical refutation of his reasoning, 490.—His opposition productive of a warm friend to the Society, 522.—Replied to by the Dean of Carlisle, 545.—Takes leave of the controversy, 568.
- Marshman, Rev. Joshua, 53.—Notices of his Chinese translations of the Scriptures, 267, 501, 502.
- Martin, Ambrose, Esq. 9, 34.
- Martyn, Rev. Henry, on the various editions of the Arabic Scriptures, 160.—His Arabic, Persian, and Hindoostanee translations of the Scriptures, 265, 271, 316, 392, 394.—His death, 397.—Review of his labours, with some particulars of his Journey to Shiraz, 397—399.
- Massachusetts Bible Society established, 237.—Extracts from its Reports, 407, 409, 506.—Its generous conduct respecting the Scriptures captured by an American privateer, 511.—Extracts from its public Address on that occasion, 512.
- Mauritius Auxiliary Bible Society formed, 404.
- Meath, Countess of, 532.
- , Right Rev. Bishop of, 579.—On the want of the Scriptures in Ireland, 358.—Extract from his speech at a public meeting in Kells, 527.
- Meer, Seyd Ali, the Persian translator, 397.
- Meetings, General, of the British and Foreign Bible Society: the first, 20; the second, 32; the third, or first anniversary, 86; the fourth, or second anniversary, 118; the fifth, or third anniversary, 147; the sixth, or fourth anniversary, 193; the seventh, or fifth anniversary, 217; the eighth, or sixth anniversary, 258.—See Anniversary Meetings.
- Merian, Rev. Dr. Antistes (or Head) of the Basle Clergy, his interview with Mr. Steinkopf, 377.
- Merimac Bible Society, 512, *note*.
- Merioneth Auxiliary Bible Society formed, 414.
- Messina, rapid distribution of Italian Testaments at, 312.—Meeting of the Catholic Clergy on the occasion, *ib.*
- Metchersky, Prince, 385.

- Methodists, Wesleyan, liberal contributions from, 217.
- Middlesex Auxiliary Bible Society formed, 424.
- , North-East do. 424, 425.
- Milford Haven, petition from the crews of twenty revenue cutters in, 289.
- Mills, Samuel, Esq. prepares the outline of the intended Society for promoting a more extensive circulation of the Scriptures, afterwards denominated the British and Foreign Bible Society, 17.—Further exertions in its behalf, 19, 23, 34, 47.
- , Mr. his exertions and success in promoting Bible Societies in the United States of America, 509.
- Milne, Rev. William, 502.
- Milner, Very Rev. Dean, 353.
- , Right Rev. Dr. extract from his Pastoral Charge, on the pernicious effects of Bible Institutions, 483, *note*.
- Milton, Viscount, 321.
- Minto, Lord, 392.—Extract from his College Speech, 265, *note*.
- Mirza, Fitret, the Oriental translator, 265, 271, 392.
- Missionaries, Baptist, at Serampore, their persevering diligence in the Oriental translations of the Scriptures, 261, 392, 393, 493, 495.
- Mississippi Bible Society formed, 509.
- Mittau Bible Society formed, 477.
- Mogileff, extract from the Pastoral Epistle of the Catholic Archbishop of, recommending the St. Petersburg Bible Society, 482.
- Mohammedans of Africa, the Arabic Bible much prized by, 503.
- Mohawk translation of St. John's Gospel, by Captain Norton, the Indian Chief, 66.
—Printed by the British and Foreign Bible Society, 69.—Joyfully received by the Indians of Upper Canada, 192.
- Moir, Earl of, 321, 434, 579.—Extract from his Speech at the formation of the East London Auxiliary Bible Society, 436.
- Moldavian New Testaments, 587.
- Molineux, Lady, 532.
- Moncrieff, Robert Scott, Esq. his exertions to promote the views of the British and Foreign Bible Society in North Britain, 88.
- Mongols, or Moguls, a short account of, 155.
- Monte Video, a supply of Spanish Testaments sent to, 192; which are suppressed by the Roman Catholic Bishop of Buenos Ayres, *ib*.
- Montgomery, Mr. 540.
- Montrose Auxiliary Bible Society formed, 291.
- Montucci, Dr. Antonio, his offer to superintend a proposed impression from the Chinese MS. of the New Testament in the British Museum, 48.
- Moore, Right Rev. Dr. Bishop, of New-York, 237.
- Moravian Brethren in North America, South Africa, and the West Indies, their exertions to promote the object of the British and Foreign Bible Society, 240,
—Their success in promoting that object in Labrador, 410.—*See* Esquimaux.
- Morgan, Lieut. Colonel De, 64, *note*.
- Morpeth, Viscount, extract from his letter to the Dean of Carlisle, on the formation of the Cumberland Auxiliary Bible Society, 519.
- Morrison, Rev. Mr. 48.—His Chinese translations of the Scriptures, 501, 502.
- Moscow, extract of a letter from the Greek Archbishop of, 481.
- , Bible Society, particulars of its original projection, 384.—Frustrated by

- the French Invasion, 385.—Resumed and carried into effect, 473, 587.—Abstract of its plan, 473.—Extract from its public Address, 475.
- Mosely, Rev. W. on the State of religion in China, 48.
- Munich, testimony of a Catholic Clergyman in, to the want of the Scriptures in Germany, 381.
- Münter, Right Rev. Dr. Bishop of Zealand, favourable towards the British and Foreign Bible Society, 373.—Copy of his letter to Lord Teignmouth, 374.—Extract from his Address, announcing the formation of the Danish Bible Society, 467.
- Murray, Lindley, Esq. extract from his letter on the formation of the York Auxiliary Bible Society, 342.

N.

- Naples, supplies of the Scriptures sent to, 351.
- Nares, Rev. Archdeacon, 51, *note*, 212.
- Nashville Bible Society formed, 509.
- Nassau-Hall (New Jersey) Bible Society formed, 507, 533.
- Nassau-Homberg Bible Society instituted, 586.
- Naudi, Dr. 285.
- Nayr of Travancore, anecdote of a, 494, *note*.
- Neale, Benjamin, Esq. 428.—Extract from his speech at the formation of the City of London Auxiliary Bible Society, 430.
- Neath Auxiliary Bible Society formed, 291.
- Negroes in the West Indies, gratifying account of their reception of the Scriptures, 298.
- Neilson, Rev. Dr. his testimony to the accuracy of the Irish New Testaments printed by the Society, 289.
- Nepean, Sir Evan, 579.—Promotes the formation of the Bombay Auxiliary Bible Society, 499.—His liberal donation to it, 500.
- Netherlands, United Bible Society, *see* Amsterdam.—Its Auxiliaries, 587.
- New Brunswick, a supply of the Scriptures sent to, 189.
- Newcastle-upon-Tyne Auxiliary Bible Society instituted, 225.
- Newfoundland, supplies of the Scriptures sent to, 351.
- Newgate, prisoners in, supplied with Bibles and Testaments, 140.
- Newington, Stoke, Auxiliary Bible Society, 424, 516.
- New Jersey Bible Society formed, 237, 507, 533.
- Newman, Rev. William, 313, *note*.
- New Orleans, a Bible Society formed at, for the province of Louisiana, 509.—Its importance, 511.
- New South Wales, *see* Wales.
- New Testament, first Stereotype edition of, 102.
- New-York, three Bible Societies formed in, 237.—Extracts from their Reports, 410, 507.—Their great utility, and seasonable establishment, 506.—Distribute French Bibles in Louisiana and Canada, 511.—Grant of assistance to, *ib.*
- New Wied and Wied Runckle Bible Society instituted, 586.
- Nicolai, Baron, 383.
- Norden, Right Rev. Bishop, 303.
- Nordhausen Auxiliary Bible Society instituted, 586.
- Norfolk, Duke of, 416.

- Norfolk, Auxiliary Bible Society formed, 327.
 Normanton, Right Hon. Earl of, Archbishop of Dublin, 214.
 Norris, Rev. H. H. his attack upon the Society, 365, 516.
 North America, *see* America.
 Northampton Auxiliary Bible Society formed, 414, 415.
 Northesk, Earl of, 321.
 North Shields Auxiliary Bible Society formed, 424.
 Northumberland Auxiliary Bible Society formed, 424.
 Norton, Captain, John, a Chief of the Six-Nation Indians, in Upper Canada, translates St. John's Gospel into the Mohawk language, 66.—His address to the Indians, 70.—His translation printed by the British and Foreign Bible Society, and joyfully received by the Indians, 69, 192.
 Norway, supplies of the Scriptures sent to, 351.
 Norwich, Right Rev. Bishop of, 321, 358, 579.—Becomes a Vice President of the Society, 298, 327.—Proposes the Resolutions at the formation of the Norfolk and Norwich Auxiliary Bible Society, 327.—Patronizes the Ipswich Auxiliary Bible Society, 329.
 ———, Auxiliary Bible Society formed, 327.
 Nottingham Auxiliary Bible Society formed, 213, 224.
 Nova Scotia, a supply of the Scriptures sent to, 189,—A supply of Bibles and Testaments destined for, captured by an American privateer, and replaced by the Massachusetts Bible Society, 511.
 ———, Societies formed in, 514, 588.—Ineffectual opposition, 515.
 Novassiloff, Count, 131.
 Nuremberg Bible Society instituted, under the recommendation and patronage of the British and Foreign Bible Society, 54, 59.—Joined by the inhabitants of Bâle, 79, 120.—Votes and grants to, from the British and Foreign Bible Society, 54, 97.—Its beneficial influence, 91, 230.—An error of, 93.—Prints an edition of the German New Testament, 66, 95; and makes arrangements for a new impression of the whole Scriptures in the German language, 95.—Remits a supply of Testaments to London, for the use of Germans in Great Britain, 111.—The Society transferred to Bâle, 120, 196.

O.

- Oberlin, Rev. Mr. on the distribution of Bibles in Alsace, 80.
 Obscurity of the Scriptures, a novel and fallacious doctrine, 483, *note*.
 Oesel, Bible Society instituted, 587.
 Ohio, Bible Society formed, 509.
 Orford, Earl of, 321.
 Oriental correspondence, a sub-committee appointed for, 52.—Opened, *ib*.
 ——— translations, proceedings relative to, 143, 151, 152, 187, 261, 264, *et. seq* 314, 392, 493, 496.
 Osborne, Lord Francis, 333, 338.—Extract from his speech at the formation of the Cambridge Auxiliary Bible Society, 333, *note*.
 Osnaburg, Auxiliary Bible Society instituted, 586.
 Ostervald's French Testament, 574.
 Otter, Rev. William, defends the Society against Dr. Marsh's attack, 354, 369.
 Ousely, Sir Gore, 397, 579.—Letter from the King of Persia to, 399.
 Owen, Rev. Dr. 570.

Owen, Rev. John, his first acquaintance with the plan of the British and Foreign Bible Society, 20.—Introduced to the Provisional Committee, *ib.*—Prevailed upon to move the resolutions at the first general meeting, 22, 23.—Appointed Secretary to the Society, *vice* the Rev. Josiah Pratt, 32.—Answers the attack of a "Country Clergyman," 84.—Delivers a memorial to the Bishop of London, in defence of the Society, 117.—Answers Mr. Twining's Pamphlet, 173.—Noticed, 580.—Misrepresentation of his speech at the formation of the Ipswich Auxiliary Bible Society, 365, *note*.—Extract from his speech at the formation of the Northampton Auxiliary Society, 416.—Copy of his letter to the late Bishop of Gloucester, 418.

Oxford and Oxfordshire Auxiliary Bible Society, 424.—Particulars of its establishment, 520.

P

Paisley, Presbytery of, 216.

Pali translation of the Scriptures, 404, 498.

Paris, a Bible Committee formed in, 376.

Park, Mr. Mungo, on the attachment of the Africans to their books, 157.

Paterson, Rev. Alexander, 130, *note*.

———, Rev. John, 125, 162, 197, 232, 235, 577.—Instructed to promote the formation of a Bible Society for Finland, 304.—His journey to St. Petersburg, 382.—Interview with Prince Galitzin, 383.—Visits Moscow, 384.—Presents the plan of the St. Petersburg Bible Society to Prince, 386.—His tour to Esthonia, 476.—Testimony to his indefatigable co-operation with the St. Petersburg Society, 485.

Pauper, a Russian, his address to the president of the St. Petersburg Bible Society, 482.

Paxton, Rev. George, suggests the propriety of an Ethiopic version of the New Testament for Abyssinia, 447.

Pearson, Rev. Hugh, extract from his speech at the formation of the Oxford Auxiliary Bible Society, 524.

Peasant, a Russian, his address to the President of the St. Petersburg Bible Society, 482.

Pembroke Auxiliary Bible Society formed, 414.

Pepperell, Sir William, Bart. 38, 579.

Perceval, late Right Hon. Spencer, a firm friend to the Society, 416.—Allusion to his tragical end, 429, 430.

Persia, letter from the King of, to Sir Gore Ouseley, 399, *note*.

Persian translation of the Scriptures, 265, 270, 392, 397, 587.

Perth Auxiliary Bible Society formed, 414.

"Peter the Hermit," an anonymous writer in the Oxford Journal, 520, 524, *notes*.

Petersburg, St. Bible Society formed, 382, 389, 587.—Patronized by the Emperor Alexander, 389, 479.—Its zeal and operations, 451, 472.—Extract from an official communication from, containing a summary of its proceedings, 478.—Extracts from its first report, 484.—*See also* 477.

Petherton Auxiliary Bible Society formed, 423.

Philadelphia Bible Society formed, 207.—Extracts from its public address, 208.—Grant to, 209.—Its zeal and success, 236.—Its beneficial influence, *ib.*—Extract from its Third Report, 299.—Bibles and Testaments distributed by, 320.

- Grant to, in aid of the fund for purchasing stereotype plates, 406.—Its activity in encouraging similar Institutions, 506.—Sends French Testaments for gratuitous distribution in Louisiana, 410.—Grant from the British and Foreign Bible Society towards that object, 511.
- Female Bible Society, 506.—Extract from Bishop White's Address to it, 533.
- Phillips, Richard, Esq. his services in organizing a general plan for Auxiliary and Branch Societies, and Associations, 349, 535.—His exertions in circulating publications favourable to the design of the Society, 366.—Assists at the formation of the City of London Auxiliary Society, 427.
- Pictou (Nova Scotia) Auxiliary Bible Society formed, 514, 588.
- Pinkerton, Rev. Robert, 131, 383, 577.—His exertions to promote the establishment of a Bible Society at Moscow, 384; impeded by the French invasion, *ib.*—Repairs to St. Petersburg, and assists in the organization of a Bible Society in that city, 386.—Returns to Moscow, and accomplishes his original design, 473.
- Pitts, Rev. Dr. Chaplain to the British embassy at St. Petersburg, 386.
- Pius VI. his veneration for the Holy Scriptures, 311.
- Plato, Most Rev. the Archbishop, Metropolitan of the Greek Church in Russia, Letter to, on the distribution of the Scriptures, 133.
- Plymouth Auxiliary Bible Society formed, 321.
- Dock, tribute of gratitude for the Bibles and Testaments sent to the soldiers and sailors in, 297.
- Plummer, Thomas, Esq. 340.
- Podolsk, Catholic Archbishop of, his approbation of the design of the St. Petersburg Society, 481.—Extract from his circular letter on behalf of the St. Petersburg, or Russian, Bible Society, *ib.* 491.
- Bible Society instituted, 587.
- Pohlé, Rev. C. 269, 273.
- Poland, supplies of the Scriptures sent to, 351.
- Poles in Prussia supplied with the Scriptures, 301.
- Polish edition of the Bible undertaken by the Berlin Society, 194.—Grants of assistance to, from the British and Foreign Bible Society, 195, 231.
- Scriptures printed and circulated by the Berlin Society, 282, 301.
- New Testaments printed by the St. Petersburg Society, 479.—*See also* 587.
- Schools in Lithuania supplied with the Scriptures, 301.
- Pomerania, success of the Society's intentions in, 379.
- Pontefract Auxiliary Bible Society formed, 424.
- Porteus, *see* Beilby Porteus, Bishop of London.
- Port Glasgow, *see* Greenock.
- Port Louis (Mauritius) Auxiliary Bible Society formed, 404, 503, 588.
- Portsmouth Auxiliary Bible Society formed, 424.
- Portugal, supplies of the Scriptures sent to, 351.
- Portuguese Testaments, 203. *
- Scriptures distributed at Tanjore and Tranquebar, 314.—*See also* 445, 493, 572, 588.
- Potchet, Rev. Mr. 150.
- Pratt, Rev. Josiah, appointed one of the Secretaries of the British and Foreign Bible Society, 29.—His plan of an enlarged Committee adopted, 31.—Retires

from the Secretariat, 32.—Grateful remembrance of his services, 45.—*See also* 427, 432, 538, 545.

Presburg Bible Society formed, 309.

Preservation of the Icelandic copies of the Scriptures, during the bombardment of Copenhagen, 163.

Princeton, *see* Nassau-Hall and New Jersey.

Prisoners of war, their case first taken into consideration, 109.—Resolution to supply them with the Scriptures, 110.—Supplies granted, 142, 190, 205, 351, 374, 569, 573.

——— ———, British in France, supplied with the Scriptures, 290, 351.

Prisoners in Newgate, a supply of the Scriptures sent to, 140.

Prisons, various, supplied with the Scriptures, 141, 351.

Proby, Viscount, 321.

Prohibition of reading the Scriptures among the Roman Catholics, 64.

Promissory letter from the Chief Sacrificer of the Heathen tribes in the vicinity of the Sea of Baikal, 483.

Prospectus of the British and Foreign Bible Society, as published by the Committee, 34.

Protestant congregations in France and Austria supplied with the Scriptures, 351.

Prussia, success of the Berlin Bible Society, on its first establishment, 99.—Supplies of the Scriptures sent to, 351.—*See* Berlin.

Prussian Bible Society instituted, with its Auxiliaries, 586.

Pushtoo, or Affghan version of the Scriptures, 394, *note*.

Q.

Quakers, a misconception relative to their view of the Scriptures corrected, 21.—

Extract from their Annual Epistle, *ib. note*.

Quebec Auxiliary Bible Society formed, 588.

Queen's County (Nova Scotia) Auxiliary Bible Society formed, 514.

Queries, addressed to various parts of the United Kingdom, and of the Continent, relative to the State of the Scriptures, 10.

R.

Randolph, Right Rev. Bishop, extract from his letter to the Colchester clergy, 112.—Inimical to the Society and its views, 324, 517, *note*.

Ratisbon Roman Catholic Bible Society founded, 91, 230.—Its public address, 91.

—Its progress, 230, 312, 380, 491.—Testaments distributed by, 586.

——— extract of a letter from the Regent of the Roman Catholic college at, 492.

Reading sets the example of an Auxiliary Bible Society, 209.

Reinhard, Rev. Dr. 380.

Religious Tract Society, *see* Society.

Renfrewshire, West, Auxiliary Bible Society instituted, 210.

Renouard, Rev. G. 159.

Reval Bible Society formed, 477, 587.—Its acknowledgment of the Swedish and German Scriptures sent to places in the Baltic, 488.

Revelian-Esthonian New Testaments, 587.

- Revenue Cutters supplied with the Scriptures, 289.
- Reyner, Joseph, Esq. 19, 34, 44.
- Reynolds, Richard, Esq. 243.
- Rhode-Island, great scarcity of the Scriptures in, prior to the establishment of a Bible Society for that place, 506.
- Richardson, Mr. Thomas, 229.
- , Rev. W. his activity in promoting the interests of the Society in Yorkshire, 343.
- Riga Bible Society formed, 477, 587.
- Riversdale, Lord, 321.
- Roberts, Rev. John, complains of the appointment of the Rev. Thomas Charles to revise the text of the Welsh Bible, 73.—Extracts from his pamphlet, 79, *et seq.*
- Roman Catholic Bible Society at Ratisbon, *see* Ratisbon.
- Catholics of Swabia desire to co-operate with the British and Foreign Bible Society, in the distribution of the Scriptures, 62, 90, 93.—Extract of a letter from one of their clergy, 95.
- , how far the sacred books are prohibited to the laity of their church, 64.
- of Germany, their laudable exertions in promoting the circulation of the Scriptures, 312, 379, 490.—Extract of a letter from a Professor in Bavaria, to the British and Foreign Bible Society, *ib.*—Extract of a letter from a distinguished Clergyman of their communion, to the same body, 491.
- of Malabar, circulation of the Scriptures among them, 390; impeded, 494.
- in Russia supplied with French Bibles, 379.—*See also* 491.
- of Switzerland permitted and encouraged to read the Scriptures, 257.
- Romanese New Testament printed for the use of the Grisons, 230, 376.
- Romeyn, Rev. Dr. 577.
- Romney, Earl of, 579.
- Rose, Right Hon. George, extract from his speech at the formation of the Westminster Auxiliary Bible Society, 435.
- Rosen, Professor, 462.—Extract from his Speech at the formation of the Gothenburg Bible Society, 463.
- Rosenblad, Baron, his accession to the presidency of the Stockholm Evangelical Society, 452.—Extracts from his introductory Speech, *ib.*
- Rosing, Rev. Mr. 207, 374.
- Rotherham Auxiliary Bible Society formed, 291.
- Roths, Earl of, presides at the formation of the Southwark Auxiliary Bible Society, 426.
- Rowcroft, Mr. 429.
- Rules for Auxiliary Societies, Branch Societies, and Bible Associations, 580.
- Rush, Dr. Benjamin, tribute of respect to his memory, 207, *note.*
- Russia, attempts towards a communication with, 130.—Distressed situation of the inhabitants for want of Bibles, 131.—Letter to the Greek Metropolitan, from Lord Teignmouth, 132.—Result of the inquiry as to the state of the Scriptures in, 383.—Progress of the Society's intentions in, 382, 472.—The St. Petersburg Bible Society instituted, *ib.*—Particulars relative to the Moscow

- Societies, 384, 473, *et. seq.*—The Catholics in, supplied with Bibles, 479.—
See farther under Moscow, Paterson, St. Petersburg, Pinkerton, &c.
 Russian Bible Society, 472, 474, 587.—*See* St. Petersburg.
 Rutland Auxiliary Bible Society formed, 414.
 Ryder, Right Rev. Dr. Bishop of Gloucester, 516.—His reply, while Dean of Wells, on being invited to co-operate in forming the Somerset Auxiliary Bible Society, 517.

S.

- Sabat, the Arabic translator, 265, 271, 392.
 Sacy, Baron Sylvester De, 449, 570.
 Sailer, Professor, 231.—Extract from his last publication, 95.
 Sailors, British, supplied with the Scriptures, 289, 297, 351.
 Sailor's widow, anecdote of a, 297.
 St. David's, Right Rev. Bishop of, promotes the formation of an Auxiliary Bible Society in his diocese, 414.—Extracts from his Charge on the objection to the distribution of the Bible without the Common Prayer Book, 440.—His Charge productive of a new impulse in South Wales, in favour of the Society, 525.
 ——— Auxiliary Bible Society formed, 414.
 St. Domingo, a supply of Bibles sent to the French in, 135.
 St. Gall Bible Society formed, 456, 586.
 St. Helena Auxiliary Bible Society formed, 503, 588.
 Salisbury, Dr. Fisher, Lord Bishop of, 38, 149, 150, 212, 321, 358, 579.—Patronizes the Wilts Auxiliary Bible Society, 415.
 Salt, Henry, Esq. 448.—On the state of the Ethiopic Scriptures in Abyssinia, 449, *note*.
 Samogitian New Testaments, 587.
 Sandwich, Earl of, 321.
 Sanscrit, Shanscrit, or Sungskreet, version of the Scriptures, 265, 497.
 Sarepta, correspondence with the Moravian mission at, 132, 154.
 Saxton Bible Society instituted, 586.
 Saxony, success of the cause of the British and Foreign Bible Society in, 97, 579.
 —The hospitals of, supplied with the Scriptures, 490.
 Schaffhausen Bible Committee, 455, 457, 586.
 Scheidegger, Catharine, a woman of truly Christian benevolence, 81.
 Schepler, Maria, her exemplary conduct, 81.
 Scherer, Very Rev. G. G. his account of the origin of the St. Gall Bible Society, 456.
 Schermerhorn, Mr. his exertions and success in promoting Bible Societies in the United States of America, 509.
 Schoene, Mr. De, promotes the object of the Society in Lithuania, 283.
 Schœner, Rev. John Godfried, 59.
 School contributions to the fund of the Society, 530.
 Schools, gratuitous, supplied with the Scriptures, 190.
 Schræder, Herman, Esq. 19, 34.
 Schwabe, Rev. Dr. 490.
 Scotland, gratifying progress of the views of the British and Foreign Bible Society in, 85, 88, 107, 120, 216.—Increase of Auxiliary Societies in, 526, 530.
 —Their number, 585.

- Scriptures "hard to be understood," a novel and pernicious doctrine, 483.
 ———, editions of, printed for the Society, 588.
 Seckendorf, Count, notice of his death, and character, 458.
 Serampore, the scheme of Oriental translations, projected by the Baptist Missionaries at, introduced to the British and Foreign Bible Society, 144.—Grant of assistance towards that object, *ib.*—Extract from the proposals for translations, 145.—Success, 146, 151.
 ———, Baptist Missionaries at, various particulars of their proceedings in the Oriental translations, 261, 265, 314, 392, 492, 493, 495.
 Shands, Hon. John, promotes the interests of the Society in Jamaica, 412.
 Shanscrit, *see* Sanscrit.
 Sharp, Granville, Esq. 34.—Presides at the first and second public meetings of the British and Foreign Bible Society, 22, 33.—Obligations of the Society for his early patronage, 44.—His munificent gift of versions of the Scriptures towards forming a Biblical Library, 72.
 ———, William, Esq. grateful tribute to his memory, 211, *note*.
 Shaw, Mrs. 532.
 Sheffield Auxiliary Bible Society formed, 225.
 ——— Female Bible Association formed, 531, *note*.
 Shepherd, Rev. H. promotes the formation of a Bible Society at Port Louis, for Mauritius, Bourbon, &c. 404.—Extract from his public Address on the subject, *ib. note*.
 Sherbroke, Sir J. C. accepts the office of President of "the Bible Society of Nova Scotia," &c. at Halifax, 514.—Extract from his Letter on the occasion, 515.
 Shewell, John, Esq. 328.
 Shields, North, Auxiliary Bible Society formed, 424.
 Sicily, successes of the Society in, 311.—Distribution of Italian Scriptures in, 312, 351.
 Sick and wounded in foreign hospitals supplied with the Scriptures, 351, 490.
 Sierra-Leone, supplies of the Scriptures sent to, 189, 352.
 Silecia, Polish Scriptures sent to, 301; and the hospitals in, supplied with, 351, 490.
 Simcockes, Rev. Thomas, 413.
 Simeon, Rev. Charles, 339.—Extract from his sermon before the Cambridge University, in favour of the British and Foreign Bible Society, 332.—His defence of the Society against Dr. Marsh, 354.
 Six-Nation Indians in Upper Canada, 68.—*See* Mohawk and Norton.
 Sky, Isle of, great scarcity of Gaelic Bibles in, 107.
 Slavonian version of the Scriptures, 309, 474, 479, 586, 587.
 Smith, Rev. Dr. of Homerton, 14.
 ———, Rev. Jeremiah, 227.
 ———, Joseph, Esq. 34.
 ———, Mr. Thomas, appointed Collector, &c. to the British and Foreign Bible Society, 30.
 Smyrna, supplies of the Scriptures sent to, 352.
 Smythies, H. Esq. 327.
 Societies, religious, an enumeration of such as promoted the circulation of the Scriptures, with the dates of their respective institution, 11.
 Society, British and Foreign Bible, its origin, 1, *et seq.*—First movement towards its formation, 8.—An address, in favour of the circulation of the Scriptures,

resolved on, 9.—Produced, 10.—Extracts from, 16.—Plan of the Society first submitted to the public, 17.—Extracts from its first public address, 18.—Public meeting for its formation, 20.—Resolutions, 23.—Liberal contributions from the company present, 25.—Proceedings communicated to the Bishop of London, (Porteus,) *ib.*; who most cordially approves of the plan, 26.—Difficulties in the way of its organization, 27.—Proceedings in Committee, 29, 46.—Appointment of Secretaries, 29; and of an Assistant Secretary, Accomptant, and Collector, 29.—Committee new-modelled, 30, 46.—A second general meeting, 32; attended by W. Wilberforce, Esq. 33.—The revised constitution of the Society sanctioned, *ib.*—New Committee, 34.—A new prospectus published, *ib.*—Lord Teignmouth becomes its President, 35.—Patronized by several prelates, 38.—Further revision of its laws, *ib.*—Extracts from its First and Seventh Reports, relative to its title and objects, 39, *note.*—Appointment of Honorary Life Members and Governors, *ib.*—Copy of its Laws and Regulations, 40.—Reflections on its progress, 42.—Labours of its Committees, 46.—Sub-Committees appointed, *ib.* 52, 141.—Correspondence relative to the Chinese MS. in the British Museum, 48.—The printing of a Chinese translation of the New Testament postponed, 51.—The China and Oriental Sub-Committee appointed, 52.—Correspondence with India, on the subject of translating the Scriptures into the Eastern languages, *ib.*—Origin of the Society's institutions at Calcutta, Bombay, Colombo, Batavia, &c. 53.—Correspondence with Europe, on the extent to which Bibles are wanted in Switzerland, Germany, and Denmark, 53, 54, 59—66, 91, 97, 99, 120, 124.—Grant of assistance towards forming a Bible Society for Austria, 54, 59, 97; *see* Nuremberg.—Engagement for a number of Stereotype Bibles and Testaments, for the supply of England, Wales, and Ireland, 55, 102.—An edition of the Welsh Bible resolved on, 56, 73.—Address to the Society for promoting Christian Knowledge, in London, and to the Dublin Association for Discountenancing Vice, &c. to request their co-operation, 57.—Result, 58.—Addresses to the Parochial Clergy, Dissenting Ministers, &c. *ib.*—Result, 66.—Success of the correspondence with Nuremberg, 59; Stuttgardt, 60; Sweden, *ib.* Holland, 61st; Berlin, 62, 99.—Grant towards the formation of a Bible Society at Berlin, 62.—Communication from a Roman Catholic Clergyman in Swabia, *ib.*—New Testaments placed at his disposal, for distribution in Swabia and Bavaria, 65.—Success of the Society at home, 66, 84, 85, 87, 88, 90, 102, 120, 209—217.—Translation of St. John's Gospel into the Mohawk language, printed, 66, *et seq.*—A Biblical Library set on foot, 71.—Discussions relative to the text to be adopted for a new edition of the Welsh Bible, 73.—Communications from Basle, 79; from Alsace, 80; from India, 81.—First attacked in a hostile manner, by "a Country Clergyman," 82.—Assembly of Prelates on the occasion, 83.—The Publication answered, 84.—Progress of the Society in Wales, 84, 88, 119,—in Scotland, 85, 88, 119, 216.—Third general meeting, or first anniversary, 86.—State of Ireland, 88, 120, 190, 214.—Society in Scotland for propagating Christian knowledge, 88.—Slow progress of the Society in England, during its four first years, 91.—Communication from Halle, in Saxony, 97.—Grant towards a new edition of the Bohemian Bible, 100, 194.—The first stereotype edition of the New Testament completed, 102; and circulated in Ireland, 103.—Other Societies admitted to participate in the benefits of the arrangements with the Cambridge University, 103.—State of the Gaelic Scriptures first brought under the Society's notice, 107.—

An impression resolved on, 103; and completed, 164.—Resolution to supply prisoners of war with the Scriptures in their own languages, 110, 142, 206.—Spanish Testaments and French Bibles printed, 110.—Inquiry respecting the Germans in London, 111.—The Society charged with ostentation, 112.—Its conduct justified, 113.—An Association formed in London, to assist its finances, *ib.*; another at Birmingham, 115.—Again attacked, and an endeavour made to detach its Episcopal Patrons, 116, 140.—The author of the attack discovered, and his pamphlet withdrawn, 118.—Second Anniversary, *ib.*—State of the Society's funds at the commencement of its third year, 119.—Advances towards a correspondence with Russia, 130.—Application from Esthonia, *ib.*—State of the Christian Mission at Karass, *ib.*—Arabic types, paper, &c. sent to Karass, for printing the Scriptures in the Tartar dialect, 132, 156.—Correspondence with Sarepta, near Astrachan, 132.—Bibles sent to the German colonists on the Wolga, *ib.* 201.—Letter to the Greek Metropolitan in Russia, 133.—Acknowledgment from Governor Collins, 136.—The Welsh New Testament completed, 137.—Activity of the Committee in procuring and circulating English editions of the Scriptures, 138.—Care to preserve the integrity of the text, 139.—Prisoners in Newgate supplied with the Scriptures, 140; also workhouses, hospitals, and gaols, throughout Great Britain, 141, 206.—Oriental translations, 143—151.—Third Anniversary, 148.—English and German Bibles sent to India, 151.—The exertions of the Society in India, unfavourably looked upon, 152, 188.—Grant towards printing the Scriptures in the Calmuc dialect, 154.—Professor Carlyle's Arabic Bible, 160.—New Testaments sent to Iceland, 162.—Pleasing accounts from India, 167.—Mr. Twining's pamphlet, 169; answered, 173.—The Society attacked by other writers, 179.—Mr. Twining declines his proposed motion in the court of proprietors, 181.—The Society defended by Bishop Porteus, and Lord Teignmouth, 183, 185.—Grants of the Scriptures in different languages to Greece, Sierra Leone, New South Wales, Nova Scotia, New Brunswick, and Canada, 189.—Grants to Schools, &c. 190.—Bible Societies in Ireland, *ib.* 213.—Intelligence from America, 191.—The Spanish Testaments suppressed by the Roman Catholic Bishop of Buenos Ayres, 192.—Fourth Anniversary, 193.—Rapid distribution of the Bohemian Bible, printed at Berlin, 194.—Grant towards a new edition of the Polish Bible, 195; another for supplying New Testaments and Bibles to the Protestants in the South of France, 196.—Grants to the Evangelical Society at Stockholm, 197, 201.—New editions of the Scriptures in the English, Welsh, Portuguese, Italian, Greek, Dutch, and Danish languages, 203—206.—Grants to the Philadelphia Bible Society, 207, 209, 236.—Reading Auxiliary Bible Society, the first of its kind, formed, 209.—Other Auxiliaries, 210, 212, 224, 225.—Fifth Anniversary, 217.—Death of Bishop Porteus, 223.—Importance of Auxiliaries to the Parent Society, 225, 229, 242.—Romanese New Testament, 230.—Prosperity of the Swedish Society, 231.—Success of the Philadelphia Society, 236.—Several new Societies established in the American States, 237.—Domestic transactions, 238.—Wide extent of the Society's labours, 240.—Assistance rendered by the Moravian brethren in North America, the West Indies, and South Africa, *ib.*—A proposal to print a "Harmony" of the Scriptures rejected, *ib.*—Distribution of Bibles and Testaments by a Lady, at a seaport, 241.—Grants to the Hibernian and Cork Societies, and to the Synod of Ulster, *ib.* 242.—Dr. Wordsworth attacks the Society, 245.—Answered by Lord Teignmouth, 247; and by the

Rev. W. Dealtry, 251.—Conciliatory pamphlet of the Rev. W. Ward, 253.—Sixth Anniversary, 258.—The Society's affairs in the East recover from the stagnation they had fallen into, 261.—Declines connexion with Dr. Buchanan's "Christian Institution" in India, 264.—Remittances to India, for promoting Oriental translations of the Scriptures, 266, 282, 290.—The Calcutta Corresponding Committee formed, 267.—Communications with it, 268—272. Singular letter from a native Hindoo, 279.—Proceedings in consequence of the unexpected tide of prosperity in India, 280, 313, 390, 493.—Operations on the Continent of Europe, 282, 301, 312, 378, 457—491.—Assists the Berlin Society in printing the Polish Scriptures, 282; and in their distribution, 301.—Promotes the formation of a Bible Committee at Königsberg, 283.—Inquiries into the state of the Scriptures in the Russian empire, *ib.*—Grant of money towards the establishment of a Bible Society in Livonia, 284.—Progress of the cause of the Society in Germany, Switzerland, &c. 285, 312, 378, 457.—Distribution of Italian Testaments at Malta, *ib.*—Successes in America, 286, 319, 406.—Domestic operations, 289.—The Irish and Manks New Testaments completed, and distributed, *ib.*—Revenue Cutters supplied with the Scriptures, *ib.*—Bibles and Testaments sent to the British prisoners of war in France, 290.—New Auxiliary establishments, 290, 321, 414.—Their activity and usefulness, 292.—Dr. Wordsworth's second attack, 294; which produces Mr. Dealtry's "Vindication," &c. *ib.*—Advantages produced to the Society by the controversy, 296, 325.—Various tributes of gratitude for the Society's bounty, 297.—Seventh Anniversary, 298.—Review of the Society's condition at the beginning of its eighth year, 300.—Assists the Königsberg Committee to distribute the Polish Bibles printed by the Berlin Society, 302.—Assists the Evangelical Society at Stockholm, in printing new editions of the Swedish Scriptures, *ib.*—Particulars of the Laponese edition of the New Testament, 303.—Memorial from Stockholm, respecting the want of Bibles in Finland, *ib.*—Proceedings in consequence, 304.—Assists at the formation of a Bible Society at Presburg, 309, *et seq.*—Proceedings in Malta, Sicily, and the Greek isles, 311.—The Italian Testaments approved of by the Clergy of Messina, 312.—Operations in Germany, *ib.*—Prosperity of its concerns in India, 313, 390, 493.—Establishment of the Calcutta Auxiliary Society, 317.—Grant to the establishment, and increased assistance to the Corresponding Committee, 319.—Patronage of Auxiliary Societies in Great Britain, 321.—Dr. Marsh's opposition, 334, 352, 568; replied to, by the Right Hon. N. Vansittart, 335; and by others, 354, 545.—Organization of a general plan for Auxiliary and Branch Societies, and Associations, 349, 535, 583.—Means to procure a competent supply of the Scriptures circulated in various languages, 349.—French Stereotype Bible completed, 250.—Copies of the Scriptures circulated in various languages, 351.—New opposition, 352.—Eighth Anniversary, 357.—Great cordiality on that occasion, 359.—Dr. Marsh's Appendix to his Inquiry, 363.—His "Answer" to Mr. Vansittart's Second Letter, &c. 367.—Dr. Maltby's attack, *ib.*—Defended by Mr. Cunningham, 368.—Mr. Otter's "Examination," &c. 369.—Mr. Steinkopff sent on a tour, to promote the object of the Society on the continent of Europe, 371.—His success, and return, 372.—Grant to the Zurich Society, 378.—Successes in Wurtemberg, Saxony, Holstein, and Swedish Pomerania, 279.—Case of the German Roman Catholics, *ib.*—Grant for extending Professor Van Ess's translation of the New Testament, 380.—Mr. Paterson's journey to St. Petersburg, and the institution of a

Bible Society in that city, 383.—Farther proceedings in India, 390.—Exercitions on occasion of the fire at Serampore, 393.—Interview of the Committee with Sir Alexander Johnston, relative to the state of Christianity in Ceylon, 400; which leads to the formation of an Auxiliary Society at Colombo, 401.—Port Louis Auxiliary Society for Mauritius, Bourbon, &c. formed, 404.—The Esquimaux Gospels printed, 410.—Successes in Jamaica, 411.—Domestic proceedings, 414, *et seq.*—City of London Auxiliary Society instituted, 427.—Increase of patronage, 432.—Renewed hostilities against the Society, 438.—Increased prosperity, 441.—Progress in Ireland, *ib.*—Ninth Anniversary, 442.—Objects with which the Society was occupied at the commencement of its tenth year, 443.—Number of English Bibles and Testaments issued from the Depository, *ib.*—Welsh Bibles, 444.—Gaelic, Irish, and Manks Bibles, *ib.*—Scriptures in the continental languages, *ib.*—Greek Testaments, 446.—Esquimaux Gospel of St. John, 447.—Ethiopic Scriptures, *ib.*—Syriac New Testament, 449.—Grant to the Abo Bible Society towards the Finnish Scriptures, 454.—Assistance given to the Basle Society, 455.—Transactions in Switzerland, *ib.*; and in Germany, 457.—Grant to the Würtemberg Bible Institution, *ib.*—Increased interest in Sweden, 459.—Operations in Denmark and Iceland, 466, 467.—Proceedings in Russia, 471.—Intercourse with Holland, 485; and establishment of two Bible Societies at Amsterdam, 486.—Supplies of Bibles and Testaments sent to various parts of Europe, 488, *et seq.*—Sufferers by the late war supplied, 489.—Cordiality between the Catholics and Protestants of Germany, in favour of the Society, 491.—Successes in the East, 492, 495.—Progress in China, 501.—Vote in aid of Mr. Morrison's Chinese translation, 502.—Proceedings in Africa, 503.—Communications with America, 505.—Grant to the Philadelphia Society, for distributing French Testaments in Louisiana, 510.—Bibles and Testaments destined for Nova Scotia, captured by an American Privateer, 511.—Generous conduct of the Massachusetts Society on the occasion, *ib.*—Favourable disposition of the British provinces of North America, 514.—Calumniated in America, but without effect, *ib.*—Domestic prosperity, 516, 529.—Attacked by the Rev. H. H. Norris, and defended by J. W. Freshfield, Esq. the Bishop of St. David's, and the Rev. W. Dealtry, 516.—New Auxiliaries in Wales, 524; and in Scotland, 526, 531; and in Ireland, 226.—Juvenile Associations, 530.—Female Associations, 532.—Benefits derived from the increase and improvement of Associations, &c. 535—544.—Increased scale of operations, 544.—The Dean of Carlisle's strictures on Dr. Marsh, 545.—Dr. Marsh's "Reply," 568.—Bibles and Testaments supplied to the foreign prisoners of war, returning home, on the cessation of hostilities, 569.—Tenth Anniversary, 576.—List of the President and Vice Presidents, 579.—Treasurer, Secretaries, &c. 580.—Rules for Auxiliary Societies, *ib.*; Branch Societies, 582; and Associations, 583.—List of Auxiliary and Branch Societies in the United Kingdom and adjacent Islands, 585.—Bible Societies established in foreign parts, and editions of the Scriptures purchased or printed by them, 586.—Editions of the Scriptures printed by the Society, 588.—Issues of Bibles and Testaments from the Society's Depository, 589.—Grants of Money, Bibles, and Testaments, *ib.*—Expenditures during eleven years, 590.—Annual receipts, &c. *ib.*

Society for Promoting a more extensive Circulation of the Holy Scriptures, both at home and abroad, the original title of the British and Foreign Bible Society, 17.

- Society for Promoting Christian Knowledge, incapable of supplying an adequate number of Welsh Bibles for the Principality, 2—5, 7.—Prints an edition, after a delay of seven years, 6.—Account of its plan, and result of its labours, 11.—Lord Teignmouth's address to, as President of the British and Foreign Bible Society, 57.—Returns no answer, 58.—Complaint from, relative to the appointment of the Rev. Thomas Charles, to revise the Welsh Bible, 73.—Another edition, of 20,000 copies, resolved on, 75.—Question of rivalry between it and the British and Foreign Bible Society decided, 104.—Stimulated to augmented exertions by the British and Foreign Bible Society, 141, *note*.—Hostility of a PARTY in, towards that Society, 250.
- for Promoting Religious Knowledge, its plan, 12.
- for Propagating the Gospel in Foreign Parts, its plan, 12.
- , French Bible, concise account of its establishment and dissolution, 13.
- , Missionary, testimony of the Directors of, to the value of the Chinese MS. of the New Testament in the British Museum, 48, *note*.
- , Naval and Military Bible, its plan, &c. 12.—Assisted by the British and Foreign Bible Society, 103.
- for the Support and Encouragement of Sunday Schools, its plan, &c. 13.
- for Distributing Religious Tracts, Committee of, first arranges the plan, which ultimately issued in the formation of the British and Foreign Bible Society, 9, *note*.
- in Scotland, for Propagating Religious Knowledge, its plan, &c. 12.—Resolves on co-operating with the British and Foreign Bible Society, 88.—Its public address on the occasion, 89.—A sub-committee of Correspondence appointed, *ib*.—Correspondence relative to Gaelic Bibles, 107, 159, 189.
- , Religious, at Basle, 54.—*See* Basle and Nuremberg.
- at Fühnen, in Denmark, 54.—*See* Iceland.
- *Pro Fide et Christianismo*, at Stockholm, communication from, on the state of Bibles in Sweden, 60.
- , Evangelical, at Stockholm, instituted, 197.—Its spirited exertions, 231, 302, *et seq*.
- Soldiers, British, supplied with the Scriptures, 297, 351.
- Somerset Auxiliary Bible Society formed, 414, 516.
- South America, *see* America.
- Southampton Branch Society formed, 435.
- South Carolina Bible Society formed, 286.
- Southwark Auxiliary Bible Society formed, 427.—Extract from its first Report, 541.—Its numerous Associations, 539, 540.
- Spanish Testaments printed for the use of prisoners of war, 110.
- , printed and circulated by the Society, 351, 444, 588.
- New Testaments sent to Monte Video, 192; and suppressed by the Roman Catholic Bishop of Buenos Ayres, *ib*.
- prisoners of war supplied with the Scriptures, on returning to their own country, 206.
- Spence, Earl, extract from his letter on accepting the office of Vice President of the Southwark Auxiliary Bible Society, 427.
- Speransky, His Excellency Mr. 304.
- Spry, Rev. J. H. extract from his "Inquiry into the claims of the British and Foreign Bible Society," 112.

- Staffordshire Auxiliary Bible Society formed, 343.—Extract from its Report, 348.
- Stainforth, R. Esq. 34.
- Stanhope, Earl, his improvement of stereotype printing, 55.
- Stara Russa, Bishop of, accepts an appointment as member of the St. Petersburg Bible Society, 481.
- Staunton, Sir G. on the state of religion in China, and the value of the Chinese MS. of the New Testament in the British Museum, 48.—His testimony to Mr. Morrison's Chinese translation, 501, *note*.
- Steinheil, Count, 304, 454.
- Steinkopff, Rev. C. F. A. tenders his services to promote the design of circulating the Scriptures on the Continent, 10.—Impression made by his speech at the general meeting for the formation of the British and Foreign Bible Society, 23.—Appointed one of its Secretaries, 29.—Obligations of the Society to his exertions in procuring foreign communications, 45, 47, 468, 580.—Unfair report of his speech at the formation of the Cambridge Auxiliary Society, 364.—His tour to the Continent, 370.—Projects the Wurtenburg Bible Society, 457.—His visit to Gothenburg, 462; and to Altona, 489.
- Stephen, James, Esq. 34.
- Stephens, Rev. T. Registrar to the Bishop of Sodor and Man, 289.
- Stereotype printing improved and brought to perfection by Earl Stanhope and Mr. A. Wilson, 55.—Proves of great advantage to the British and Foreign Bible Society in promoting its views, *ib.* 56.—First applied to the Holy Scriptures by the Society, 102.
- Steven, Robert, Esq. 34.
- Stewart, Rev. James, translates part of the New Testament into Gaelic, 108.
- Stirlingshire Auxiliary Bible Society, 526.
- Stockholm Evangelical Society established, 197.—Its spirited exertions, 231, 301, *et seq.*—*See Society pro Fide*, &c.
- Bible Society, 373, 451.—Bibles and Testaments distributed by, 586.
- Stockport Auxiliary Bible Society, 423.
- Stockton-upon-Tees ditto, 424.
- Stourbridge ditto, 424.
- Strasburg Bible Society, 586.
- Stratton, G. F. Esq. promotes the institution of the Oxford Auxiliary Bible Society, 522.
- Stroud Auxiliary Bible Society, 423.
- Stuttgart, letter from, expressive of the joy with which the news of the establishment of the British and Foreign Bible Society was received in Germany, 60.
- Bible Institution, 457.
- Sub-Committees for various purposes, appointed, 47, 48.—One for Oriental translations of the Scriptures, 52.
- Subscriptions and donations, to the British and Foreign Bible Society, by whom received, 580.
- Sufferers by the Continental war supplied with the Scriptures, 489.
- Suffolk Auxiliary Bible Society formed, 329.
- Sundius, Christopher, Esq. 19, 34, 47, 148.
- Sungskreet, *see* Sanscrit.
- Surrey Auxiliary Bible Society formed, 414.
- Sussex, His Royal Highness the Duke of, 433, 434, 442.

- Swabia, communication from a Roman Catholic Clergyman in, 62.—One thousand New Testaments ordered for his distribution, 65, 91.
- Swansea Auxiliary Bible Society formed, 290, 291, 292.
- Sweden, inquiry into the state of the Scriptures in, 60.—Success of the views of the British and Foreign Bible Society in, 197, 231.—Extract of a letter from the Royal Chancery of, expressive of the satisfaction of the King, at what had been done for promoting Christianity among the Laponese, 303.—Effect of the Society's exertions upon the population of, 428.—Distribution of Bibles in, by Dr. Brunmark, 488.—Tribute of gratitude from a pastor and his flock, *ib.*
- Swedes in Great Britain supplied with the Scriptures, 445.
- Swedish Bibles and Testaments printed by the Evangelical Society at Stockholm, 302, 586.—Great demand for them, 302.—*See also* 443.
- Bible Society instituted, 586.
- Lutheran Church in London, extract from an "Address of the President," &c. 445.
- Switzerland, a correspondence with, begun, 53.—Early success of the British and Foreign Bible Society in, 59.—Progress of the views of the Society in, 285, 455.—Mr. Steinkopff's visit to, 377.—The interdiction of reading the Scriptures removed by the late Catholic Vicar-General, 457.
- Syriac version of the Scriptures, 449.

T.

- Tamul translation of the Scriptures, 269, 273, 276, 277, 290, 314, 492.
- Tanjore, state of religion in, 167.—A printing-press, types, paper, &c. sent to the Missionaries at, for the Tamul Scriptures, 281, 290.—Distribution of Tamul and Portuguese Scriptures at, 314.
- Tarn, Mr. Joseph, concerned in the measures preparatory to the formation of the British and Foreign Bible Society, 9.—Appointed Assistant Secretary, 30.—Noticed, 432, 580.
- Tartar translation of the Scriptures, 154, 156.
- version of St. Luke's Gospel, 587.
- Tavistock Auxiliary Bible Society formed, 424.
- Tchernegoff, Greek Archbishop of, his zeal in promoting the interest of the St. Petersburg Bible Society, 480.
- Teignmouth, Right Hon. Lord, an early promoter of the British and Foreign Bible Society, 32.—Becomes its President, 35.—His letter on the proposed edition of the Welsh Bible, and the pretensions of the Society for Promoting Christian Knowledge, 76.—Defends the Society against Mr. Twining's attack, 185.—Replies to Dr. Wordsworth's attack, 247.—Presides at the formation of an Auxiliary Bible Society, 434.
- Telinga translation of the Scriptures, 265, 270.
- Temple, Earl, 321, 346.
- Tennessee, increased demand for Bibles in, 511, *note*.
- Terrott, Rev. W. opens a connexion between the Society and Malta, 285.
- Teulon, Miss, a Juvenile Association formed by the young ladies of her School at Hackney, 530.
- Thacher, Rev. S. extract from his letter on occasion of the capture of the Bibles and Testaments destined for Nova Scotia, 512.

- Theodosian Bible Society, 587.
 Thomason, Rev. T. 267, 319, 392.—Succeeds the Rev. D. Brown, as Secretary to the Calcutta Society, 396.
 Thompson, Rev. Mr. 278.—On the reception of the Malayalim Gospels among the natives of Malabar, 494, *note*.
 Thorkelin, Mr. Justiciary, 125.
 Thornton, H. Esq. first treasurer to the British and Foreign Bible Society, 38, 580.
 Thuringia Bible Society instituted, 586.
 Tindale Ward Auxiliary Bible Society formed, 424.—Extract from its first Report, 541.
 Tiverton Branch Society formed, 529.
 Tolfrey, William, Esq. 497.
 Tranquebar, letters to the Missionaries at, from his late Majesty, King George I. 178.—Distribution of Tamul and Portuguese Scriptures at, 314.
 Translations of various portions of the Scriptures into the Mohawk language, 66.
 ——— of the Scriptures into Welsh, 73—79; Gaelic, 107, 108, 164, 189; Tartar dialect, 131.
 ———, Oriental, 143, 150.
 ———, Malayalim, 167.
 Transport Board, its readiness to facilitate the operations of the Society, 290.
 Travancore, Syrian Churches in, supplied with the Scriptures, 250.—Anecdote of a Nayr of, 494.
 Trent, council of, *see* Council.
 Tuke, Mr. Henry, his speech at the formation of the York Auxiliary Bible Society, 342.
 Tweddell, Rev. Robert, 227, 229.
 Twining, Thomas, Esq. his pamphlet against the exertions of the British and Foreign Bible Society in India, 169.—Declines his promised motion in the Court of East India Proprietors, 181.—Answered by Lord Teignmouth, 185.
 Twisleton, Hon. and Rev. 493, 496.
 Tyrolese, the, supplied with the New Testament in their own language, 230.

V.

- Valentia, Viscount, 448.
 Valpy, Rev. Dr. 211.
 Vandersmissens, Messrs. 489, *note*.
 Van Diemen's Land, the British settlers, &c. there supplied with the Scriptures, 135.—Acknowledgment from Governor Collins, 136.
 Van Ess, Rev. Leander, his translation of the New Testament, 380.
 Vansittart, Right Hon. Nicholas, 369, 579.—His Answer to Dr. Marsh's "Address," &c. 335; and to the same writer's "Inquiry," 354, 356.—His services in promoting the object of the Society in Russia, 386, *note*.—Extracts from his speech at the formation of the City of London Auxiliary Bible Society, 429, 541.—Extract from his letter to John Coker, Esq. 435, *note*.—Singular realization of his warning to Professor Marsh, 438.—Reference to his "Three Letters on the subject of the British and Foreign Bible Society," 520.
 Venn, Rev. John, extract from his introductory Address, on the formation of the Clapham Auxiliary Bible Society, 426.
 Versions of the Holy Scriptures, a library of, instituted for the use of the British and Foreign Bible Society, 71.

Vidalin, Ion, Sheriff of South Mule Syssel, in Iceland, extract from his letter to the British and Foreign Bible Society, 470.

Vice Presidents of the British and Foreign Bible Society, list of, 579.

Vietinghoff, Baron, 476.

Vincent, Rev. Dr. 250, 530.

Virginia Bible Society formed, 508.—Extracts from its public Address, *ib.*

U.

Udney, George, Esq. 53, 267.

Ukase of the Emperor Alexander, in favour of the St. Petersburg Bible Society, 387.

Ulster, a Bible Committee instituted by the Synod of, 190.—Grant to, *ib.*

United Netherlands, *see* Amsterdam.

——— States of America, number of Bible Societies in, 588.—*See* America.

Usko, Rev. J. F. 159, 204, 451.

Uttoxeter Auxiliary Bible Society formed, 291.

Uxbridge, Earl of, 414.

——— Auxiliary Bible Society formed, 414.

W.

Wagner, Anthony, Esq. 34.

Wald, Rev. Dr. 124.

Wales, scarcity of Bibles in, first occasion of the British and Foreign Bible Society, 2.—Various extracts from letters, &c. relative to, 3—5, 7.—Extraordinary exertions of the inhabitants of, in favour of the Society, 85.—Increase of Auxiliary Bible Societies in, 414, 525, 530.—Their number, 585.—*See* Welsh Bibles.

———, Her Royal Highness the Princess of, 321.

———, New South, supplies of the Scriptures sent to, 135, 189.—Convicts embarked for, supplied with the Scriptures, 351.

Wall, Charles Baring, Esq. 531, *note*.

Ward, Rev. W. 53, 267, 326.—His conciliatory pamphlet, on occasion of Dr. Wordsworth's attack upon the British and Foreign Bible Society, 253.

Waring, Major Scott, endeavours to procure the expulsion of the Society's agents from India, 179.—Better informed of the object of the Society, he becomes friendly to it, 182.

Warren, Right Rev. Dr. Bishop of Bangor, promotes the object and interest of the British and Foreign Bible Society in Wales, 84.

Warrington Branch Society formed, 291.

Warsaw, a supply of Polish Bibles sent to, 301.

Warwickshire Auxiliary Bible Society formed, 291.

Wearmouth, Bishop, do. 291.

Wellington, (Somerset) do. 423.

Wells, Very Rev. the Dean of, *see* Ryder.

Welsh Bibles, scarcity of, occasions the rise of the British and Foreign Bible Society, 2.—A new edition printed by the Society for Promoting Christian Knowledge, 6; but insufficient to answer the demand for them, 7.—Proposal for another edition, by the British and Foreign Bible Society, 8, 47, 55, 56.—

- Unpleasant discussion relative to the choice of the text, 73—79.—The New Testament completed, 137; and received with great demonstrations of joy by the peasantry, *ib.*—Another impression, 203.—Distribution of, 239.—Number of, printed by the Society, 588.
- Wesleyan Methodists, liberal contributions from, 217.
- Westeras Bible Society formed, 460, 586.—Copy of its Address to the President of the British and Foreign Bible Society, 461.
- West Indies, Bibles and Testaments sent to, for the use of the Negroes, 298, 351.
- West Lothian Auxiliary Bible Society formed, 291.
- Westmania Bible Society formed, 459.
- Westmeath, Countess of, 532.
- Westminster, Very Rev. Dean of, 530.
- Auxiliary Bible Society formed, 424, 427, 434.
- Ladies' Bible Association formed, 532.
- West Renfrewshire, *see* Greenock.
- Weymouth Auxiliary Bible Society formed, 291.
- Whitbread, Samuel, Esq. extract from his speech at the formation of the Bedford and Bedfordshire Auxiliary Bible Society, 323; and at that of the Westminster Auxiliary, 435.
- Whitby, Rev. Thomas, extract from his speech at the formation of the Staffordshire Auxiliary Bible Society, 344.
- White, Right Rev. Bishop, his address to the Philadelphia Female Bible Association, 533.
- Wied Runckel, *see* New-Wied.
- Wilberforce, W. Esq. promotes the formation of a Society for distributing the Scriptures, 10.—Influence of his speech at the second general meeting of the British and Foreign Bible Society, 33.—Appointed on the Committee, 34.—Becomes a Vice President, 38, 579.
- Wilson, Mr. Andrew, his improvement of Stereotype printing, 55.
- , Joseph, Esq. 34.
- , Right Rev. Bishop, extract from his Address to an unknown benefactress, 441.
- , William, Esq. High Sheriff of Oxfordshire, 523.
- Wilts Auxiliary Bible Society formed, 414.
- Windsor, failure of an attempt at, to form an Auxiliary Bible Society, 531, *note*.
- Wingard, Right Rev. Dr. Bishop of Gothenburg, 462.
- , Professor, 463.
- Wisby Bible Society, *see* Gothland.
- Wittman, Rev. Mr. Director of the Ecclesiastical Seminary at Ratisbon, publishes an address to Christians of the Roman Catholic persuasion, in favour of Bible Institutions, 91, 381.
- Wolff, George, Esq. 19, 34, 471, *note*.
- Wolga, German colonists on the, supplied with Bibles, 131, 201.
- Woodford and South-West Essex Auxiliary Bible Society formed, 424, 425.
- Woolwich, supplies of the Scriptures sent to the convicts at, 141.
- Worcestershire Auxiliary Bible Society formed, 424.
- Wordsworth, Rev. Dr. his attack upon the British and Foreign Bible Society, 112, 213, 245, 325.—Extract from his "Reasons," &c. 246.—Reply to Lord Teignmouth, 247.—His second attack upon the Society, 294.—Answered by Mr. Dealtry, *ib.*—Eulogium on his character, 296.

- Workhouses supplied with the Scriptures, 141, 206, 351.
 Woronege Bible Society instituted, 587.
 Wurtemberg, success of the Society in, 379.—*See* Stuttgart.
 ——— Bible Institution formed, 457.—Number of Bibles and Testaments distributed by, 586.
 Wycomb, High, Auxiliary Bible Society formed, 539.
 Wynne, Sir W. W. 414, 525.
 ———, C. W. Esq., 525.
 Wyttenbach, Rev. Mr. 54.

Y.

- Yarmouth, Earl of, 321.
 Yaroslaff Bible Committee formed, 478, 587.
 Yeoland, George, Esq. 285.
 York, His Royal Highness the Duke of, 433.
 ———, Her Royal Highness the Dutchess of, 530.
 ——— Auxiliary Bible Society, 321, 345, 424.
 ——— Juvenile Bible Association, the first *regular* establishment of its kind, 531.
 ——— Subsidiary Bible Association, 531.
 Yorke, Rev. Philip, 246, 326.
 Young, Professor of Heidelberg, 54.

Z.

- Zante, Greek Testaments sent to, 351, 446.
 Zay, Baroness De, promotes the formation of the Hungarian Bible Society, 310.
 Zealand, Right Rev. Bishop of, extract from his letter, announcing the formation of the Danish Bible Society, 467.
 Zurich Bible Society, 377, 455, 457.—Number of Bibles and Testaments issued by, 586.

THE END.

BISHOP HORNE'S WORKS.

JAMES EASTBURN & CO.

AT THE LITERARY ROOMS, CORNER OF BROADWAY AND
PINE-STREET, NEW-YORK,

PROPOSE TO PUBLISH BY SUBSCRIPTION,

THE

WORKS

OF THE

RIGHT REV. GEORGE HORNE, D.D.

LATE LORD BISHOP OF NORWICH.

TO WHICH ARE ADDED,

M E M O I R S

OF HIS

LIFE, STUDIES, AND WRITINGS.

BY WILLIAM JONES, M. A. F. R. S.

ONE OF HIS LORDSHIP'S CHAPLAINS, AND LONG HIS MOST INTIMATE
AND CONFIDENTIAL FRIEND.

Conditions.

- I. This Work shall be comprised in Three Volumes, octavo, which is one-half less than the English edition.
- II. It shall be delivered to Subscribers at \$3 per volume, or \$9 the set, neatly bound in sheep, payable on delivery of the work complete.—N. B. To Non-subscribers this work will be raised to \$10.
- III. A fine Portrait shall be given of Bishop Horne. The work shall be put to press as soon as a sufficient number of Subscribers have been received.

For the recommendations of the Bishops of the Episcopal Church of the United States, we refer to our Circulars. Should the works of Bishop Horne meet with success, J. E. & Co. intend to issue proposals for those of his distinguished Friend, the Rev. William Jones of Nayland.

New Evangelical Magazine.

JAMES EASTBURN & CO.

AT THE LITERARY ROOMS, CORNER OF BROADWAY

AND PINE-STREET, NEW-YORK,

PROPOSE TO PUBLISH BY SUBSCRIPTION,

THE

EVANGELICAL GUARDIAN AND REVIEW.

CONDUCTED BY AN ASSOCIATION OF CLERGYMEN
IN NEW-YORK.

THE work shall be entitled "THE EVANGELICAL GUARDIAN AND REVIEW," conducted by an Association of Clergymen in New-York.

It shall be devoted to the interests of Sacred Truth; to the propagation, support, defence, and application of the Doctrines of the Christian Religion, which are so admirably expressed in those forms of sound words, the Belgic and the Westminster Confessions of Faith, and the Westminster and the Heidelberg Catechisms.

The contents of the work shall be *partly* original. Essays on the prominent Truths of God's Word; Addresses to the heart and conscience, founded on those Truths; Biblical Criticisms; Reflections on Remarkable Providences; and Obituary Notices of Eminent Christians, shall be inserted.

Its contents shall be *partly* selected. It is intended, in these selections, to use the works of the Learned and Pious, particularly the Fathers of the Reformation, who now sleep in Jesus, but who yet speak to us in their writings. It is contemplated to prepare and introduce Translations from Standard Authors of Treatises or of Sermons, written in the Latin, in the French, in the German, or in the Dutch Language.

In its pages may be expected Biographical Sketches, Portions of Ecclesiastical History, and Statistical accounts of the State and Progress of several Religious Denominations. Some of these articles will be original, and others will be selected.

It shall contain also Religious Intelligence, both Domestic and Foreign; and Reviews of Modern Publications on Theological Subjects.

Such is the outline of the work; and hence its design is manifest. It is to inculcate important Truths; it is to resist Errors, however imposing and however disguised; it is to pay a tribute to the memory of eminent Christians; it is to spread the knowledge of the gracious acts of the LORD which he is performing in our day; it is, in all, and by all, to bring glory to JEHOVAH.

NEW WORKS.

AS CONTRIBUTORS TO THE WORK, THE FOLLOWING PERSONS ARE
ENGAGED :

Rev. Dr. Philip Milledoler,
Rev. Dr. John B. Romeyn,
Rev. Dr. Alexander M^cLeod,
Rev. Stephen N. Rowan,

Rev. James M. Mathews,
Rev. John X. Clarke,
Rev. Robert B. E. M^cLeod,
Rev. Alexander M^cClelland,

AND A NUMBER OF OTHERS.

Communications for publication are solicited, to be directed (to the care of the Publishers) to the REV. S. S. WOODHULL, who will be the Editor of the Work, under the direction of the Association.

The work shall be published in Numbers, containing forty-eight pages each, in an octavo form: and shall appear in the early part of every month. The price will be twenty-five cents per number, payable on delivery, or to Subscribers, three dollars per year, payable semi-annually.

No Subscription will be received for a less period than one year; and all Subscribers, who shall not, before the commencement of a new year, give notice of their intentions to discontinue their Subscription, will be considered as engaged for another year.

Should the work receive such patronage as to admit of the expense, it is intended to obtain, from time to time, engraved likenesses of Eminent Ministers, by the first Artists, to be given with the work without additional charge to the Subscribers.

The first number shall be published on the first of May next, should the lists of Subscribers by that time warrant the publication.

IN PRESS.

AN INQUIRY INTO THE EFFECT OF BAPTISM, according to the sense of Holy Scripture, and of the Church of England: in Answer to the Rev. DR. MANT's Two Tracts on Regeneration and Conversion, circulated with the last annual packet of the Society for Promoting Christian Knowledge. By the Rev. JOHN SCOTT, M. A. Vicar of North Ferriby; Lecturer in the Holy Trinity Church, Hull, and a Member of the above-named Society. Together with an Appendix from the *Christian Observer*.

PREPARING FOR PUBLICATION BY SUBSCRIPTION.

THE WORKS OF JOHN OWEN, D. D. to be edited by JOHN B. ROMEYN, D. D. and ALEXANDER M'LEOD, D. D.

A DICTIONARY of all Religions and Religious Denominations, Jewish, Heathen, Mahometan, and Christian, ancient and modern, with an Appendix, containing a sketch of the present state of the world as to Population, Religion, Toleration, Missions, &c. and the articles in which all Christian Denominations agree. By HANNAH ADAMS. *Prove all things—hold fast that which is good.*—Apostle Paul. Fourth edition, with corrections, and large additions.

JAMES EASTBURN & CO. have also constantly for sale, a great variety of *Theological Works*; and they expect very soon an extensive collection of *Scarce and Valuable Books from Europe, both Classical and Theological, and in various languages.*





Princeton Theological Seminary Libraries



1 1012 01236 4255

